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THE ORGAN OF THE

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The Christian Element in the State.

BY REV. J. H. SHELTE.

THE glory in which Moses and Elias appeared was the glory of Christ in His transfiguration. The giver of the law and the leader of the prophets were brought into light in His light. Law and prophecy were thus seen to have their meaning and fulfilment only in Him.

Moses and Elias, the fathers of the old covenant, may be taken as types of the lawgivers and teachers of mankind. The transfiguration itself is also a type, wherein is a truth of universal significance. Not simply Moses, with the law given on Mount Sinai for the children of Israel, and Elias, with the line of prophecy which declared God's word directly to His people, but every lawgiver and teacher, and all law and wisdom are brought into light, and become explained and fulfilled only in the transfigured presence of the incarnate and glorified Son of God. Christ's light is the only light in the world. This is the great truth of the transfiguration.

The history of the world would be the strangest of all riddles were it not the history of redemption. Nothing but the preparation for Christ's coming can explain the events before the incarnation, and nothing but a movement towards the final triumph of His kingdom can explain the history since He came. The events of all the ages find their light and law in Him. They centre in Him, and circle around Him. Like Moses and Elias in the transfiguration, they appear in His glory, and speak to Him of His decease. There is no other law of history than this, for there is no other philosophy of history which can expound the facts of history.

Government is a necessity. Law and authority are the inevitable conditions of human life, but they can never give any meaning or justification for themselves. The will of the majority, the will of a monarch or a legislature, our own will or consent to obey is, in itself, no reason why we should obey. Majorities and monarchs and legislatures, and we our-

selves sometimes, demand what is most unreasonable, but in this there is no authority, nor aught which can give us any sense of obligation.—Nor is the mere fact that government exists any reason why it should exist. Shall we accept it then as a necessity, an inevitable something which we can neither exclude nor explain? But this does not satisfy us. We still ask for the reason why, and nothing can prevent us from propounding the inquiry, however difficult, or even impossible to answer it.

But in the presence upon the earth of the Son of God as the Saviour of men, the difficult problem finds its adequate solution. For Christ came as a King. He is named "the Prince of the kings of the earth." He is predicted as "a King that shall reign and prosper, and shall execute judgment and justice in the earth." It is expressly said of Him that He "hath authority to execute judgment." He came to reveal and to actualize the true social state, to establish a kingdom in which all the relations of man to man could be perfectly adjusted. But He does this only by readjusting and establishing on their normal basis the relations of man to God. His kingdom is a fellowship of human souls, a brotherhood among men; but He looks upon men as brethren, not because they are of one blood, or one natural origin, but because of the spiritual endowment which they possess as children of the heavenly Father, and as made in the likeness of God. He seeks to reproduce this Divine image in human souls. They are members of God's family, however much they have lost the knowledge of it, or lack the power to recognize it, or fail to see the hopes and feel the motives which such a dignity contains. Though prodigals, who have wasted their substance in riotous living, they are the children of God, and Christ not only instructs them in the true knowledge of their Father, but inspires them with the wish and will to return from their estrangement to His embrace. By His all-perfect work—His teachings, His obedience, His death—He secures both their return and their acceptance.

When men thus return, they are, in Christ's own language, re-born. Their original relation to God as His children becomes their conscious possession, and they are then consciously brethren, separated by no conflicting interests, but bound in hope and joy and love to one another as truly as to God. This is the actual condition of that society where the Christian spirit reigns, and this is the normal condition of human society everywhere. In the Christian view, the human family is an organism, all whose parts are so connected that no blessing nor calamity, no deed of virtue or of vice, no birth nor death, though on another continent or in a distant isle of the sea, but that brings good or ill to every one of us, and every member of the race.

> "Man is one,
> And he hath one great heart. It is thus we feel,
> With a gigantic throb, athwart the sea
> Each other's rights and wrongs,—thus are we men."

But this grand connection, this organic unity, the unaided human intelligence and will has neither discovered nor created. The disturbed relations of society are as powerless to set themselves in order as would be chaos to evolve from itself the light and beauty and life of creation. The plans and strivings of human nature to bring human society into harmony, though numerous and earnest, have always failed. No philosopher has ever discovered the tie which should bind men in a long-continued agreement. Commerce, art, literature, natural kindness have not furnished such a bond. The common interests of men are wholly powerless to make men agree. Natural affection contributes nothing towards the union of nations. Intellectual culture isolates men, and separates, by impassable barriers, those who possess it from those who possess it not. To the old Greek, every one who was not a Greek was a barbarian. To the old Roman, every foreigner was a foe. The actual tendencies of human nature have been felt all through history in producing division, enmity and strife.

If it be the actual truth of human nature that the human family is an organism bound together in all its parts, like a living body, by a unity so vital that the eye cannot say to the hand, I have no need of thee, nor again, the head to the feet, I have no need of you, then every member of the great organism has his place, his work, his obligation unqualifiedly fixed by the principle of the organism itself. Civil law only affirms what place and work and obligations belong to men by virtue of this organic bond. If truly law, it does but represent and declare the principle of a brotherhood of human hearts. The principle of human fellowship and brotherhood which the law expresses is true and good in itself, and needs nothing back of itself to furnish it authority. Love is the fulfilling of the law, and love justifies itself. Does any one need to give a reason for loving, and is any reason possible, but that love is reason? The foundation of all government, the ground and authority of law, is in the principle that human souls are bound in an organism so perfect that each has a complete reciprocity with all, communicating to them something without which they would lack, and receiving from them something without which it would perish.

But this organic unity, though ideally true of human nature, was never known to be true till Christ had announced it, and it becomes actually fulfilled in history only through His kingdom. The Church is Christ's kingdom among men, and it is a kingdom of human fellowship, of brotherly union, of self-denying, self-forgetting love. And this is also the ideal state, and the actual source from which every government, not altogether dead, draws all its life, and every statute, which is not null and void, derives its whole authority.

Jesus Christ, the Son of God and Son of man, by the sacrifice which he accomplished for sin, has introduced a new force into history. He

has not only taught men to love one another, but, by the power of His love inspiring human hearts, has enabled them to obey the Divine precept. The interests of mankind are indissolubly joined to the appearance of Christ and the triumph of His kingdom. It is a truth, which, if superficial writers ignore, the profoundest students of history have clearly discerned, that in the central principle of the Gospel there is the only light and life for the world. Only in that brotherhood of human hearts which alone fills out the idea of the Christian church, in that organic unity wherein the different members of the human family form a body, of which Christian love is the indwelling soul and Christ Himself the ever-living Head, can any dawning hopes of human good find their perfect day.

Do we not discover thus how ill-judged would be any attempt to separate the state from the church, or the secular from the religious sphere of life? The truly enlightened state, the free and progressive state, finds its light and liberty and life only from the church. The secular interests of society are harmoniously and prosperously ordered only as they move obediently to a true and deep religious guidance. If we should undertake to separate these two, and fancy that we could maintain the well-being of the state without any aid from the church, or advance the secular interests of society by divorcing them from religion, it would be exactly the absurdity of separating the body from its beating heart, and expecting the currents of life to continue when the fountain of life was gone.

Whatever might be the case with a different constitution of human nature, or a different condition of society, it is the case that the great mass of men never can be made virtuous except through religion. And if it be of consequence to the State that virtue should prevail through all her borders, that her officers should be peace and her exactors righteousness, that all her citizens be pure and honest and temperate and true, let her make no unhallowed and destructive divorce between the secular and religious instruction with which she seeks to educate and elevate her people; but let a Christian State see that both science and morality be taught on the basis and under the guidance of Christian truth and faith, without which the science becomes an *ignis fatuus*, and the morality only an empty name.

Our common school system has a vigorous growth. "The hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars." Every hamlet has the shelter of its spreading branches, every home the refreshment of its healing leaves. But it grows only on Christian soil. It never has had existence elsewhere. It draws its nourishment and strength from where its roots are planted, in Christian faith and Christian love. We may sever it from this connection! However foolish, however mad the attempt, it doubtless may be done; but to do

it is to sever the tree from the roots which support it, and to cover the ground with the cumbering branches in whose stately growth it now has adornment and defence, while the foliage and the flowers and the fruit, on which our eyes had feasted and our souls had taken delight, fall and wither and decay. As with education, so with other civil privileges—they have a Christian source. From this source springs the world's progress in liberty. Individual freedom was unknown till the Christian principle announced it. The Oriental world had no conception that man, as such, is of himself free. The Athenian knew that he was free, and the native Roman citizen knew that he was free-born; but that it constituted the true and proper being of all men to be free—that man, as man, was free-born; this knew neither Plato nor Aristotle, neither Cicero nor the teacher of Roman law. In the light of the principle of the brotherhood of all mankind, which Christ proclaimed and to which His life and death gave an illumination and an inspiration which not even his words could convey, is it seen that all men, the king and the peasant, the Greek and the barbarian, Jew and Gentile, bond and free, stand on equal terms before God, and have an equal right to freedom. Out of this grows the liberty which we possess. That which has gone before us as the pillar of cloud by day and of fire by night is liberty for all mankind. And of this the world has never caught a glimpse but through the Gospel. The cross is the true symbol of our liberty, and the church—not a sect, nor a denomination, nor a party—but the church which is Christ's kingdom among men, a kingdom of the organic fellowship and brotherhood of human souls—is the basis and the bulwark of all our free institutions, their sure support and strong defence.

The church and the state have their basis in the same principle. That organic unity of mankind which furnishes the ground of authority and the justification of law, and which, if exhibited in its completeness, would reveal to us the true and perfect state, does not simply represent the effect of Christ's kingdom, but is that kingdom itself in its depth and fulness. The state and the church are not two separate forces with independent spheres, to be mutually guarded against, but they are one and the same in their foundation principle and grand working.

There is much jealousy in some quarters about what is called the union of Church and State, and many fancy that great care is needed to prevent the encroachment of the one upon the other. But all this grows out of the confounding of civil government—Democratic, Republican, Monarchical,—but the government is not the State any more than the lightning or the thunderbolt are the electrical agency from which they have their power. The church has its polity,—Congregational, Presbyterian, Episcopal,—but the polity of the church is not the church any more than the movements of the spheres are the silent and majestic force which guides them all. Whether civil government and

ecclesiastical polity may or may not have different lines and fields of action is a question which will regulate itself when, in all civil and ecclesiastical affairs the Church and the State are seen to have each its completeness, and both their unity, in love to God and love to man.

A Signal to Christendom.

BY REV. B. B. HOTCHKIN.

THERE is nothing about the Papacy more storied, or in the past better understood, than the claim of the Pope to infallibility, and the acquiescence of his Church as a whole in the assumption. People whose moral sentiments could stand the Papacy of 1869, will find no new quality of repulsion in that of 1870. The Council leaves it as it found it—the vicegerency, the Papal infallibility, the third state after death, the sacrifice of the mass, Church teaching before the Bible, Mariolatry, inclusive of the immaculate conception, faith in saintly intercession, the confessional, the intrinsic efficacy of sacraments, with other materials for an artistically constructed paganism—all as it was.

But the vote of the Council and the subsequent proclamation have one point of significancy of the highest import. By formal action of its supreme authority the Romish Church has placed its seal of verity upon the prediction concerning itself (2 Thessalonians ii.), as "the man of sin, the son of perdition" to be revealed. The hitherto tacit article of faith which made the Pope to sit as God in the temple of God, showing himself that he is God, has passed from an implication to a written decretal, and now stands before the world a proclaimed assumption. The prerogative claimed is divine. The attributes essential to its exercise are divine attributes, belongings of God, without which no being is infallible. We are not forgetful of the subterfuge by which this result will seek to be hidden. We know all that may be said about imparted infallibility given out piece by piece as occasion arises, all resolving itself back into the infallibility of God. But the question is not one of abstract theology. The faith *actually begotten in the people* is the proper point of inquiry. And when does an implicit Romanist ever go back of the word of the Pope? When, for the Divine authority of a Pontifical decree, is it ever found necessary to sustain his authority by one word of testimony concerning God's authority in the case? As with the matter of Divine mediation, after all the play upon recondite distinctions between the official and the merely charitable intercessions, there is that said of Mary which will make the Romanist feel it enough that he has her for his intercessor; so with this doctrine of the infallibility, whatever logical intricacies may be woven around it to hide its blasphemy, it does come to the unquestioning believer in such shape as to make

the Pope virtually his God—in such shape that he thinks of his infallibility as an inhering of his person. The prelates were no dunces; they knew all this; knew it whether they observed what has been, or reasoned ahead, and knowing it, they, by solemn vote, told the Pope to sit as God in the temple of God, and show himself that he is God. The Pope knew it, and before the great assembly he made his proclamation, I sit as God in the temple of God. Paul in the first century said that the man of sin, the son of perdition, would do this. The Council, in the nineteenth century, said to Pio Nino, Do this—do it for yourself and for all the Pontifical race; and Pio Nino has done it.

Only one event in the Pauline prediction now remains for fulfillment—that of doom. "Whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." Those are vain theories which reckon upon coming wars as the chief agency which is to bring the Romish world over to the Evangelical faith. The convulsions of the political world will, as in Italy, Spain, and Mexico, open a wide door of access to the peaceful power of Christian effort. But those agencies of themselves will do no more then *dereligionize* such countries, and leave them to Atheism. Whatever hopelessness may exist for Popes and there abettors who, before heaven, throw down the glove of defiance, there are millions of the deluded upon whom Christian love must lay hold for salvation. Pope worship will by-and-by become changed for the simple worship of God as He is seen in the face of Christ Jesus, the only Mediator. But this Gospel must have the same law of working there as everywhere else—must be carried by the mouth of men under the great commission, furnished with the written word, and all fair instrumentalities for effort, and adopting as their supreme object of labor, not alone the alienation of men from Rome, but their conversion to Christ. Such agencies are in the field. *This last act of the Papacy, flinging rivalry into the face of God, is a signal to the Christian world to arise and mightily to augment their power.* The end cannot now be very far off.

How mortifying to thoughtful men is the fact that by far the greatest portion of Christendom (the world-wide Latin Church) holds to-day most reverently this supreme absurdity!—that men of the highest education, with a sort of fumbling, fetish superstition, bow before a "chair" where sits an old, superstitious man, with a trine crown on his head, muttering mediæval fiats which must be taken as infallible, as divine, as the awful utterances of the Holy Ghost on the greatest questions of the universe, the questions of the eternal blessedness or perdition of human souls! There sits that crowned old man, dictating fallacies and fables at which our common-school children grin; and verdicts on the great interests of humanity, which if adopted by modern society, would

turn back the clock of the world a thousand years, and belie all the science, all the daring of heroes and the self-sacrifice of martyrs, and all the hopes of humanity, and around him bow the majority of ecclesiastical heads in the civilized world of to-day! Alas, for poor human nature! When will it learn that it is a rational creation? that God only is its refuge? that he has given it reason and conscience, and that with these only can it work out its destiny—its destiny of travail, of search for truth, of self-emancipation and purification, of eternal redemption?—*Methodist.*

Cause of the Woes of Ireland.

[From a Speech by the Rev. Arthur Mursell, at the Annual Meeting of the British and Irish Missionary Society.]

The chain which galls our sister's limbs is locked upon them by the priesthood. The curse of Ireland is priestcraft. Set free religion, but have no peace with Rome. Ireland will be a troubled land until Irishmen claim their own consciences from the Pope. They are right enough in demanding liberty from the State to pawn their consciences, but they will not be the free, the noble, and the happy people nature fitted them to be, until they claim their conscience from the priest. Poetry, and wit, and music, seem to find in Ireland a chosen home; but the wit of priestcraft seems to curb the freedom of the mind, and some dark secret seems to fix its grim embargo on the lip. The harp which once in Tara's halls awoke to strains of poesy and song seems strung with beads, and turned into a penitential rosary. I have been in Ireland often from north to south, and all that I have seen in mountain and in lake,—all that I have heard in whirr of insect or in song of bird, seemed to say, "Be free!" And yet in every hamlet—scowling its shadow upon every squalid hut, and frowning its lie into one's very heart—was the Temple profaned by the crucifix, but not hallowed by the Cross,—the Temple which holds the eavesdropping machine where unanointed man steps in betwixt the suppliant and his God, and dares to speak with lips of clay the shrift which only fits the lips of fire. The voice of nature bounding back from those walls spoke not of freedom, but of slavery; and slavery it must be for Ireland till her sons not merely say to British rulers, "Give us our Church."

I travelled deep into the country, into those spots where the peasantry are poorest and most ignorant, and at every place at which the engine stopped there was a motley crowd. Old men were there, with big tears running through the furrows on their cheeks. Old women, too, were there, wringing their skinny hands in an anguish which was not feigned. Young men and girls were there—and these were dressed for travel—with bundles and boxes for a distant voyage. They were trying to look cheery as they bade adieu to father and to fatherland. Wild wailings, such as sunk into my very heart, broke from the groups of old people left behind, as they waved their ragged kerchiefs after the children they should never meet again. But all at once a voice, imperious and firm, hushes the wail into unnatural silence; and a whip—yes, a whip—I saw it—I heard its knotty crack, and I saw it laid with no

gentle hand upon the backs of the old white-headed men, and on the shoulders of mothers who had kissed their sons and daughters for the last time on earth—a whip flourished and whistled in the air. The owner of that voice and the wielder of that whip was the priest. Faithful to his functions to the last, he drove the young lambs from his flock, and drove the old sheep home again. There was religion of a certain kind in their submission; their was religion of a certain kind in his command. I believe they both meant well. "E'en the poor Pagan's homage to the sun I would not harshly scorn, least even there I spurn some element of the prayer." But, seeing this sight, and thinking of all that it suggested of vassalage on the one hand, and sacerdotal despotism on the other, I could no longer ask myself—Why is Ireland poor? Why are her sons unhappy?

John Calvin's Despotism.

BY REV. J. AMBROSE WIGHT.

A LATE article from the "Edinburgh Review," criticizing Guizot's Life of Calvin, gives a rehash of objections, which it would seem, it were time that time and common sense should begin to render much longer unnecessary. "Calvin was *morose* and *severe*. Calvin was arbitrary and despotic. Calvin was *persecuting*. Calvin *burned Servetus*."

Would it not be well to ask one question in this connection? Where did Calvin—and the Puritans too, if you please—learn to persecute? Did they get it of Protestantism? Did it come of their new doctrines, or of the old ones, out of which they were struggling? The Roman Catholic Church had been burning heretics for ages; and it burned them in Calvin's time, wherever it had the power, and wherever it could catch them. And Latimer and Melancthon, and Ford and Calvin, would have roasted together could that Church once put its hands on them. In that Church had they all been *trained*. Its teachings, venerable by the ages it had held sway, had proved their underlying opinions, and given color and tinge to the spirit that was in them. Is it a strange thing that something of persecution should crop out of their practices, in dealing with the oppositions they were called to meet?

True, they were *Reformers*, and had broken away from that Church, so far as their acknowledgment of allegiance went; but would you expect any set of men to be able to divest themselves, wholly and at once, of the *spirit* that had been infiltered into their very bones, with the nutriment on which they and their fathers had been fed for ages? The Roman Catholic Church is as truly responsible for the burning of Servetus, as for that of John Huss. And Calvin is responsible for it, subject to the conditions of his birth and training. The fact that he had got free, in part, from the doctrines of that Church, does not necessitate the inference that he had got free from its spirit. No man at once per-

ceives the full stretch and application of the new theories or principles he may have adopted. Calvin was struggling out from the masses of errors amid which he had been born; but he was only partly out. And in beating down the errors with which he contended, he used the weapons he had learned to use. Yes, the reply is, "He partook of the spirit of his age." But that does not measure the case. It was the spirit of preceding *ages*. His own age was the one he was fighting with. But the ages before him had him yet partly in their grasp. And the full power of that grasp was what Calvin himself was not fully aware of.—He burned, therefore, one man; while the Inquisition was burning ten thousand. And he ceased *with* one man: but the Inquisition kept on burning.

Our *Review* article alleges, too, as a part of its discussion, as Howe and Macaulay did before it, that Calvin and the Reformers were actuated by the Old Testament more than by the New. Very likely. But where did they get that? Did anything of the Old Testament cling to the Roman Catholic Church? What is that Church to-day but about an equal mixture of Judaism, Paganism, and Christianity? The items of the mixture need not be specified. Of course, if Judaism was conspicuous in the practices and spirit of the Roman Catholic Church, such as went out of it would be likely to carry more or less of the same thing with them, even though they went out to get clear of these very things. —*Interior.*

Bold Words of a French Abbe.

The position of the Church is no longer tenable. The impossible pretensions in which she persists create against her an implacable opposition in the lettered masses. Even the excitement of her believers, sometimes hurrying on to fanaticism, brings her into disrespect. The contrast between what she proclaims and what she realizes under her influence only makes more palpable the importance of the pretended means of social good which she proposes to the contemporary world. Theocracy, formalism, pharisaism, favoritism, intolerance, absolutism, the spirit of caste—all this crushes the Church and kills her. This situation of the Church has been slowly but long developing. As early as the twelfth century Saint Bernard declared, *Intestina et insanabilis plaga ecclesiæ* (Serm. xxxiii. in Cant.), "her wound lies in her vitals, and is incurable." He said that at an epoch which has been called the Great Age of the Church. Six long centuries of exhaustion and wretchedness, registered in history, have added their contingent to the irremediable evil. Myself among the latest of these religious scrutineers, and perhaps less discouraged then Saint Bernard, I am forced to say with grief that the disease has now attained its extremest limits. The remedy alone lies in an immediate transformation.

Let me, then, say to the priesthood:—What you call revolution, or modern culture, or progress, is against you. All these things will triumph over you, if you do not triumph over them. They will drive you out of Europe, and send you to seek disciples in another hemisphere,

if you do not conquer them. But they can not be conquered by material forces. In the contrary conviction lies your principal error. There is only one victory over them—the victory which makes them Christian. This, moreover, is the avowed mission of the Gospel; and it is strange that you should seek for another. When you attempt to conquer the world by the power of the Cæsars, whose aid you demand, you fall into a pagan mistake. You act as men of the world, and Christ is no longer with you. You must, then, yield before the violent and unsparing tempest of revolution, or find in yourself a breeze so strong in Christian efficacy as to bring all the revolutions of modern thought into your arms, with the words—"I love you." A brutal triumph over men's minds by human means, by material forces such as were employed during six long centuries in the middle ages, with the dungeons of the Church, the *auto-da-fe* of inquisitors, with Saint Bartholomews, with the dragonnades of kings, the slaves of the priesthood—this is simple barbarism. On the day when, honesty changing your system, you shall cleave alone once for all to a truly evangelical mission over men's souls, then when accordingly you frankly accept and cordially welcome liberty as man's true way to God, on that day, but never before, you will begin to bring back the human race to the Church.

During the three centuries in which civilization has advanced so greatly in Europe you have instructed the world so well that now it knows nothing of religion. Your leaders make the admission. Accordingly, with the unconcern of a man who falls asleep at his fireside, the world has lapsed into that malady which was thrown into view by the illustrious Lamennais under the name of indifference to religion. In vain will you overload it with your anathemas. It cares not for them. There is but one thing against which it will be powerless—namely, your love full of tolerance which will draw it to the Church. Ye earnest and impartial men, such as there still are among the intelligent clergy, it is time, full time! Come over and help us, us the transformers, who, with Lacordaire, desire to *revive the Christianity which lies between the catacombs and Constantine*—to us who go forwards without fear towards a future of which we are sure, and with principles which are the purest substance of the Gospel!

To the school of free inquiry and modern thought, I say,—"It is in your power to give untold aid to the religious movement which is taking place in the midst of the indifference of the masses, and which ought to exert a capital influence on their future, by taking your part in the impartial labor of the contemplated transformation. Between you and us there arises the problem—a problem of supreme moment—Is the religious sentiment which has lived in the heart of the world since its commencement to become extinct?

If Christianity is true, it will triumph, even in spite of you and your shame. If it is false, it will, after its actual exhaustion, fall into decrepitude, which cannot be arrested either by the fury of its violent apologists or their adulation paid to the heads of the Church. Respect for yourselves, and for the truth, imposes upon you a great and noble reserve. We hold out to you the right hand of fellowship, in order that all, energetic pioneers along the road of the new world when duty bids advance, all of us—all alike may avoid being either servile accomplices of human superstitions, or insolent deniers of a Word thrown into the world, which is full of grace and truth, and destined to be the source of its true life to the end of the ages.

Christian Moral Science.

SCIENCE AND THE GOSPEL: Or, The Church and the Nations. A Series of Essays on Great Catholic Questions. London: Macmillan & Co.

THIS volume is intended to be the basis and symbol of the Christian Moral Science Association. From one of the introductory chapters of the fourth Essay we extract the following intelligent exhibition of a movement which has secured the co-operation of many leading minds among English Christians.

"Is a combination of resources and effort practicable under the Church's present denominational conditions? or, is there anything essential in her life or constitution that forbids the association desiderated? We have here first to show that all that is proposed is as practicable as it is Christian and necessary.

"Our scheme must proceed on the assumption that present ecclesiastical organizations, with their independent denominational life, must be accepted. It is required neither that these churches become amalgamated, nor that they unite themselves into a great federation. It is only required that the evangelical churches, with their members, recognize each other as 'Catholic fellow-churchmen,' unite in counsel, and co-operate in prosecuting their great work.

"We assume, again, that the sum of the evangelical churches is the visible body of Christ. Such a body must be in existence and visible; but where can it be found if these do not form it? Nor, again, would these be Churches of Christ were the reality and unity of His one Church inconsistent with present ecclesiastical conditions.—The basis of their oneness must therefore subsist in their common life of fellowship with their Lord, in their adhesion to Catholic truth, in their common possession of His Divine Spirit, and in the common work He has given them to do. But this unity is capable of being manifested in consistency with the ecclesiastical independency involved in present arrangements, and it would be successful in proportion to its freedom."

If these statements are true, then there is no bar to the constitution of the Christian Moral Science Association, while the necessity for it, and the greatness of its work, are most urgent reasons for its immediate formation.

Now the way has so far been cleared in the previous essays, the arrangement of which may, with advantage, be briefly reviewed:

1. The writer of the first shows that the Pentecostal Church adumbrated the Millennial Church of Christ, and that in neither its essential constitution nor its life is there anything to forbid the manifestation of its unity, although now existing as particular Churches, in mutual recognition and the prosecution of common work; that, in fine, the nature and claims of the visible Church are such as to necessitate that manifestation of oneness.

The writer commences by postulating the facts (1) that the world-community vaguely dreamed of by Zeno, the heathen, is the ideal of Christ in regard to His universal Church; (2) that the christian experience of the Church on a large scale is the exact counterpart of, as it is represented in, the life of the individual Christian; and (3) that the facts of the life of God in the soul present the true basis of Church union, though the creeds were not formed wholly without the Divine Spirit, and the Bible is without positive error. In view of his great object, then, he assumes further that in our search after principles we should return to the Church in her first state, whence we may readily anticipate the nature and constitution of the Church of the future. From these positions he concludes (1) that the great combining power or principle in the Church is not the creeds, nor any intellectual bond, but a vivid realization of Christ's real, continued presence in the Church of His Holy Spirit in personal trust and love; (2) that this realization will be the bond of the future Church, as of the Church in Apostolic times, though the Millennial Church will be characterised by maturity of life and knowledge.

In filling up this outline, in order to the perfecting of his argument, the author commences by a consideration of the relation of the matter and form in the Apostolic Church. The matter was her life or "mode of consciousness, feeling, and action derived from her head." That action, of course, was made in a particular mode; that life assumed necessarily an external form. What relation had these—life and form—to each other? The life was of Divine origin; were the external forms which it assumed, and in which it found expression, equally Divine? A careful examina-

tion of the New Testament records, leads to the conclusion that, although the forms flowed naturally from the life of the Apostolic Church, yet those forms were not divinely prescribed for all time. There was no uniform constitution. The Apostles exercised no legal restraint over the Churches. Manifestly Christ caused his disciples to be associated as a family vitally united to himself, in order to the evangelising of the nations. But he prescribed no immutable forms for the embodiment of its life and work. Accepting the use and mode of the synagogue he added the two Christian ordinances. But even these were not permitted to hamper the Church. The "two or three" with Christ were the normal form of Church existence. Still, this first form presented the Church in her bridal attire; but that Church was preeminently utilitarian; she had nothing about her that was unreal or useless. Accordingly the relation of matter and form in Christ's visible Church is such as leaves her free in every age and place to give suitable adequate expression to her real life.

In contemplating the Church in her life and essence, the writer elaborately shows that her life in all ages has been a life of faith—in Old Testament times, though restricted in Judaism, as in Christianity. This community of life is developed, as it is embodied, in the Holy Catholic Church—a life in, by, and with Christ, her head.—But even in the present state of that Church she is inchoate. The perfect man, after the pattern of Christ, has yet to be seen. Not less is it true, however, that Church life is the highest form of social existence; that the communion of saints is necessary to the retention and impartation of that life; and that the Holy Spirit in the Church, acting through the Word, operates on mankind in effecting human redemption.

The conditions of Church life are found to be such as secure at once the possession of the indwelling Spirit of Christ, her "edifying of herself in love," and her propagation of Christ's kingdom throughout the world as His great visible and outward organ.

The Church as a world-community was a clear conception of Apostolic times, though it arose amidst the contemporary particularisms of Jews and different nations. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith that worketh by love." This universal and spiritual religion was the leaven intended to work upwards, until those aspirations are realized which were presented in the pattern assumed by the New Testament Church. And accordingly we look for a higher unity to be manifested in the future.

But even in the first age the particular Churches assumed no one general uniformity—conformed, indeed, to the fundamental principles of Christian ecclesiastical life—a large margin was left to Christian wisdom and liberty. There was, however, essential unity under all their particularisms and diversity; while the aim of the entire Church, as of each society, was ecclesiastical conservation and aggression upon the world. A review of the offices of the New Testament Church leads to kindred conclusions. The application of the essential principles of Church order were to be specially made by each Church in every age. But the real was always preferred to the formal office; and there was ever in the Church a recognized body of rulers and teachers, apart from the general use of gifts by the entire society.

In prospect of a future unified Church, or the possibility of the Church's return to her first love, the writer points out that her principles are neither contingent, nor local, nor accidental; but immediate, universal, and necessary. They are—charity, the central principle of Church life; holiness, or holy love; universality, or universal love; and perseverance in spiritual freedom. Thus he concludes that the only course for the present Church in her isolated communions to pursue is, to practically embody her light and love through unity, universality, and freedom. She need not strive for uniformity. A federal union is possible, and ought to be kept in view. But such union is possible only through the Church's growth in holiness and love. Here, then, in the first essay we have the nature and claims of the visible Church so presented as to exhibit the practicability, and urge the formation, of the association whose claims we are advocating.

II. The writer of the second essay presents an argument well deserving attention, and leading to kindred conclusions with those we have just reviewed. After considering the essential principles of Church union, and the relation of the Mosaic to the Christian economy in regard to the elements of ecclesiastical constitution, he so exhibits the government and rites of the New Testament Church as to form an urgent plea for Church union. The doctrinal base for that union is found in the evangelical truths held in common by all the Churches: truths equally well known and undenominational. The unity of the visible Church can be efficiently manifested in the combined action of its evangelical sections; while such combined action is possible in the cultivation of Christian ethics and in the endeavor to secure its practical application to the world, that is in the sphere presented by the Christian Moral Science Association. Finally, in contemplating the Church of the future, the essayist says

certain things will remain the same—(1) human nature and its depravity; (2) the known law of the Church's development previously considered; and (3) God's known purposes in regard to its advancement, and his past mode of effecting that growth. He infers, accordingly, that the foes of Christ may now be mustering for their final confusion, and that the Church's present longing for a manifestation of her unity may be in preparation for the final battle. He accordingly concludes that it is probable the ecclesiastical longing for oneness, and the necessity so imminent for meeting the foe, may operate for the modification of existing organizations; and that only those Churches will be permanent that possess the true Christian spirit of love and brotherhood, with zeal for the extension of Christ's kingdom.

Here, then, we have exhibited, in the existence of true Catholic unity and the possibility of its more perfect manifestation, satisfactory proof of the practicability of the association proposed.

III. The third essay, on Christian Moral Science, alone is sufficient to secure attention to the volume. One of the most valuable contributions to Christian ethics made in this country. Here we have presented to us an armory whence weapons may be drawn that no sophistical philosophy or heretical teaching can resist. In his introduction this skilful writer proposes so to discuss his subject as to place ethics outside current rationalism and scepticism.

Proceeding to define Christian ethics, he reminds us that there can only be one morality—that a science of comparative morality is impossible. The problems of the science admit of treatment (1) independently, *per se*, and out of all relation to the existence of sin; and (2) in relation to sin and the regeneration of man's moral life through redemption. Treated in the former method we have moral science; in the latter, Christian moral science. Accordingly, Christian ethics must cognize:—(1) The moral *per se*, without reference to sin: in its ideal form, that primordial morality which God, as the holy, wills and desires. (2) The lapse from the purely moral—sin; the culpable reversal of the ideal, that which man, as the unholy, wills and desires. (3) The moral in its renovation through redemption; that which God as gracious, and man as contrite, wills and desires. These three forms are conservative, and image a moral history of mankind. The first age is pre-historic; the second, pre-Christian; and the third, the history emanating from Christ enacted by those who appertain to him. The essayist proceeds next to determine the province and contents of Christian ethics. In order to do this he is required first to define the meaning of the term "law," in regard to the law of conduct. "Law," in this respect, must be distinguished from its typical use, which means only uniformities, as of nature, of art, etc. But "laws" are a species of commands, and included in commands.—Now every command comprehends (1) the projection of a wish on the part of a superior to an inferior; (2) its signification by words and signs; (3) its arming by sanctions (*i. e.*, by an evil to be inflicted in case of transgression, etc.): (4) the power to obey or disobey. Thus, 1 and 2 make up the popular idea of a command; 3, the being obliged; 4, being free. There are accordingly four concepts here, viz., command, obligation, sanction, and freedom of the will. All commands, however, are not "laws;" as *e. g.*, particular commands in regard to specific acts. All laws are commands, but not all are right, as *e. g.*, in jurisprudence. But in morals law must be right. All moral laws are therefore laws confirmed to right; and moral law may be defined as right formulated by an adequate authority. Right, then, is the ultimate, primordial norm-standard. This is the standard of right and wrong in thought, motives, actions, and relations. Hence arise the chief problems in ethical science. The ethicist has accordingly to treat of (1) theory of rectitude or right—a scheme of practical duties, or external obligation: (2) the theory of virtue, a scheme of virtuous motive, or internal obligation; and (3) the theory of happiness—a scheme of sanctions, or of external and internal rewards and punishments. This only moots the chief problems of ethical science. Ethics does not absolutely exclude theology, history, or psychology; though it is not to be confounded with them. Neander's dictum is accepted: "Christian moral science on the side of dogmatics is applied dogmatics." This dogma is fundamental to duty, faith to morals, and Christian faith to Christian morals. Therefore everything necessary to a sound dogmatic basis for morality is a part of moral science. Thus ethics has to do, on the one hand, with anthropology, psychology, and history; and, on the other, with theology, redemption, and eschatology. Here then, in the most satisfactory manner, the essayist determines the province and contents of Christian ethics.

This leads further to a definition of the implicates of moral law. The importance of considering these cannot be exaggerated in dealing with unbelief. For by working well this part of the argument every atheist who admits morality must be compelled, therefore, to give up atheism. The implicates of moral law are—(1) A per-

sonal lawgiver; (2) moral law as right postulates that lawgiver as knowing and having authority over interior and exterior life—*i. e.*, moral sovereignty, jurisdiction over thought, emotions, volitions, and consciences; and (3) his power to adjudicate to nicely graduate punishment, etc., and as precisely to apply it. But these three implicates are equivalent to the Christian idea of God. Again, moral law implies, on the other side, (1) a person as its terminus, moral and responsible; (2) sufficient notification of the law to that person; (3) revelation as its necessary, its only proper publication; (4) no suspension of sanctions except as extraordinary; yet (5) the infliction of sanctions certain. But these five implicates are the equivalent of man and his known circumstances and condition. Accordingly, moral law cannot be cognized at all without implying the chief concepts of religious belief.

All true morality, it is further shown, is necessarily theistic; since the moral lawgiver must be infinite in knowledge, wisdom, and power. He must be higher than the highest creature. This is the most conclusive argument in proof of the existence and attributes of God. Creation *may* imply a Creator, moral law *must*.

In the two preceding chapters this writer implies the task already indicated, with most damaging effect, to the chief systems of atheism and of pantheism. For the atheist or the pantheist there can be no ethics at all—at best there can only be an art. And thus Bacon's words are found to be true:—"A little philosophy inclineth man's heart to atheism; but depth in philosophy bringeth men's minds about to religion."

Next is shown the need of a revelation as a criterion of morality. For that which lacks proper notification cannot be a command, still less a law. But notification in this case proves the existence of the supernatural; also a revelation, or intercourse with the revealer. Revelation is thus supernaturally made: while that revelation which is implicated in moral law is equally necessary, to meet the spiritual and moral needs of man.

The essayist further treats of the suspension of moral sanctions, and gives its true explication. Sanctions are the chief constituent element of law. The notion of law is adverse to their suspension. If they are suspended, it cannot be for want of resources in regard to punishment, as in the escape of a criminal never detected.—Moral science has a historical basis. Now history teaches that the sanctions of moral law are neither promptly nor fully met in the present life; nor are they totally in abeyance, or men in a *prima facie* view might suppose there could be no moral governor. This stupendous and extraordinary fact, then, must have a sufficient reason—one commensurate in dignity and importance with what has happened. Now in the light of eternal redemption all is explained. This life is no ordinary, but a mediate, moral arena, in which men are not only being governed but saved. Hence, under the partial suspension of sanctions, men have the inevitable alternative of being saved or punished hereafter.

The essayist is at length prepared to answer the question, "What is Christian Moral Science?" And accordingly concludes by an elaborate definition of morality *per se*—morality in reference to the perversion of sin, and morality in regard to redemption.

In this most valuable essay, then, we have exhibited the magnitude and supreme importance of that moral science which it is the exalted privilege of the Christian Church to cultivate and to apply to the individual and to the nation.

Let us now occupy the ground cleared for us in the essays thus reviewed. Here, then, is the visible Church of Christ, with a nature that admits of her oneness existing in the midst of external diversity. That Church, although at present found in isolated communions, does nevertheless possess a real unity, which can be externally manifested in greater degree, in the mutual recognition by the members of all true particular Churches of one another as Catholic fellow-churchmen. That Church, further, has in charge the great commission given her by her Lord, to evangelise the nations, and the great means by which she is to achieve her work is, that moral science which is the result of the methodical and exhaustive study of the moral condition and responsibilities of all men in the light of Christian revelation.

The cultivation of this science, and its application to the moral amelioration of mankind, is thus seen to be a work of supreme necessity, as it is of inconceivable magnitude. And thus is the *magnum opus*—the great work among men of the one visible Church of Christ. When it shall be at all adequately achieved, the Christianising influence of the two forces—the Church and her ethical science—will be seen in the national elevation of the people, the intellectual and religious, the moral and physical condition of the masses.

This glorious result, however, can be hoped for only as the Church shall fully realise, and manifest her unity; while, under present conditions, this can only be

accomplished by means of an association consisting of the members of the several parts of the Church as Catholic fellow-churchmen. And that association must occupy itself exclusively with the discussion of Catholic Church questions, as distinguished from denominational and inter-denominational questions. For the consideration of these subjects there will be needed, too, the wisdom of the entire Church—the weight and worth of all her societies. But at present no provision is made for bringing into a focus the light and counsels of all sections of the Church.

In the Christian Moral Science Association such provision is offered. Its practicability is manifested in the arguments now reviewed. The greatness of its work —with the urgency alike of the national conditional and the Church's present failures—stimulates all Christians to its immediate formation. Then will the aspirations of many ardent Christian souls be realised, and Church congresses will be made up of men of various evangelical denominations, bent on finding common means of action for the salvation of the world.

Diverse Religious Drifts.

The religious world has its molecular movements, and just now they are in unwonted action. The crushed fragments of saltpeter may lie for any length of time side by side in closest contact, without the slightest tendency to combine in crystalline forms; but supply the appropriate conditions, and the action begins, as though it were a living process. God's spirit and Providence have supplied, in our day, the right conditions, for the normal action of the spiritual elements. The result is two movements in apparently opposite directions, but really in fullest harmony. On the one hand is the unifying movement in catholic Christianity. The old antagonisms of sect against sect are largely arrested. An all-embracing charity has been developed. Each learns important practical lessons from the other, while a process of mutual assimilation insensibly works through them all. Hearty co-operation obtains in many forms of Christian activity. All recognize their common relationship to their one Great Head. The points of agreement are seen to belittle the points of difference, and are felt to comprise the substantials of the Christian faith. Thus the church, no longer bands of contending Arabs, is coming out of the wilderness leaning on its Beloved, strong as an army with banners.

The other movement is that of denominations toward their own proper center. The various memberships are coming to feel a fuller responsibility toward the church to which they have bound themselves by covenant vows, and which is the truest representative of their personal convictions; and are acting more and more on the idea that a faith which is not worth defending and propagating is not worth having, and that the church relationship implies professed personal allegiance to truth. It shows itself in a more pronounced denominationalism, in a denominationalism more intelligent, more earnest, more devoted; but, at the same time, more charitable, and more disposed to recognize the conscientious allegiance of all alike to the common Master.

Denominationalism, in the present condition of things, is not an evil when balanced by a broad and generous Christian catholicity. It is best, if divisions must exist, that each tribe of Israel pitch by its own standard.

We hail both movements as evincing a healthier and more vigorous life of Christianity. The cry that Christianity is dying was never more untimely. It has ten-fold more life than it had a centuy ago, and it is a life which is working itself out to become the life of the world.—*Watchman and Reflector.*

A Hymn of Love.

BY RAY PALMER, D. D.

In Thee, O God! the hosts above
Forever live supremely blest;
And I, on earth, like them would love—
Like them, as on Thy bosom rest.

I may not know Thee as Thou art,
While here my darksome way I tread;
Yet thanks that now I know in part,
And hourly by Thy hand am led.

Unseen, Thou dost Thyself reveal,
In Thine own ways to sense unknown;
Thy hidden glories oft I feel
Come flowing o'er me from Thy throne.

All sweetest tenderness and grace,
Beauty and majesty divine,
Draw my charmed soul to Thine embrace,
And blend my mortal love with Thine.

In Thy pure light 'tis mine to bask,
Around me falls its noontide beam;
In calm content no more I ask,
While filled with Thee, my God, I seem.

The joy that through my being flows
New gladness lends to brightest days;
Morn fresher wakes, and evening glows
More lovely, while I breathe Thy praise.

The wide creation spreads more fair
As bright o'er all Thy smile I see;
And thousand voices, soft as air,
Seem whispering to my heart of Thee.

Thine image on each human brow
To nobler beauty seems to wake;
With warm embrace I welcome now
Each man a brother for Thy sake!

As past me fly the swift-winged years,
Thy mercies all their circuits fill;
Thy goodness, like the sun, appears
Throughout all time resplendent still.

Since once for sin the Lord hath died,
No more I fear that Thou wilt frown;
Come life, come death, whate'er betide,
Love floods my soul and fear shall drown!

As mounts the joyous lark on high,
To greet with songs the purple dawn,
So would I pierce yon azure sky,
And hail Heaven's brightly-breaking morn.

O God! the lustrous gates unfold;
Let Thy full glory on me fall;
Thine unveiled face I would behold,
And know Thee mine—my All in All!

MISSIONARY WORK, PROGRESS, Etc.

A Statement of the Religious Condition of Mexico,

BY A MEXICAN CHRISTIAN, ONE OF THE FOREMOST AGENTS IN THE WORK.

[We beg our readers to ponder and respond, with prayer and help, to this most earnest and touching appeal.]

THE monarchs of Spain, and the tyrants of Rome, unitedly held Mexico in the most cruel bondage for three hundred years.

The Roman Church favored despotism, while despotism in turn lent the Roman Church its support, and countenanced the Inquisition, that fed its fires with countless victims condemned for having ascertained that God ought to be obeyed before man. Three centuries of this double oppression degraded Mexico.

The political catechism of this blended tyranny taught that the King ought to be obeyed blindly, while the religious one declared that the "Pope" was infallible, and that whosoever did not obey him would be lost forever. Under that teaching men did not even dare to think, and morally, became abject slaves. Mexico, at the end of the last century, seemed closed to the Gospel, but fifty years of independence have completely changed the situation.

After our emancipation from Spain's tyrannical government, having to seek among ourselves for the true elements of political life, we keenly felt the sad prostration of our country, resulting from its former abject condition. Suddenly thrown upon our own strength, and not possessing the needed knowledge to enable us to act wisely, we were hardly able to move forward in the path of progress. We could realize our unfortunate condition, but knew not its cause. We wanted to progress, but would stumble and fall without knowing why. The veil of our inexperience hid from our view what ought to have been easily discerned. We longed to be free, but liberty, like a mirage, would vanish from us as we thought we approached it. The chains that had bound us to tyranny had not yet been wholly broken. We had achieved our independence from Spain's monarchs, but we had not yet obtained religious liberty. Rome had not yet released its prey.

At last, by sad experience, we found in the Roman Church the real cause of the impotence of our efforts to be free. Then commenced a gigantic war against the dark fanaticism caused by the errors of the Church of Rome. Multitudes among us wished to free Mexico from that Roman tyranny that in the course of three centuries had taken such deep root in our soil. We freed ourselves from Spain's monarchs after eleven years of war, but it has needed fifty years of contests, of heroism, and an army of martyrs, to shatter the political power of the Roman Church in Mexico, and even now she is again reorganizing her forces for one last, desperate effort to reconquer our native land. That contest, *in which no one extended to us a friendly hand, in which no Christian raised his voice to teach us the pure Gospel* with which we were unacquainted, has resulted in the religious indifference of the majority of the nation, and in the stupid fanaticism of those who have not had the courage to exercise their private judgment. But as many of us became indifferent in matters of religion, we could not but feel our immense want as we found ourselves without God and without prayer. Our condition was the more sad because the Mexican people are disposed to be religious, and in their temples would only find a religion marred by abuses and errors dark and many.

What could be expected of us, seeing that Rome had kept from us the Bible? The contest against Rome has been a long one, and the martyrs who have died for liberty in Mexico innumerable. But in seeking to escape from one evil we have been well nigh wrecked by another. For

three hundred years had Rome been saying to us, "Without me there is no Christ." No one preached the Gospel to us who were sickened by Roman abuses and errors, and we were deluded into answering Rome's falsehood by saying, "If without you there is no Christ, then there is no Christ." Thus to our deep sorrow, for we found nothing that would satisfy the longings of our souls, we became indifferent in matters of religion. But before reaching this most sad result, how much blood has been shed by the mercenary hordes of the Roman clergy; what treasures have they wasted, not in opposing impiety and infidelity, not in healing the wounds caused by the civil wars that they provoked, but in trying to retain their temporalities and their ill-gotten wealth and power. Had Mexico taken one step further in that dangerous path she would have plunged into the darkest abyss. But no! for God loves Mexico, and in His infinite mercy He has made her to listen to the Gospel, and multitudes of her people have joyously welcomed and accepted the message of Divine truth. The Lord in His wise plans had been preparing the men that should preach the Gospel in Mexico. They had not even known of each others existence, but when the time arrived that the Lord had appointed for the public preaching of the pure Christian faith in Mexico, those dispersed elements were providentially gathered, and gathered in so marvelous a way that the infidel who does not recognize Divine providences in the destinies of nations, must have, in the facts connected with the beginning of the Evangelical movement in Mexico, another opportunity in which to applaud the rare prodigies of chance. Since that solemn date in the history of Mexico, the history of the progress of the Gospel in our country can be followed step by step. It is the history of a most earnest struggle for the truth of Jesus against the blind fanaticism of some, the infidelity of others, and the indifference of the majority. This struggle in behalf of the truth of the Gospel has at times been accompanied by deep sufferings. But why speak of the sufferings of Christian men, who carry their humility to the degree of even wishing that their names and persons should be forgotten? In spite of the obstacles that the Gospel cause meets in Mexico, there are now twenty-three Evangelical congregations in the city and valley of Mexico alone, and an equal or still larger number in the rest of the Republic.

The middle class, and above all, the people, listen with fervor and enthusiasm to the preaching of the Gospel. Our pamphlet tracts have been circulated throughout the land, and from different parts of the Republic applications are made for Gospel ministers and missionaries. Multitudes in this nation, on rejecting the Roman Church, also abandoned the Gospel from not understanding it, but many did so with deep sorrow, for they felt a void in their breasts on finding themselves separated from God. Many among them, and others who from ignorance continued in the Roman Church, on entering our houses of prayer, are often moved to tears of tenderness and joy on being able to speak directly with God, as with a loving Father, and without the mediation of any of the imaginary semi-gods of Rome, or of those who have tried to usurp the name of priests, a name that belongs to Christ, and his people. Oh! blind indeed must one be not to see that the Evangelical movement in Mexico is truly popular. Beyond a doubt, Mexico hastens to throw itself into the arms of Jesus Christ. The Roman Church, meanwhile, trembles, the indifferent awake from their lethargy and wonder, the infidels mock. Such is the religious condition of Mexico.

Chili.

[We take the following interesting items of the work in Chili from *The Record*, published by Dr. Trumbull and Mr. Merwin, in Valparaiso, for October.]

THE NATIONAL HOLIDAYS.

Answering to the *glorious fourth* for the people of the United States, is the eighteenth of September in this little Republic, with its two millions of inhabitants, through its extent of sixteen hundred

miles at the Western base of the snow capped Andes. If the Chilians have not so many individuals to celebrate the festive occasion, they make up for the lack by celebrating more days. Patriotism in this part of the world is not satisfied with one day spent in commemoration of the national independence, and then to go back to the ordinary toil and care of life; usually four days are not considered too many for the outflow of national sentiment. During four days the very banks are closed and all commercial transactions at a stand still. Long may the people of Chili be permitted to celebrate the birthday of their national freedom. With unfeigned satisfaction we rejoice with them, and feel that we are partakers of the benefit. May heaven grant, not only that they may remain free from Spanish domination, but that they may become more and more free from the errors, customs, and prejudices derived from those darker days of early history. Great advantage has been found in casting off the political incubus of the thraldom of old Spain; now let them proceed wisely and rationally to shake off the religious incubus of old Rome. The new code of Republican freedom has brought prosperity, peace, and justice in the State; and so will the new code of Christian liberty prove the harbinger of even greater and nobler benefits for the individual, the household, and the Church. As there was a profound impolicy in submitting to the dictation of a monarchy ten thousand miles distant, so is there a still more profound error in submitting to the dictation of Italian ecclesiastics who, so far from being able to legislate wisely for Chili in matters of religious belief and practice, have not even succeeded in imparting to their own countrymen the blessings of a true and ennobling Christianity. If the patriots of Chili would promote the true felicity of their countrymen, let them enthrone the Lord Jesus Christ in the land; let them accept the Word of God, the entrance of which ever gives light; let them favor the circulation of the Bible which, wherever it is freely read, lays deep and broad in the people's hearts the foundations of imperishable freedom.

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PROTESTANT CELEBRATION OF THE EIGHTEENTH OF SEPTEMBER.

The Spanish congregation of the Reformed Church worshiping in this city, held appropriate and interesting services in commemoration of the recent anniversary of the national independence. For the occasion the use of the new Union Church, in calle de San Juan de Dios, was obtained, and at one o'clock a congregation of about two hundred persons assembled to join in divine worship and to thank God for national mercies. Dr. Trumbull offered a prayer, in Spanish, appropriate to the occasion; hymns were sung; pleasant introductory remarks were offered by the Rev. Mr. Merwin, remarks full of sympathy for the country, its progress and prosperity; and then followed an excellent address from a native gentleman, Mr. J. M. Ibanez, on the subject of "The Republic," showing that religious intolerance was as much abnormal and out of place in a true Republic as chattel slavery would be. With satisfaction Mr. Ibanez pointed to the very walls within which he was then speaking as the most eloquent testimonial to the religious freedom of which Chili, among the Spanish American Republics, is one of the foremost and most successful standard bearers. May God grant that the number augment of those among the sons of this nation that accept these views and labor for their permanent enthronement in the country.

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SUBSTANTIAL SYMPATHY.

A native gentleman who was present at the thanksgiving service of the Chilian Congregation, Sept. 18, came recently at the invitation of a friend to the meeting held on Sunday evening. He was surprised to learn, on entering the building, that no admittance fee was exacted; and after the services were concluded, having expressed his satisfaction with our simple form of worship, said he would like to contribute something towards defraying the expenses of the congregation. His

kind offer was not then accepted, but on a subsequent day he repeated it, and was told that a contribution for the Chilian school would be gratefully received. This he promised and asked his friend to call upon him for a donation. Such expressions of good will from Chilians who comprehend the nature of our work, are most valuable and encouraging.

The distribution by sale in the cities of Santiago and Valparaiso, amounted in all to 563 publications, and by gift to 3,839 tracts and papers, during the month just terminated. Of these more than half have been in Spanish.

INCIDENTS *of the Work in the Capital.*—Some students belonging to the National Institute in Santiago left a note requesting the back numbers of the "Piedra" might be left for them.

During last month eight or ten copies of the work by Janus, "The Pope and the Council," were sold in Santiago.

A publication called *Ele Ateo, the Atheist*, has been sent to Santiago from Buenos Ayres, where it is published. A number of copies have been received; what acceptance it has met with we know not, but the only effectual antidote to such sentiments will be found in giving the people the Bible, and setting before them the living power and purity of the doctrine of the slain Lamb of God. The *Mensajero del Pueblo*, instead of filling its pages with stale scandals of the *vices* of Calvin and the *apostacy* of Luther, would serve the cause of true religion better by telling of the excellence of Jesus, and spreading before its readers the doctrines of life that the Apostles were commissioned to proclaim.

An elderly man, having read all the numbers of the *Piedra* and several of our tracts, was convinced, and purchased a Spanish Bible.

Four persons requested the *Piedra* to be left regularly at their business places.

A tailor's apprentice, who last month purchased a Spanish Testament, came asking for a supply of tracts, being evidently interested to some extent in the truth.

A native carpenter bought a Bible, to replace one that had mysteriously disappeared from his house, which he had purchased a long time ago.

A widow, the mother of several children, bought a Spanish Bible, for which she is to pay in weekly instalments of twenty-five cents.

Enquiry was made by one man for a Protestant Bible, or Testament even, with commentaries in explanation of its meaning.

A cigar-maker gave forty cents for the *Piedra;* a carpenter gave six; a Chilian woman fifty; and a Peruvian a dollar.

Italy.

SIGNOR LAGOMARSIMO writes from Rome that he has at last succeeded in finding, in the central part of the city near the Panthæn, a small place for worship, and though permission has not as yet been formally given by the authorities, the friends of the Gospel nevertheless, meet every evening for prayer and study of the Scriptures, and the number continually increases. He writes also, "God has opened a door in many families where I go daily to read and explain the Scriptures."

Politically, in Italy there is increasing evidence of progress in religious liberty. Great efforts are now being made to raise Italy to a higher stand of civil and religious liberty than she has ever yet taken. The moment is favorable, new elections are taking place, the electoral colleges are issuing their programmes, and the minds of the people are excited. It is hoped that the new Parliament will be far more liberal than the last, and hence compel the ministry to adopt a more liberal policy with respect to Rome and the entire country generally.

The programmes of these electoral colleges take high and liberal ground on all important questions. The government is severely censured for its hesitating and reactionary policy in Rome, its obsequiousness to the Pope and the Jesuit party, and thus failing to establish, at this favorable moment, com-

plete civil and religious liberty for the entire country.

A very large political association, formed to influence the electoral colleges of North Italy, a few days since published its programme at Milan. With regard to Rome it says, "The Roman question materially solved by a concourse of extraordinary events, is still unsolved in its moral part, and leaves true patriots to tremble through fear of excessive concessions to the Pope, that will offend our national rights. They believe that the only solution possible, and the one that can soonest remove the greatest difficulties, is to establish at Rome the most perfect liberty of conscience, taking away from the State all influence whatever in matters of religion, and leaning to the Pope, the head of the Catholic church, and to the heads of all other religious confessions, in the sphere of his ministry, the most perfect freedom to communicate with the faithful, and convoke assemblies and councils, but to possess no theocratic power as authority. Religious liberty conducts to absolute reparation of the Church from the State, and complete liberty of conscience."

So speak leading political men of Italy.

WM. CLARK.

MILAN, Nov. 23, 1870.

"Here is no Sleep."

THESE were the earnest words of a young Bulgarian peasant to the preacher, Gabriel Elief. The preacher had been sitting until midnight upon the earth floor of the Bulgarian cabin, answering the questions of the young inquirer, and expounding to him from God's word the Gospel plan of salvation. Wearied by his long ride, he was compelled at last to desist, and after a few words of earnest prayer, he lay down just where he had been sitting, (for the Bulgarian peasant has no bedroom and no bed,) and drawing his overcoat over him as a covering, he fell asleep. Before the day broke he felt a hand gently shaking his foot, and a mild but earnest voice said to him,— "*Tooka ne spee monogo,*" (Here one does not sleep much.) The young men went on to say, "Excuse me for waking you; but I cannot let you sleep much in my house, the time is too precious. Soon the day will dawn, and you will be starting on your journey, and I shall be left again *alone*. I have much yet to ask you." These words produced a deep impression upon the preacher's mind, and sounded to him like a warning voice urging him to greater diligence and exertion in the Master's cause. Let the church at home remember that there are many more scattered over Bulgaria who drink in with eagerness the words of the Gospel preacher. Souls are being lost through our want of energy. Are not some of our young brethren whom God has called to preach sleeping while souls in foreign lands are hungering for the bread of life? Here is no time to sleep.

Brazil.

SAN PAULO.—Rev. G. W. Chamberlain writes of a young Brazilian convert:

"He has just completed his twenty-fifth year. He had chosen teaching as an avocation after passing through the preparatory studies for the priesthood of the Roman Church. Latterly he has been teaching in the city of Tallbate in the best families, and with great acceptance, Latin, French, and Italian. He writes the English very fairly, and with a few months' practice will speak it fluently. He is remarkably well read, and of very quick apprehension, and in his examination for admission to the church showed a profound grasp of the doctrines commonly styled Calvinistic. We have had no such examination before in Brazil, and I think it is not too much to say that it is seldom given to any minister or church session to hear more lucid and complete answers to all questions proposed, or to respond to questions which showed a mind more completely awake to the great truths of Scripture, or more ready to subject itself to them. And this point has been reached after painful years of doubt and unbelief. He left the *Semanario Episcopal* of Minas years ago, almost an atheist. In the first letter I received from him, dated

Dec. 7, '69, he says (writing in English): "A too much loaded gun always bursts; and it was so; I went from one extreme to another; I raised myself against the islamism of the Roman Church, I became a deist, and afterwards a materialist-atheist; I depraved my soul by reading the ancient Greek philosophers; I was fond of Strauss, Volney, Voltaire, Byron, and Renan; in a word—I was lost. Christ looked for me, gave me faith, and said of me: 'This, my son, was dead and he is alive again, he was lost and he is found.' Jesus Christ will look for me more and more, he will strengthen my faith—I shall become a new man."

At a later date, 10th Jan., '79, he says: "Permit me to speak a little of myself; I feel myself a new man in Jesus Christ, my habits are modified; I enjoy a peace which was before unknown; my heart rejoices; I see that I am no longer the blind led by the blind to the Abyss. To whom do I owe such fortune? To faith in the Lord Jesus, since my works at the best could only take me to the place where there is wailing and gnashing of teeth. When I see myself so small, so ignorant, so unworthy, it appears to me that I shall never have the blessedness of preaching the Word of the Lord."

North China.—The Prospect.

Letters received from the missionaries do not throw much new light upon civil affairs in China. Up to the first of October matters were unsettled, and whether there would be further outbreaks of violence against foreigners and wars with European powers, or an adjustment of difficulties and remuneration for wrongs inflicted, could not be certainly foretold. It was expected, however, that the Chinese government would either replace or pay for mission buildings and other property destroyed, and Mr. Stanley, at Tientsin, had some hope, October 3d, "to have chapels up and work going on again before winter." He wrote: "I would not yet speak too positively with reference to the coming winter; but think the *strong probabilities* are that we shall be here, and continue our work somewhat as formerly. There will be some risk I think, in remaining, yet I do not believe we shall be interfered with."—*Miss. Herald for January.*

Japan.

The great Daimos, or feudal barons of Japan, constitute a confederacy of despots, each of whom, while ruling absolutely over his own subjects, yields homage to the Mikado, or Emperor. They, like kings, have each his own cabinet of confidential advisers, who likewise transact the general business of the government for their master, under his direction. One of these Daimos, who has been in a time past quite noted for his debasement of character, but whose name we must not mention, has for his prime minister a man who, two or three years ago, was baptised, with his younger brother, by one of the missionaries in Japan.

After he returned with his brother to his native province, the minister informed his lord of the fact of his and his brother's conversion, and was neither rebuked nor punished for his confession of this transgression of the law of the land. He, moreover, plainly told his master that the Christian religion was the greatest want of Japan, for it is the only foundation on which to build up a national character. The Daimo listened to his counsel, and read the Bible and other Christian books in Chinese, which his minister had to offer him. The consequence was, that not many months ago, he sent his faithful minister to the port where the before-mentioned missionary resides, to ask him to take up his residence in his dominion, and establish schools for his subjects upon a Christian basis. When the minister came to the missionary, he brought to him his own son and a physician of his country to be baptised, they having come to the knowledge of Christ and faith in him, through reading the same Scriptures and the influence of the converted prime minister. Thus, in one of the provinces

hitherto inaccessible to missionaries or other foreigners, there are now four men of high positions, who have become the humble followers of Christ.—*The Sower.*

[An engraving and full description of the Image-Temple here referred to was contained in our Magazine of November, 1869.—Ed.]

The image of Buddha, known as the Statue of Daiboots, stands in a wilderness about fifteen miles from Yokohama, far removed from all the great cities. It is of colossal size, in a sitting posture, measuring about forty feet in height. It is of the purest bronze, and admirably executed as a work of art. Its origin is unknown; but it has sat in the same spot, on an elevated platform, at least 600 years. This remarkable relic of the past is about to be destroyed. The late persecution against native Christians in Japan seems not to have been directed against that faith alone, but against Buddhism also, or, in other words, against image worship in general. Buddhists and Roman Catholics alike have images in their temples of worship, and the iconoclastic zeal of the Japanese faith, as by law established (Shintooism), which is seeking to break up all image-worship, has found expression in an edict dooming to destruction this great image of Buddha. The statue is offered for sale, not to be retained in its present position, but to be broken up for old bronze.

India.

A Pundit Denouncing Idolatry.—Intelligence has reached the London Missionary Society of a stirring of the native mind in the north-west provinces on the subject of idolatry which may lead to great results. Hitherto those provinces have appeared to resist with stubborn obstinacy all impression from the preaching of the Gospel. They are the chief seat of the Hindu religion, and the Brahminical influence is very strong. But the faith of the people in the ancient idolatries seems to be extensively undermined. Great excitement has, of late, been occasioned in the holy city of Benares by the appearance of a strange pundit, who announces to immense assemblies that the Vedas give no sanction to idolatry, and that the Purans, which do, are not worth a cowrie. The leading supporters of idolatry in Benares are at their wits' ends to answer him. In one instance, the effect of the teaching of the reforming pundit was so great that a rich Hindu of Furruckabad destroyed the temples erected upon his ground. It is, of course, possible that idolatry may be removed from Hinduism without Christianity being accepted in its stead; but the readiness with which this pundit has been listened to seems to prove in a striking manner that the system of idolatry in Northern India has been undermined, and may suddenly come down with a crash.

Anxious to become Christians.—The *Missionary Link* gives a most interesting account of a visit to a new village in India. We extract the following:

"The village was found. A substantial building, formerly a kyoung, received us, and the people, who were curious to see a 'white teacher,' soon filled the house. We let them in some measure satisfy their curiosity, as they had never seen a 'mamma' before, and our Bible-woman, wise in trying to interest, talked about us. The greatest wonder was why we had come there. They would almost take us in their arms in their earnestness and sympathy; then the Bible-woman would say, 'The mamma worships the true God; listen, and we will show you how she worships.' They listened attentively while one of the girls read a simple Catechism prepared for their first lesson; then they sang, and one or two prayers were offered. After this, they asked us questions about our religion, and often said, 'It is better than our way; we will think about it.' In this village there was not one who was able to read, but they listened earnestly, and said, 'It is good;' and one woman, who had recently become blind, said, as she took my hand, the tears streaming over her face, 'I have never prayed before; I shall pray now the whole day long.' The sun was low in the west, the tide flowed, we must leave them. Every one of them, men, women, and children, followed us down to the shore, calling to us, with outstretched arms and tearful eyes not to leave them, but to stay and teach them. My eyes were heavy with tears, and I longed to stay with them, but the village was far from town, so we must leave them. As we rowed away from their anxious faces into

the twilight, our Christian girls, with one impulse, sang, 'Say, brothers, say, will you meet us, where parting is no more.'

CURIOUS VISITORS.—One afternoon, near sundown, a large crowd followed me from the main street, where I had been talking for a long time, to my boat—to see me eat dinner, I suppose. They watched every motion and eyed every article, as I washed, combed my hair, arranged my toilet, looked at my watch, and sat down to dine. Then followed a score of comments about my person, dress, habits, food, &c., from a score of tongues. "How white his skin is," "but his eyes are light, and hair too. that's more wonderful :" "very beautiful shoes ;" "what soft warm clothes ;" "how clean his shirt ;" "how many plates and dishes, and lots of things to eat." At this point a Shan woman, who had heard for two days, and seemed well to understand, exclaimed, "Yes, yes, these things are all very wonderful—his white skin, blue eyes; and light hair, his fine clothes, clean white shirt, knives and forks, hair brush, and watch, are all very strange to us ; but to me, the strangest thing of all is, the doctrine he preaches, the Son of the true Eternal God suffered sin, punishment, and death for me, for all men, for us : and if we believe and worship Jesus Christ, without tasting hell, we shall go to the land of heavenly happiness, and die no more. Wonderful, wonderful !"

Missionary in Burmah.

EDITORIAL NOTES.

MISS RANKIN states, in a letter just received, that at Monterey six persons have united with the church, and seven or eight more are expected to unite at the next communion ; also at San Francisco eight, and at Merquital sixteen have been received on profession of faith, while both churches anticipate further additions to their number at the next opportunity for public reception. In both Northern and Central Mexico the good work goes forward.

FROM the Secretary of one of the French Societies we have received a letter (Nov. 28), written from the North of France. We append two interesting extracts :—

"We have much to do now to defend ourselves from the accusation of sympathising with the enemy of our country. Many priests had excited against us an ignorant and irritated population. A slaughter of us had been prepared for the night between the 5th and the 6th of December. The disaster of Sedan, the departure of the Empress, caused the crime to remain unaccomplished. Enlightened people do not so readily believe the accusation I speak of ; on the contrary, they say that if the Prussians are superior to us in every respect, it is because they are Protestant. A priest in a neighboring village said the other day to his hearers—'My dear brothers, we are punished by a nation which has more religious feelings than ourselves ; the Prussians worship earnestly, they observe the Sabbath, they put in practice Christian virtue,—that is the reason why God is with them.'

"We are being abundantly blessed in carrying the Word to Catholic localities where we had been invited to go. St. Audelin, a large village in la Nierve, is one instance. The inhabitants of that place want to become Protestants. I had the gladness to go there lately. Hundreds of attentive people, men and women, were packed up in an 'auberge. Although very uncomfortably seated, (a great many standing up), they listened for hours to the preaching of the Gospel. At the end of the service somebody cried out : 'Monsier le Pasteur, is there no singing in the Protestant service ?' 'Yes,' answered I, 'and if you will stay after the morning service I will teach you how to sing one of our hymns.' They all stayed, and I taught them one of our beautiful hymns. They tried so cheerfully, that at the afternoon service they could sing it. A symptom very rejoicing in this affair is that the inhabitants of St. Audelin wish for edification and not for controversy. It is not so much hatred for Catholicism as religious aspirations, which Romanism cannot satisfy, that prompts them to come with us."

LITERARY NOTICES.

BOOKS.

THE OPEN DOOR; *or Light and Liberty.* By Rev. J. Hyatt Smith, D.D. New York: J. E. Perkins.

To his fellow-members of the Baptist churches, Dr. Smith here presents, under the form of a story, an earnest plea for what is popularly called "Open Communion." A hearty believer in immersion as the only baptism, he sustains, by Scripture and reasoning, what is to the vast mass of Christ's disciples the Christian and courteous doctrine of allowing the unimmersed believer, upon his own responsibility, to sit down at the Lord's supper. The motto of the book and substance of the argument is this conclusive sentence from the only infallible authority: "Let a man examine himself, and so let him eat, having the answer of a good conscience toward God."

MIRIAM AND OTHER POEMS. By J. G. Whittier. Boston: Fields, Osgood & Co. $1.50.

Another beautiful little volume of our own poet of liberty, of purity and truth in nature and in the heart. Many of its poems have been already scattered, through an appreciative press, among the homes of the land. All are worthy of being thus permanently gathered for the reading of the quiet hour.

THE ATLANTIC ALMANAC—1871. Boston: Fields, Osgood & Co. 50 cents.

The useful and beautiful are here combined in rare degree. Astronomical and Statistical matter, Literary articles, and numerous Illustrations, life-like, spirited, and artistically executed on wood, of prominent European Rulers, literary and musical celebrities of the day, of notable Buildings and Homes, and various scenes and incidents.

FROM LEE & SHEPARD, Boston. LEE, SHEPARD & DILLINGHAM, New York:

1. *Nature's Aristocracy;* or, Battles and Wounds in Time of Peace. By Miss Jennie Collins. Edited by Col. Russell H. Conwell, author of "Why and How." 12mo. Cloth, $1.50.—Miss Jennie Collins is well known as an earnest worker in the working-women's cause. In this book is presented a thrilling narrative of the trials and temptations to which young girls are subjected in their efforts to earn their daily bread, drawn from personal experience and a thorough knowledge of the class she seeks to benefit. The "Church Union" says: "Her book is a fresh and touching history of the heroism, the mutual helpfulness, the severe trials successfully overborne, of the poor and hard-working portion of the community. Her stories move to tears. There is no staiving after patnos—but there are the facts, and the facts, given with a Doric simplicity, are more pathetic and pitiful than the most moving chapters of romance."

2. *Manual of Bible Selections and Responsive Exercises.* For Public and Private Schools of all Grades, Sabbath, Mission, Reform Schools and Family worship. By Mrs. S. B. Perry. 16mo. Cloth, $1; Morocco backs, 60 cents.—In making these selections leading representatives of all denominations have been consulted, and the book has been carefully and candidly prepared, that it may help to solve the great question now so widely discussed, "Shall the Bible be banished from the Public Schools?" by showing "how the Bible may be retained in a true spirit and practice of Christian reciprocity." Rev. Wm. Barrows, D.D., after a careful examination, says of it: "The range of topics is very wide and varied, adapted to our highest and lowest institutions of learning. The different seasons of the year, the changing phases of nature, the ordinary and extraordinary occasions incident to school life, the Christian virtues and great moral lessons of life, all have their appropriate selections. For family readings and Sabbath-school openings the book must have great value. The selections are made and arranged with perfect fidelity to the context, and the lessons are such as to be entirely unexceptionable to Christians of any shade of faith. The editorial judgment, taste, and skill are admirable. The entire volume is such a compilation of the literary beauties and, at the same time, moral teachings of the Bible, in lessons adapted to occasions, that it must meet a want long and deeply felt—and never before so well met—by those who have need to use daily the Scriptures in public."

3. *Lost in the Fog.* By Prof. James De Mill. 16mo. Illustrated. $1.50. Being the third of "The B. O. W. C. Stories." To be completed in six volumes. Illustrated. Per volume, $1.50.

4. *Plane and Plank;* or, the Mishaps of a Mechanic. By Oliver Optic. 16mo. Illustrated. $1.25.—The second of the "Onward and Upward" series. Books for boys among the best of their class.

5. *Little Folks Astray,* and *Prudy Keeping House.* By Sophie May. 16mo. Illustrated. Each 75 cents.—The very spirit and naturalness of earliest childhood is here admirably caught and embodied. To one who knows by experience, the incidents seem to be an actual transcript from life.

6. *The Springdale Stories.* By Mrs. S. B. C. Samuels. 24mo. 24 Illustrations. Per vol. 75 cts. Comprising: Adele, Eric, Herbert, Nettie's Trial, Johnstone's Farm, Ennisfellen.—The scenes are laid in the city of New York; the prairies of the far West; the schools of Eton; the chalk cliffs of England; the castle of Ennisfellen, in Germany; affording rich material for an agreeable and instructive series of story-books which the author has profitably employed.

7. *Charley and Eva's Home in the West.* By L. M. Thurston. 16mo. Illustrated. $1.—"The Charley Roberts Series." In neat box. Three volumes. 12 Illustrations. Per volume, $1.—"How Charlie Roberts became a Man." "How Eva Roberts gained her Education." "Charley and Eva's Home in the West."

MAGAZINES.

Harper's Magazine. New York: Harper & Bros. $4.00. Contains sixty-eight pages of richly and numerously illustrated articles upon the following interesting subjects: Pio Nono and his Councillors, Life in Brittany, Brooklyn Navy Yard, Frederick the Great, Bombay and the Parsees, Song of Fire, and Secrets of Light. In addition to these, forty-three pages of lighter articles, instructive and entertaining, beside the Editor's varied Departments, including the Easy Chair, the Literary, Scientific, and Historical Records, and the Drawer, comprising in twenty pages a resume of the Literature and Events of a month. Here are altogether 160 closely printed pages, which would make an ordinary volume of more than 500 pages. It is not surprising that with such an immense amount of valuable and attractive matter this oldest of American Monthlies holds firmly a foremost place in the hearts of American readers.

Scribner's Monthly—an Illustrated Magazine for the people. New York: Scribner & Co. $3.00.—This second number improves upon the first. It contains 112 pages, printed in large clear type, with the following illustrated articles; The Street Venders of New York, Jail-Birds and their Flights, the Hoosac Tunnel, Natasqua—Chaps. IV.-VI, On to Berlin, A Peep Behind the Scenes, A Day with the Brownings, Huldah the Help, Wilfrid Cumbermade by MacDonald, Topics of the Time, Books and Authors Abroad and at Home, Etchings of Thanksgiving, etc., etc. The illustrations are spirited and beautiful, and the matter interesting and popular. The magazine is already a success.

The Galaxy. New York: Sheldon & Co. $4.00. 148 pages of the finest type. Contents: Lady Judith, by J. McCarthy, Chaps. IX. and X.; My Friend the Feudal Baron; A New Phase of Druidism; Katrina on the Porch; Overland, Chaps. XVIII. to XXI.; My Experiences, by Thurlow Weed; International Copyright, by C. A. Bristed; An Afternoon at Wilhelmshohe; David, King of Israel; Shakespeare as a Plagiarist; Drift-Wood; Current Literature; Memoranda, by Mark Twain; and Nebulæ, by the Editor.

Old and New. Boston: Roberts Brothers. $4.00. The following is the table of Contents: Wanted, a Statesman, J. F. Clarke; Athens and her Enemies, Wm. Everett; Tarry at Home Travel; The Holy Gospels, C. A. St. Beuve; The Improvisatore and the Heeler, F. W. Loring; The Last Week; Jefferson's "Rip Van Winkle;" Sparrows; Ah Ying; Pink and White Tyranny, Chaps. XI., XII., Mrs. H. B. Stowe; December, Wm. Morris; Natural and Revealed Religion, H. W. Bellows; Vintage; The Dying Gladiator; Forms; "The Examiner;" and "Record of Progress."

The Eclectic Magazine—Foreign Literature, Science and Art. New York: E. R. Pelton. $5.00. 120 large pages. The table of contents is even more than usually comprehensive, and presents the very cream of foreign current literature. Among the most noticeable articles are Letter-Writing; Father Arndt; another instalment of The Fisherman of Auge; Ruskin's Lectures on Art; The Sargasso Sea; Baron Von Moltke; Napoleon and Paris; and so on to the number of nineteen. Everybody who loves good literature should have the "Eclectic," and the present is a good number to experiment with. A portrait of Corneille embellishes this number.

Littell's Living Age. Weekly, 64 solid pages. $8.00. Boston: Littell & Gay.—Of the last four numbers of this valuable Magazine (Nos. 1381–1384) we call attention to the following articles: Ruskin's Lectures on Art; Battle of Legnano; American Travel; The Decadence of France; Germany, France and England, by W. E. Gladstone; Passage of the Mont Cenis; The Hohenzollerns; A Liliputian Republic; Unconscious Celebrations; Latent Thought; Poetry and Humour of the Scottish Language; Huxley's Lay Sermons; Hubner's Sixtus V.; Cowper; Prussian Victory at Leuthan 1757; Von Moltke; and Russia, Prussia and the Poles.

Overland Monthly—devoted to the development of the country. San Francisco: J. H. Carmany & Co. $4.00 per annum.—The Bed of the River, an article of mining reminiscences; To the Big Trees; The Angora Goat; An Evening in a California Garden; are characteristic articles of the November number. For December: The Last of the Sybils; Life in the Bush; Tom and his Wife; Gray's Peak; A Naturalist's Rambles in Northern Mexico; The Red River Country; A Canoe-Cruise in the Coral Sea.

Our Monthly. Cincinnati: Sutton & Scott. $3.00. November contains: Not Yet; Literature; Midsummer Dawn; The House on the Hill; Amaryllis (poetry); Our Lord's Resurrection Body; Soul Growth; The Drift of the Nations; The Book of Psalms; The Franco-Prussian War; Elegiac—Charles Dickens—(poetry); The Lay Sister, by Mrs. Wright; The Great Trouble; Magazine Manufacture, etc. And December: The House on the Hill; Ancient Coins found in Holy Soil; Alexandria of the Ptolemies; Concerning Happiness; Jesus-Herod; Mormon Hymn Book; and Our Young Folks, Miscellany and Book Table.

Sunday Magazine. Edited by Thos. Guthrie, D.D. Philadelphia: J. B. Lippincott & Co. Illustrated. $3.50.—A Monthly of 80 very large double-columned pages, finely illustrated, with original material furnished by the most able and popular English writers. This number contains: A Sunday in Venice, by Dr. Guthrie; Seeing and not Perceiving, by Rev. Hugh Macmillan; Infallibility, by C. J. Vaughan, D.D.; The Prayer of the Sower,

by Rev. Henry Downton; Your Life and Mine, a Chronicle of Struggles and Hopes; The Irony of Christ, by Rev. E. H. Plumtre; America and the Americans: Impressions of a Three Months' Visit in 1870, by W. G. Blaikie, D.D.; Joash: A Study for Young Men, by Rev. A. L. Simpson; Rejoicing with Trembling: A Story of Christian Resignation, by B. Orme; The Woman who Trampled on Dragons, by Sarah Tytler; A New Year's Hymn; The Diet of Augsburg, 1530, by David Brown, D.D.; On Letter-Writing, by Rev. A. W. Thorold; Supplement—Notes for Readers Out of the Way.

Good Words. Edited by Norman McLeod, D.D. Philadelphia: J. B. Lippincott & Co. Illustrated. $2.75.—This is another of the popular magazines of England, sustained by contributions of the best and most acceptable writers. Its contents are as follows: Fernyhurst Court, an Every-day Story; Lorraine and Alsace; Letters from the Tropics, by the Rev. Charles Kingsley—No. IX., The Cocal; Three Poems for the Times—I. Hymn of the Present, by Gerald Massey. II. No News from the War, by Augusta Webster. III. Holly and Mistletoe, by Edward Capern; The Country of the Camisards, by Samuel Smiles, author of "Self-Help." IV. Disasters of the Camisards—The Church in the Desert—Conclusion; Half-hours in the Temple Church, by C. J. Vaughan, D.D. Neutrality; Emigration, by the author of "Friends in Council;" The Mariner's Cave, a poem, by Jean Ingelo; Pawnbroking in England, by Thomas F. O'Donnell.

The American Agriculturist. For the Farm, Garden, and Household. New York: Orange Judd & Co. $1.50.—Full of detailed information—most useful and valuable to every household.

The Manufacturer and Builder. New York: Western & Company. $1.50.—Very large, triple-columned, profusely illustrated, beautifully printed, with an immense amount of information pertaining to the practical arts, conveyed in a clear, direct and interesting manner. To every intelligent person who desires to keep up with the progress of improvement in useful invention, we heartily commend this interesting Monthly.

The Medical and Surgical Reporter—A Weekly ournal. Philadelphia: S. W. Butler, M.D. $5.00. One of the few ably edited Medical journals of the country.

The American Educational Monthly—devoted to Popular Instruction and Literature. New York: J. W. Schermerhorn & Co.

The National Sunday School Teacher. Chicago: Adams, Blackmer & Lyon. New York: Randolph & Co. $1.50.—Accompanying and supplementing this admirable and popular Monthly, by the same publishers, is *The Sunday School Scholar*, for young people. Designed for "wide awake, growing, inquiring, thinking minds" among the older pupils. 50 cents per annum.

The American Sunday School Worker—for Parents and Teachers. St. Louis: J. W. McIntyre. $1.50.—This Magazine has a strong list of writers, and is prepared with great care and labor. We commend it to all intelligent and earnest teachers and parents.

The Mother's Magazine and Family Circle. New York: American News Co. $1.50.—A useful Journal of thought and facts, adapted to help mothers in their home-training.

Arthur's Home Magazine. Philadelphia: T. S. Arthur. $2.00.—An illustrated Monthly, with a variety of readable matter, of a healthy moral tone.

Wood's Household Magazine. Newburgh: S. S. Wood. $1.00.—This consists mainly of tales for all classes of readers, designed to illustrate the excellence of right living, as respects temperance and other moral virtues, as well as the higher claims of religion.]

JUVENILES.

Our Young Folks—an illustrated Magazine for Boys and Girls. Boston: Fields, Osgood & Co. $2.00.—This magazine continues to sustain its popularity by the variety and thoroughness of preparation which characterizes its articles. The best writers are engaged upon it, and the high aim of its publishers f ully attained.

Oliver Optic's Magazine: Our Boys and Girls. Boston: Lee & Shepard. Weekly and Monthly. $2.50.—Mr. Adams continues his strong hold upon his youthful readers by blending instruction with incident in the matter he furnishes.

Good Words for the Young. Edited by Geo. MacDonald. Philadelphia: J. B. Lippincott. $2.50. From over the ocean, a new-comer to American youth, this ably edited and richly illustrated monthly cannot fail to win its way to intelligent Christian households for its worth and beautiful appearance.

The Little Corporal—For Boys and Girls, and for older people who have young hearts. Chicago: Sewell & Miller. $1.50.—We omitted to notice in our last this sterling juvenile magazine. Every number bears evidence of a conscientious care in both the matter and the style, and this carefulness evidently finds its reward in a wide and extending popularity and circulation. This number completes the eleventh volume.

The Nursery—for Youngest Readers. Boston: J. L. Shorey. $1.50.—For its profusion of admirable pictures and equally excellent matter, this magazine for the very little ones finds universal acceptance wherever it goes. From our own experience, we can heartily commend it.

The Children's Hour. Philadelphia: T. S. Arthur & Sons.—Also an excellent and acceptable visitor to all intelligent children-readers, alike for its sensible character and choice illustrations.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st October, 1870.—(Concluded.)

NEW JERSEY—*Continued.*

Orange. J. W. Corson, M.D..... 5 00
Elizabeth. 2d Pres. Church, for Central Mexico..... 15 00
" 1st Pres. Church, for Central Mexico..... 68 19
Newark. 1st Pres. Church, Rev. Dr. Stearns..... 220 31
Bloomfield. 1st Pres. Church.....152 84
Madison. 1st Pres. Church..... 66 00
Belvidere. Dr. J. M. Paul and family, towards L M. of Rev. Mr. Anderson, $21; cash 50c..... 21 50
" Cash..... 7 00
New Brunswick. Rev. P. J. Quick 5 00
Bricksburg. Union Meeting..... 18 25
729 09

PENNSYLVANIA.

Pittsburg and Allegheny. Lockhart & Frew, for Northern Mexico, $125; Clark & Thaw, $100 ea.; G. B. Edwards $30; J. P. Hanna $20; Mrs. Denny $25; W. B. Edmands, Forsyth & Bro., Miss Smith, $15 ea.....445 00
" Messrs. Campbell & Co., G. Burnet & Co., Pears, Nimick & Co., Bakewell, Dilworth & Co., Edmands, Loomis, Jones, Henry, A. Breed in full of his L.R.M., Wyman, Bell Bros., Breed & Co., Johnsen, Rabe, Hussey, Fahnestock, Childs & Co., Duff, McClintock, McCully, Floyd, Hitchcock, Kier, Breed, Childs, Morehead & Co., Semple, Mrs. R. S. Hayes, in full of her L M., Gen. Morehead.....$10 ea.....310 00
" Montgomery, Lea, Bryan, Porterfield, Clark, Moffatt & Co., Kennedy, McCullough, Bidwell, Black, Page, Stewart, Dillon, Watson, Preston, Harrison, Riddle, Beymer, Logan, Dickson, Johnston, Fleming & Co., Holmes, Bakewell, King, Glosson, Thompson, Campbell, Wilson, Page, Bruce, Wilson, Floyd, MacConnell, Wilson, Stevenson, Cain, Dunseath, Rose, Reymer Bros., Jammison, Drocourt, Hays, Marvin, Stevenson, Park, Dilworth, Herrin, Bissell, Caughey, Wightman, Dilworth, Brooks, Bidwell, Waring, Betts, Hall, Dean, Herron, Caldwell, McMilan, Herron, Chalfant, Reed, Dunlop, Schwartz, Morrison, Wright, Irwin, Herron, Hughart, Jones, Mrs. Moore, Hayes, Dunlop, Herron, Christie, Jammison, Wright, Bakewell & Sawyer, $5 ea.....400 00
Pittsburg and Allegheny. S. S. B. $4; Mahood, Sawyer, Baer Torrens, Howard, Dickson, Kelley, Sykes, Shaffer, Mrs. Lyons and Fulton, $3 ea.; Prof. Greigs $1.70..... 38 70
" McElhany, Miller, McClean, Neames, Douglass, Edwards, Johnston, Barnett, Cooper, King, LeMoyne, McClurkan, McClure, Fleming, Dyer, Kirkpatrick, Mitchell, Fairley, Smith, Agnew, Mabon, Young, Jope, Smith, Mrs. Thompson, Spratt, Mabon, $2 ea..... 54 00
" De Braney, Findley, Dorrington, Nipon, Herron, Phelps, Alexander, Scott, Smith, Collingwood, McCormick, Morrow, Findlay, Cooper, Campe, Cooper, Boyce, Taylor, Douglass, Loughridge, Poindexter, Gillespie, Speer, Wood, Hamlin, Crane, Campbell, Van Ryan, Scott, Morrow, Geuerling, Munn, Herron, Patterson, Lindsey, Brown, Cunningham, Godfrey, Mrs. Bugher and Warder, $1 ea.; Mrs. Lyons $3..... 43 00
" Curry, Rankin, and Mrs. Herdman, 50c ea..... 50
Allegheny. 2d U. Pres. Church.... 30 84
" 3d U. Pres. Church..... 31 85
Peckville. E. Weston..... 10 00
So. Bethlehem. Moravian Church.. 5 15
Bethlehem. Wolle & Vankirk, $30; Wolle, Webster, Wolle, $10 ea; Wineland family $6; Reinke, Roundbaler, Lauback, Wolle & Co., Krause, Erwin & Krause, Leibert, Perkin, Laure, Chapman, Seaman & Frazer, Rice, Goth and Miller, $5 ea.; others $37.45..... 168 45
Easton. Cash $20; Stewart $25; Vanderveer, Green, Schneider, Lawall, Eyreman, Detwiller, Black, $5 ea.; cash $4..... 84 00
Abington. Pres. Church, in part of L.D. for Rev. S. T. Lowrie.. 55 90
Frankford. Herman Pres. Church, in part..... 5 64
Philadelphia. 4th Ref'd Pres Sab. School, W. H. Scott, L.M. 30 00
Addisville. David Feaster..... 10 00
N. and S. Hampton. Ref'd Church, towards L.D..... 17 30
Philadelphia. Nazareth M. E. Ch. add..... 7 00
" Broad street M. E. Ch., in part, 29 00
" Trinity M. E. Ch..... 40 17
" St. Georges M. E. Ch., in part, 42 90
1,860 40

MARYLAND.

Baltimore. A friend, for Italy..... 50 00
" Elizabeth and Amelia Waesche, for Central Mexico..... 50 00
" So. High street M. E. Church, add..... 24 35
" Madison Av. M. E. Ch., add... 1 00
125 35

KENTUCKY.

Louisville. E. C. Warren, for Central Mexico 5 00

MISSOURI.

St. Louis. H. E. Peebles, D.D.S. ... 5 00

ILLINOIS.

Urbana. Union Meeting, per Rev. E. Shaw 4 25
Chicago. 1st Pres. Church, E. Darrow, Tr. 105 66
Evanston. 1st Cong. Ch., Rev. E. N. Packard 40 80
Chicago. Grace M. E. Church 50 00
Rockford. 3d street M. E. Ch 13 82
So. Rockford. M. E. Ch 8 00
222 03

INDIANA.

Indianapolis. Mrs. Wm. Holliday ... 11 50
Crawfordsville. Soc'y of Inquiry, Wabash College, Jas. Roth, Tr., for Central Mexico 13 00
Evansville. Geo. Start $5; T. McPherson $3; H. O. Babcock $2; C. Utterage 50c. 10 50
Logansport. 1st Meth. Church, per N. Gillam 9 00
New Albany. 1st Pres. Ch., Rev. Mr. Conn, L.D., W. S. Culbertson, $25; Mrs. M. Lapsley $20; S. M. Day $10; J. Day, W. Day, Messrs. Crane, Bragden, Webber, $5 ea.; Mr. Hedden $3; Mrs. Plummer, Mr. Bradley, $2 ea.; Doll, Shields, Danforth, Davis, Scrivner, Cooper, $1 ea.; Lemon and Byrne, 50c. ea.; Vance 40c. 94 40
" McCord $5; Loughmiller $2; Bentley $1 ..... 8 00
143 40

OHIO.

Cincinnati. Lane Sem'y Sab. Sch'l, Mrs. Noton's Bible Class, 3 years' education of girl in Miss Rankin's Seminary 50 00
" 1st Ger. Pres. Church 15 00
" Welch Cong. Church, Rev. R. A. Williams, L.M. 15 55
Circleville. 1st Pres. Sab. School, bal. of second year's education of youth in Miss Rankin's Seminary 25 00
Hamilton. 1st Pres. Ch., Messrs. Shaffer, Robertson, and Mrs. Wilson, $5 ea.; Dr. Falconer, Mrs. Brittain, $2 ea.; Dr. McNeeley $1.50; Rossman, Harper, Tapscott, Skinner, $1 ea.; Smyers, Jacobs, Davies, Miss McNeeley, 50c ea.; Mrs. Shaffer 25c.—in full of L.M. for Rev. S. M. Anderson, D.D. ... 26 75
" 1st United Pres. Church, Wm. Beckett $5; Brown & Lawrence, $3 ea.; Giffen & McKee, $2 ea.; Mrs. McClung $1.50; Mrs. Harrison 50c. 17 00
" 1st Bapt. Church, J. F. Meley $1; Mrs. Watkins 50c. 1 50
Chillicothe. West Scioto Pres. Ch., balance 2 50
Greenwich Station. W. M. Mead, for Central Mexico 3 00
156 30

MICHIGAN.

Monroe. 1st Pres. Church, Isaac Lewis, Tr. 30 67
Detroit. Alice K. Jones, for L.M. ... 30 00
60 67

MINNESOTA.

Minneapolis. Pres. Sab. Sch'l, per C. E. Vanderburgh 12 78

Total $6,352 91

Receipts for the Month ending 30th November, 1870.

MAINE.

Limerick. H. E. Fogg, for Central Mexico $5 00
Hallowell. A friend 5 00
10 00

NEW HAMPSHIRE.

Chichester. Cong. Ch. and Soc. by M. Gould 6 30

VERMONT.

Pittsford. Cong. Ch. and Society, by A. Nourse 14 50
Ascutneyville. Seth S. Arnold, for Central Mexico 5 00
Topoham. M. E. Church 50
20 00

MASSACHUSETTS.

Enfield. Cong. Church and Soc'y, W. B. Kimball, Tr. 26 00
North Weymouth. Capt. T. A. Barrett, for Rome 4 00
Shellburn Falls. E. Maynard 3 00
Southampton. Cong. Ch. and Soc., S. Lyman, Tr. 35 00
Williamsburgh. 1st Cong. Ch. and Society, W. A. Hawkes, Tr. ... 56 00
Leominster. Evan. Ch. and Soc. ... 28 25
Sudbury. Union Cong. Church and Soc., Rev. P. Thurston, L.M. 6 50

MASSACHUSETTS—*Continued.*

So. Weymouth. Female Charitable Society 20 00
Weymouth. 2d Cong. Relig. Soc. ... 25 40
Randolph. Cong. Church and Soc. .. 83 83
Wayland. " " " 9 15
Lakeville. " " " 20 00
E. Randolph. Winthrop Church and Society 20 02
Millbury. 1st Church and Soc. 42 00
Andover. Chapel Cong., of which $30 for L.M. of Rev. John Wood .. 180 00
" South Ch. and Soc. 125 00
Chelsea. Winnissimmet Church and Soc., of which $100 makes Jason B. Loomis L.D. 182 00
Deerfield. Orthodox Cong. Ch. 16 00
Longmeadow. Gents. Benev. Ass'n. 10 50
Wilbraham. Cong. Church 27 52
So. Hadley Falls. 1st Cong. Church, Rev. R. Knight 62 00
Pittsfield. M. E. Church, add. 14 00
Watertown. Bap. Church, Rev. G. S. Abbott 7 00
1,003 17

RHODE ISLAND.

Providence. Mrs. H. P. Hoppin $5; a Friend $10 ..... 15 00
Pawtucket. Cong. Church and Soc. 54 19
Providence. Geo. H. Corliss 30 00
99 19

CONNECTICUT.

Hebron. Jasper Porter..... 1 00
Norwich. Dr. Wm. Cutler legacy, per Henry P. Haven, Exr... 1,000 00
Woodbury. H. S. Curtis's legacy, per Mrs. E. L. Curtiss..... 12 50
rwich. 2d Cong. Church, per E. Learned..... 50 00
Greenville. Cong. Church, Dea. F. W. Cary, L.M..... 32 15
No. Mansfield. R. O. Storrs..... 5 00
Simsbury. 1st Cong. Church, Rev. J. L. Tomlinson and T. J. Wilcox, L.M.'s..... 86 44
ford. 1st Church..... 586 71
" Asylum Hill Cong. Ch. add.... 25 00
Westport. Cong. Church, Rev. A. J. Hetrick and Miss M. Leavenworth, L.M.'s..... 63 92
Southport. Miss Jennie Fayrweather 5 00
Ridgefield. Cong. Church $58, and Sab. School $6.95..... 64 95
Norwich. Broadway Ch., for Mission in Chili, under the charge of Rev. A. M. Merwin..... 228 71
2,161 38

NEW YORK.

N. Y. City. W. E. Dodge, for Greece, 50 00
" F. H. Wolcott..... 100 00
" Woman's U. Miss'y Soc., for Miss Rankin's work..... 50 00
" H. I., for the Christian World. 1 00
West Galway. R. Miller, for Central Mexico..... 5 00
Mecklenburg. R. Tallmadge, for Central Mexico..... 5 00
Westfield. 1st Pres. Church, per J. H. Hall..... 31 50
Medina. 1st Pres. Church, Rev. G. R. Merrill..... 21 50
Batavia. Pres. Ch, per A. Cowdin. 33 27
Brooklyn. Gen. G. Loomis, U.S.A. 2 50
N. Y. City. University Pl. Pres. Ch., Mrs. John Moffat, for Central Mexico, $10; J. E. Earle $10; J. Van Buren $25; others $584.10..... 629 10
Jamaica. Pres. Church, W. L. Denton, Tr..... 80 41
Clavarack. Mrs. T. R. Van Deusen, for Central Mexico..... 5 00
Bangor. Bliss Burnap..... 10 00
Candor. Cong. Ch. and Soc., in part for L.M..... 19 00
Tottenville. Bethel M. E. Church, in part..... 55 75
" St. Paul's M. E. Church..... 13 00
" Bethel and St. Paul's M. E. Sabbath Schools..... 17 50
Brooklyn. Fleet street M. E. Church, add..... 15 00
Mariner's Harbor. M. E. Church, in part..... 34 32
Springville. M. E. Ch., in part..... 10 06
N. Y. City. Duane street M. E. Ch. add..... 4 00
" 30th street M. E. Ch., in part... 62 75
Greenville. Pres. and Meth. Chs... 10 00
Comack. Cong. Church..... 13 25
Brentwood. E. F. Richardson..... 8 00
1,286 91

NEW JERSEY.

Elizabeth. 3d Pres. Church, B. Ogden, Tr..... 32 83
Jersey City. 1st Pres. Ch., Bergen. 76 68
Parsippang. Mrs. J. W. Ford, for Central Mexico..... 5 00
Harmony. Pres. Ch., in part L.D. for Rev. H. E. Spader..... 48 40
Phillipsburg. Pres. Church..... 9 05
Clover Hill. Ref'd Church, in part L.D. for Rev. W. B. Voorhees. 40 00

NEW JERSEY—*Continued.*

Trenton. Hon. E. W. Scudder and C. S. Green, $10 ea.; cash $5. 25 00
Stanhope. J. J. Crane, for Rome... 1 00
Montclair. 1st Cong. Ch., for Zacatecas, Mexico..... 38 16
276 12

PENNSYLVANIA.

Allegheny. Christian Chapel, in part L.M..... 13 31
" 1st Ref'd Pres. Church..... 5 00
Pittsburg. 2d U. Pres. Church, to make its Sab. Schl. L.M..... 30 00
Allegheny. 1st U. Pres. Church.... 28 76
Philadelphia. Wm. Hull..... 10 00
" 1st Ref'd Church..... 30 11
" 1st Ref'd Pres. Church..... 52 30
" Central M. E. Church..... 56 25
" Green street M. E. Ch., Rev. J. B. McCullough, L.D..... 128 00
" Tabernacle M. E. Church..... 23 85
" St. George's M. E. Ch., add... 14 00
" R. H. Williams..... 10 00
Abington. Pres. Church, in full of L.D. for Rev. S. T. Lowrie... 50 08
Danville. Miss M. A. Montgomery. 10 00
So. Easton. Chas. Stewart, to constitute R. C. Stewart L.M..... 30 00
Easton. Porter and Long, $10 ea.; Green, Scott, Reigel, Kelley, Coffin, Allis, Fox, Andrews, Pollock, Garvis, Drake, Hulick, Micke, $5 ea.; cash $7..... 92 00
Robinson's Run. U. Pres. Ch., add. 9 35
593 01

MARYLAND.

Lonaconing. Church of Barton, Rev. A. Z. Rankin..... 11 80
Baltimore. Jefferson street M. E. Church, add..... 12 00
" Hartford Av. M. E. Ch., add.. 15 00
" Huntingdon Av. M. E. Church, add..... 30 00
68 80

DELAWARE.

Wilmington. St. Paul's M. E Ch., add..... 6 00

MISSOURI.

Macon. R. H. Sloan..... 40 00

ILLINOIS.

Friends in Illinois, for Central Mexico..... 100 00
Rockford. 2d Cong. Church, Thos. D. Robertson..... 48 00
Sparta. B. Crawford, for Central Mexico..... 5 00
Aurora. 1st Cong. Church, bal. Rev. W. Clark..... 40 00
Olney. 1st Pres. Ch. $20; Sunday School $5; Children's Prayer Meeting $4—to constitute J. W. Breck a L.M..... 29 00
" Moravian Church Sab. Schl... 2 00
" Meth. Church Union Meeting. 13 85
237 85

INDIANA.

Indianapolis. 4th Pres. Sab. School, for Miss Rankin..... 29 40
Pittsburg. 3d Pres. Sab. Schl., for Miss Rankin..... 50 00
Rockville. Mrs. Plummer..... 5 00
Evansville. Zion Ger. Evan. Ch.... 25 00
" Mrs. L. Brown, for Central Mexico..... 10 00
" D. L. Marks..... 5 00

INDIANA—*Continued.*

New Albany. 2d Pres. Church, per C. Runcking	87 75	
Indianapolis. Zion Ger. Evan. Ch..	10 00	
La Porte. 1st Pres. Church, per Rev. L. M. Stevens	11 67	
" 2d Pres. Church, per Rev. Wm. Schofield	8 50	
" Meth. Church	1 30	
" Ger. Meth. Church, per Rev. J. W. Rocher	5 13	
Crawfordsville. 2d Pres. Ch., per Rev. J. Safford	53 75	
" 1st Pres. and Meth. Chs.	11 00	
Lafayette. Robt. Stockwell	5 00	
		318 50

OHIO.

Bellbrook. Danl. Holmes, for Miss Rankin's field	50 00	
" Sugar Creek U. Pres. Church, Messrs. White, Hopkins, Bigger, Holmes, McMichael, and Holmes, $5 ea.; Hanes $10; Bigger, Bull, Bradford, Bigger, $2 ea.; Mrs. Bradford $1.10; Bradford, Holmes, Bigger, Holmes, Bigger, Holmes, Gest, Holmes and Bradford, $1 ea.; Andrews, Bigger, 50 cts. each; three little McMichaels $1.29; Minnie Bradford 10 cts.	60 49	
" Meth. Prot. Church	2 06	
Xenia. 1st Pres. Church, Messrs. Ankeny, Brown, Allison, McMillan, Harbine, $5 each; Townsley $3; Carey $2.50; Stevenson, Merrian, $2 each; Harper, Watt, Munger, Howard, Worden, Stitt, Allison, McClelland, Harned, Cooper, Fleming, Fleming, Mrs. Baker, Arnold, Bennett, $1 ea.; Mrs. Lowe 57 cts.; F. McClure, Mrs. Trotter, McClure, 25 cts. ea.	51 82	
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The Gospel Promise.

"They shall all be taught of God."

BY REV. C. J. VAUGHAN, D. D.

UNITY and Infallibility have been, again and again, the double lever employed by the Church of Rome to make proselytes from our communion. Where is your Unity? she asks of the incipient doubter, and Where is your Infallibility? "The Reformed Churches," she says, "neither possess the one, nor so much as profess the other. The Divine Head of the Church could not have willed this, could not have willed this rending of the seamless coat, could not have willed this destitution of a representative authority below. There must be a unity if there is to be a Church: in order to unity there must be infallibility."

Now, as to the true Unity we must recognize its great principle in the "many buildings" in the one divine temple, each building a constituent part, no one building the exclusive whole, of the Church founded upon the sacrifice, and built by the rule of the great Master Builder, which is Jesus Christ. Unity is not in uniformity, whether of language or ritual, not in stereotyped utterances to God or concerning God, not in the inaccurate English, "one fold," but in the grander, truer original, "one flock." Where the "one Shepherd" is, there is unity; a unity not of name but of substance; not of earth's divided tongues, but of heaven's pure air, cloudless sky, and hearts' voices. That unity for which man so often sighs, the unity which is the lament of synods and platforms, is a unity valueless and to be dispensed with: unity is not lost because nonconformity has entered: wherever there are souls resting on one Person, and lives instinct with one Spirit, there is unity: any other unity would rather mislead, distract, at last dissipate.

In like manner I will say of Infallibility, in the sense in which men are talking of it to-day, that, instead of being ashamed that we have it not—instead of apologizing for a Reformation which cut us off from it

—instead of seeking substitutes for it, in general councils, the four or the seven, in the *consensus* of Catholic antiquity, or the *semper et ubique* of an œcumenical creed—all so many shifts and evasions of an uneasy sensitive Anglicanism—we count it the very glory of our Gospel that it neither offers nor sanctions it, that it expressly forbids all such confidences, and makes it treason against Christ and the Spirit so much as to ask for an earthly Rabbi or to yearn after a human infallibility. The Gospel promise, repeated again and again, both in the prophecies of the Old Testament and in the revelations of the New, is not, "I will give you a man to represent Me; a man whose rule shall be God's law, and his enunciation of doctrine God's oracle; but—"All shall know me, from the least to the greatest"—"Your servants and your handmaids shall prophesy"—"I will pour out of my Spirit upon all flesh"—"All thy children shall be taught of the Lord, and great shall be the peace of thy children." "It is written in the prophets," Christ says, "*And they shall be taught of God.*"

You will find three leading words in this brief saying.

1. "They shall be *taught.*" Christ speaks evidently of an *effectual* teaching. It is not the going to school, the listening to lectures, the submitting to instruction. Men had always done that; it needed not prophecy to tell that the schoolmaster would one day be abroad; scarcely, though prophecy has stooped to foretell it, that in the world's latest age "many should run to and fro, and knowledge should be increased." The "being taught" implies, on Christ's lips, a successful result.

There are two other words in Greek, akin (I cannot but suppose) by derivation, to the word which means, teaching; at all events, they will furnish us with a lively picture of what effectual teaching is—the one means "to divide," and the other means "to kindle."

To teach is to distribute. To break up for use. To parcel out the component portions—for every truth is a compound of elements—so that the process shall be the apprehension of the parts, and the result the comprehension of the whole. It is the opposite of that lading of the memory with lumps and heaps of information, which is what the ignorant instructor may call teaching, but the wise educator knows to be as vain as it is irksome. Distribution is one part of teaching. To learn, to know, we must divide. We cannot know the compound, of which we know not the parts.

Again, to teach is to kindle. Enthusiasm is half the work. The educator who is not on fire with the interest of his subject can but half teach. He must glow, and he must kindle. The pupil must catch fire. The taking in of sounds—the respectful demeanor of wandering thoughts—the charging of the memory for what may be a "vain repetition"—even the power to give out again, in precise form, of the very thing taken in—all this there may be—and no learning—no being taught.

Now when we apply this principle to the matter before us—the knowledge of divine things—we see at once its bearing upon the theory of a human infallibility.

Supposing that there were upon earth an authority not to be gainsaid; supposing that this were the Church's condition—a Pope or a Council (it scarcely matters which) invested with plenary power to lay down the law upon religious subjects; supposing that on every topic on which controversy arose we could refer ourselves for decision to a living centre of unerring direction—would the prophecy of Christ be any nearer its fulfillment, "They shall be all taught of God?" Would men be taught? Without entering upon the question whether the subject of teaching were profitable or puerile—would it be teaching? There might be assent to the phrase, to the dogma; there might be silence on the part of those who felt that they understood not; there might be a submission of the will to a yoke of authority which it is sin to dispute: all we say is, that there is here, thus far, neither teaching nor learning; no fulfillment of the promise, "They shall be taught;" heavy burdens, grievous to be borne, may be laid upon the intellect or conscience of the faithful; but there is here neither the dividing nor the kindling—neither the apprehension of the mind nor the enthusiasm of the soul. As there may be, in worship, a dead uniformity which is no unity, so may there be in doctrine. That creed which is imposed by authority is no part of the man: other qualities may be exercised by it, obedience, reverence, even devotion, but not mind; there is nothing learnt—the man is not taught. Judge what is the worth of that infallible authority which at best can but tell us what we must say—in what particular dress and figure we must wrap up the truth, which, to do us good, must be taken into the heart by love! How much greater may be the reality of agreement, even in thought, much more in spirit, between two men who utter not the same dogma, yet love the same Person, than between the loudest, most vehement, most servile pronouncers of a Shibboleth prescribed to them by authority!

2. "They shall be taught of *God*."

Authority, as such, (we have seen,) is no teacher. If Infallibility teaches, it condescends to a work not its own. To establish an infallible authority is beside the mark of teaching. God, God himself is the teacher. Why? Because He alone is within. "Line upon line," as it is written, "here a little and there a little," as the understanding and the heart can bear it—even as it is written of Christ upon earth, "He spake as they were able to hear it," and "when they were alone expounded all things to his disciples:" with that kindling, too, of which we have spoken, that fire of the Spirit which is enthusiasm and which is life—thus God teaches; "they shall be taught," not of man, but "of God,"—this, this is the promise!

And may not the very statement itself preclude the obvious cavil—men believing themselves taught of God arrive at different, opposite results of the teaching? one man, taught of God, holds this doctrine, another that—both men are equally sincere, equally devout, yet both doctrines cannot be true? We dare almost to say that both the doctrines may be true: the expression of one, the expression of the other, may be inexact—may be that riddle, that enigma, of which St. Paul speaks: yet for the man, the honest, humble, devout man, each and both may be true, because the divine teaching is as man can bear it—has degrees, has stages, has varieties of growth. Of all that is essential, of all that is vital, we believe the promise, even now, even in the present, to be realized, "When He, the Spirit of truth, is come, He," teaching individually, teaching inwardly, "shall guide you," each and all of you, "into all truth."

I stay not to remark how even the human infallibility has its discords and its schisms. Rather would I say this, which is all practical—Exchange not this teaching of God for any other. I know it may be said, God employs instruments, and if it pleases Him to erect upon earth a chair of authority, and to place in it an infallible man, then God's teaching must be looked for, God's voice must be listened to, in that quarter, in that form. But how directly is all this opposed to Christ's express words, spoken to the Apostles, spoken to Peter—"But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren: And call no man your Father upon the earth: for one is your Father, which is in heaven: neither be ye called masters"—leaders, or guides—"for one is your Master, even Christ!" "It is written in the prophets, And they shall be all taught of God." Blessed promise!

God's teaching is as various as His working. He teaches sometimes by human lips. Though we allow not a rabbi, yet we depend much upon an educator. God has His schools on earth, in which wise minds teach, holy lives guide, gentle hearts influence, and for which dutiful pupils give thanks to Him as for the most valuable of their whole life's gifts. And though we admit not a popedom, yet we confess a ministry. A ministry then most honored, then most successful, when it most entirely forgets itself—when it says to its hearers, God, God is the Teacher; I may plant, another may water—God, God alone, gives the increase!

He teaches, most of all, by the Gospel. There is a word abroad in the earth—a message, an utterance, a voice, brought into it by His Son from heaven—a voice which is all God's—speaking to the whole of man, and speaking (if the phrase might be pardoned) the whole of God; speaking not from His truth only, or from His justice, or from His power, or from His love, but from all, and the whole of all; also speaking to man, not in his strength only, not in his weakness only, not only

as he was created, nor only as he is fallen, but as all that he is ; in ruins, yet the fragment and ruin of the Divine speaking to his mind, and his reason, and his heart and his soul, all in one.

At sundry times, in divers manners, God spake of old time. The law was God's voice, the prophet was God's interpreter. Yet the promise of the text was some new thing. There was a teaching of God which was altogether of the Gospel. The dispensation of the fulness of times had one thing distinctive. God had always spoken within man, taught within man, by conscience—by the Spirit too, the Holy Spirit, quickening conscience and making God vocal in it. But there was a gift of the Spirit more intimate, more immediate, more powerful still—insomuch that it was written by the Evangelist John, "The Holy Ghost was not yet given, because that Jesus was not yet glorified." It is of this special gift of the Holy Ghost, realized in Paul, in Peter, realized (not less truly if less perfectly) in Augustine, in Luther, in Henry Martyn, in Wilberforce, in Simeon, in Keble, in all the holy men and women who at this day are walking in the fear of God and witnessing for Him to their generation—it is of this, above all, that Jesus speaks here when He gives this as the sum and substance of divine prophecy, "It is written, And they shall be all taught of God."

God makes way for this voice by all His dealings with us. Now in sorrow, now in gladness ; now by the thunder of a European war, now by the still small voice of a domestic loss or blessing ; now by a sense of want which Christ alone can fill, now by a conviction of sin which Christ alone can comfort ; now by some experience of the hollowness of earth's satisfactions, now by the breaking down of earth's trusts, the seeing an end of earth's perfections—in all these, and a thousand other channels of His inscrutable working, God comes to us, God touches the spring of being, God shows us the poverty, the nothingness of human infallibilities, and constrains us to feel that it is with Him—Him personally—Him only—that we have indeed to do. When this is so—when He thus deals with us—then we thank Him with an unfeigning heart, as for other mercies, so for this above all, that He has not handed us over to the guidance of any human authority, but has taken our hearts and our lives into His own school, and made good the words to our soul's knowledge—"And they shall be taught of God."

3. There remains yet one word—the least yet the largest ; it is the word "all." "They shall be *all* taught of God."

The explanation of it is at hand. One prophet said, "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord"—it shall not be necessary, it shall not be to be waited for—"for all shall know me, from the least of them to the greatest." And another prophet said, "Your sons and your daughters shall prophesy, your young men shall see visions, and your old men shall dream dreams."

In other words, God shall no longer raise up one man to be the teacher of a generation—shall no longer consecrate Shiloh or Bethel as the scene, shall no longer commission Samuel or Isaiah as the mouthpiece, of His self-manifestation—He will reveal Himself directly, by an immediate, a personal intuition, to the soul that seeks and is athirst for Him. "Who soever will may take the water of life :" and that water of life is the presence of the Spirit.

Let us not be ashamed of, but glory in, our Protestantism! Let us make no compromise with the lying vanities of Sacerdotalism, whether its home be Italy or England. But rather say boldly, say strongly, yet say it in charity, I want no chair of human authority, I want no voice of human infallibility, I want no person sitting in God's temple calling himself whether Christ's vicar or God's vicegerent—these things are all foreign, all repugnant, to the spirit of my Christianity—these things are so many veils and barriers between me and my God. My Church is not poor because she has them not ; it would be her shame, her deformity, if she thought she had them. It is written in the prophets—and Christ, the Lord of the prophets, condescends to endorse the saying—In Gospel days they shall be all taught of God. I will not disparage, I will not part with, I will not explain away, the saying which tells me that my own soul is, under Christ, the priest of my sanctuary ; and that when, in faith and prayer, I draw nigh to God, I do so in virtue of the one Sacrifice once offered, and in the power of the Holy Ghost given to all who ask Him.

Yet let us take heed—it is no superfluous caution—that, while we glory in, we also use, our Protestantism. Are we taught of God? Repudiating superstition, are we men of faith? Do we find God, love God, commune with God, live to God? Oh saddest, most deplorable, of all condemnations, to have held a pure faith in an impure conscience—to have boasted of Christ, to have fought for the Gospel—but not to have known Him, not to have walked by it.—*Sunday Mag.*

How the Papacy Grew.

BY REV. E. H. GILLETT, D. D.

Stripped of all that rhetorical embellishment with which the eulogists of the Papacy are fond of overloading it, its steady and continuous development possesses a peculiar attraction for those who are disposed to study the growth of institutions, or their relation to each successive age. An ambitious prelate occupies a post associated historically with the exercise of imperial prerogatives. No civil supremacy overshadows him, while he seems to inherit, as sole claimant, the prestige of such authority and respect as had belonged to a metropolitan sphere, rather

than to the person by whom it was filled. At first he is simply the most eminent among his peers. Soon he is summoned to arbitrate between them, or give his judgment in matters of dispute. At length he claims the right to adjudicate upon controverted questions, or summon rivals or contending parties before his own court. With kings he finds it profitable to enter into alliance, for each party can give what the other wants. Assuming to himself the supervision of the whole visible church he sends forth delegates and legates, clothed with his own authority, and introduces to distant lands the prestige of his name.

And now there is an array of precedents of which he may avail himself. Where power exists it will have its parasites, only too ready to cull the past for authorities, modelled for the emergency, to warrant new aggression.

Meanwhile, availing himself of his conceded supremacy in the realm of dogma, he makes each new interpretation or definition subservient to his designs. It takes its fitting place in a scheme which accords with his own aggrandizement. He can smite with anathema; he can absolve from oaths. Mere mortal vengeance leaves its victim at the grave; his follows him beyond. All the terrors which superstition has devised or trembled at, culminate in the assumption that he can open or shut its prison door on the departed spirit. Even kings may tremble when the sword of steel clashes and is shivered against one that pierces soul and body alike. Thus a dominion is established and extended which has no parallel in all secular history. It begins in feebleness. It expands till it becomes defiant, irresistible. It has gained an empire that it must keep, and it is not strange that it should employ arts to secure, kindred to those used to effect, its conquest.

It is true the advance of papal power and assumption has not been always uniform. Sometimes there has been retrogression, at least for a short period. But no ideal of the past has been lost. The ambitious dreams of a Hildebrand do not perish with him. If some feebler successor for a time grasps the sceptre, the occasion will come when it shall fall into abler, if not worthier hands. Old schemes of aggrandizement shall be revived, or new ones projected. The very post which the Pontiff occupies seems to transform him. He belongs to a dynasty and inherits its policy; he becomes its creature. Self-interest forbids him to surrender one of its prerogatives, or if by some strong hand it is wrested away, the occasion will soon offer—in collision with a feebler antagonist—for its recovery.

Thus Rome has grown up from feeble beginnings; yet it has outlived cities, and nations, and empires. Material Rome itself has crumbled under the eyes of the Pontiffs, till scarcely a vestige of its earlier identity is left, but Rome, as embodying the ideal of the Papacy, has only just laid the capstone of a structure, which, more deliberately reared

than the old mediæval cathedrals, has only just assumed its full and complete proportions.

The work is now finished. The new dogma has perfected its symmetry, and completed what had long been lacking. According to "Janus" —and we do not quote his sentiment to controvert it—layer after layer of false decretals, fictitious precedents, assumptions and forgeries, prepared the way for the crowning infamy of a dogma which reduces the church to the iron unity of despotism, lorded over by a will which is invested with superhuman authority, and from which there is no appeal. That principle which Jesuitism inaugurated, and by means of which is grasped—almost successfully—at universal dominion, is now incorporated in the Papacy itself. It makes the Church a Jesuit institution. It subordinates all the machinery of it to a single will. It proscribes local freedom. It annihilates, as far as possible, private judgment. It supersedes the authority and suppresses the independence of general councils. It concentrates at Rome all authority, and elevates the Pontiff to an autocratic dominion more complete and comprehensive then any of which mere worldly rulers have ever dared to dream.—*Am Pres. Review.*

The New Universal Religion.

BY REV. PRESIDENT WOOLSEY.

First, Such new religion must be a philosophy, another *revelation* being out of the question. Now it is probable, if not certain, that the loss of authority and of vivid impressiveness, which would arise from putting human *dogmas* in the place of the life of a divine teacher, would be utterly irreparable. Religion after that would lie fainting in the dust. Who that considers the cravings of man disclosed by all mythology for a connection with heaven, who that understands where the power of the Gospel lies, will doubt that the power of a religion depends on its being believed to state facts concerning God, and that as soon as men make a religion for themselves, it will lose its hold on them,—as soon as they have constructed an automaton pretending to have life, they will get behind the machinery, and laugh at it.

Secondly, What will be the conclusions of this new universal religion of man's devising? What will it lay down as certain? Will it teach the immortality of the soul? But the most advanced philosophy, that of Hegel, is so dark on that great point, that after the founder's death his school divided into two parts, contending with one another—like Michael and the devil about the body of Moses—on this very question, Whether or not he taught the soul's immortality. Will it teach a provi-

dence and a plan in nature? But the positive philosophy of Comte ignores final causes altogether. The foundations of the religion—or universal philosophy as we may call it—it would seem, must shrink to about the proportions of atheism.

Thirdly, The ideas of sin, repentance, redemption, immortality, are inwrought into the literature, art, life, and feelings of all Christian lands. They serve, in fact, as resting places for the intellect, sentiments, and hope of myriads. When a vacuum is created by the departure of the Gospel, what shall fill it? Or could it ever thrust out the Gospel, unless it brought in something for men to rely upon, to hope from, to love and to fear?

Fourthly, Civilization and progress are words of jugglery, they are general terms of no meaning except as including the motive forces which lead man on to the standard of perfect manhood. These forces are religion, morals, social life, government, art, and science. The chief of these motive forces is religion. How is the world to get along without them any more than the most nicely furnished locomotive can leave its place, or can go on safely without steam or a road? Would it not be as absurd to say that civilization consists in that advancement of society which will supersede the Family and the State, as in that which will supersede the necessity of religion? Until civilization can create some new kind of force to perfect mankind, it must depend in no small degree for its perfection and spread on the moral powers called into being by the Gospel.

And, in fact, the highest civilization hitherto reached, contains within itself enormous disorders. Where great masses are crowded together as in large cities, extreme refinement gives to some an elegant skeptical worldliness, while close by them there are godless desperates, savages worse than the Pagans who live under simpler institutions. Will those cultivated men who are throwing religion away surpass Christians in the earnestness of doing good; and what will doing good *mean*, if God and immortality and the Gospel ideal of a perfect life and retribution are given up! Christianity was plainly intended to make men good; it does contain very strong motives to virtue and uprightness, and yet its influence is small, and hitherto upon a few. How, when its truths are denied and its motive power is stopped, can there be any better state of things? *They* are bound to say, who are busy in hastening on such an era.

Until then, there are signs more than we have now, that some new cause or combination of causes will perfect man and society, we will believe that the renovation of the world is laid in the hands of the Gospel. And we will hope in it, as the grand catholicon, as the tree of life which yields *her fruit every month, and the leaves of the tree are for the healing of the nations.—New Englander.*

The First Council in Jerusalem.

BY REV. THOMAS BINNEY, D. D.

READ over the account in the fifteenth chapter of the Acts, and observe what is said about that council at Jerusalem. There is no sounding of trumpets, no great preparatory pomp for that. When that council came together what did it consist of? The apostles, and elders, and brethren. You will find that it consisted of the whole multitude of believers, of the brethren as well as the apostles and elders. After they came together they had the matter brought before them, there was discussion, it was looked at on all sides, and there was a great deal of agitation. Where was Peter then, this prince of the Apostles, this type of the infallible man? He was not in the chair, he was not presiding; James was presiding. Peter was in a somewhat secondary position. He spake, and Paul and Barnabas spake. Peter referred to the fact of God having chosen him to be the instrument of converting Cornelius, and so on; and then, after a good deal of discussion, James rose. "Hearken unto me," said he. Then he goes on, so and so; and "My conclusion," says he, speaking very strongly and personally, "is that we should do so and so." And it was done. Now, I ask you, as plain, sensible English people, if that phraseology used by James at the first council at Jerusalem, he evidently presiding, and saying after the others had spoken, after Peter had spoken, "My opinion is you should do so and so,"—if that had been recorded as the language of Peter, and he had been in that position, should we have ever heard the last of it? Never. That would have been something of a halo about him. But lo and behold, it is James who is the leader.

Then, how about Peter's infallibility, to which his successors have succeeded? After Paul has given an account of this very council, and of what was determined and decided, he tells us that that very man Peter came to Antioch, and from moral cowardice he actually went against his own decision and judgment at Jerusalem, and so acted that the Apostle Paul felt he was to be blamed, and he withstood him to the face. That was Peter's infallibility. Nothing can rise higher than its source, and I expect the Pope's infallibility will turn out to be as imperfect a thing as that of the prince of the Apostles.

The Priesthood of the People.

"LET," says one of our exchanges, "our business men learn that they have no more right to use their talents and success for merely selfish advantage than the pastors in their altars, the city missionaries who may be starving on their stinted contributions, or the missionaries whom they send to the ends of the earth, have to be equally selfish, and we

shall change the whole condition of the religious world. And in doing so, we shall but restore primitive Christianity; for the 'priesthood of the people,' as taught by the Reformers, was but the revival of an apostolic idea—the idea that all men who, by regeneration, enter the kingdom of God on earth, must live, work, and, if need be, die, for the interests of that kingdom; that whatever difference of *function* or mode of work there may be, as between preacher and layman, and whatever difference in the *degree* of responsibility, there is no difference in the principle and certainty of that responsibility; that the *one talent* will be held accountable as well as the two or five; that it was, in the Master's great lesson, not the man of superiority, nor he of mediocrity, but he of inferiority, he of the one talent, rather than of the two or five, who was lost, and cast into 'outer darkness.'"

This doctrine of the "priesthood of the people" is the real, dogmatic basis of the needed reform—the stand-point from which the responsibility of the laity should be asserted in our pulpits and religious journals. Thence alone can it take a readily cognizable and positive shape. At the Berlin session of the Alliance, the best evangelical Germans contended for it, as the most urgent desideratum of modern pulpit instruction. Scholars know what the doctrine of the Reformation was on the subject; but many of our clergy are not scholars in the large sense of that term. They need to study the literature of the Reformation, in order to ascertain fully the importance of its inculcations on this question. The Reformation was projected on two great ideas—one theological, the other ecclesiastical. The former was the doctrine of "justification by faith," the latter the "priesthood of the people." The only Scripture use of the word "priest," or "priesthood," as it respects Christianity, is in reference to this common priesthood of Christian men, and the "high priesthood" of Christ. Paul is careful, even in regard to the latter, to show that it is peculiar, is not according to the priesthood of Aaron or the Levites, but altogether unique—"after the order of Melchizedek." Christianity knows no technical or clerical priesthood—none other than this common priestly function and dignity of all regenerated souls, under the sacerdotal headship of Christ. It has its ministry—its divinely called and commissioned administrators of instruction and discipline, but not a functional priesthood. It clothes all its true children with pontifical robes, and commands all of them, as a 'royal priesthood,' to live, work, and suffer for the Church, the kingdom of God on earth.

And this grand idea of the Reformation, by which it struck most effectually at the huge ecclesiasticism of Rome, was, as above said, one of the most distinctive sentiments of the primitive Church. It was practical in that Church, and made it universally a body of workingmen and women, self-sacrificing in Christian labor, and heroic unto martyrdom, until it overthrew the paganism of the classic world. The doctrine does

not detract from the "divine call" and dignity of the "ministry" proper; it magnifies that call by extending it, in a qualified form, to the whole working agency of the Church. But it is precisely at this point that we need to clear up the whole subject to the people by better discussion. We all admit the divine commission of the ministry, but in conceding it we have come to practically infer that no analagous responsibility belongs to the laity. The ministerial "call" is a conviction of the conscience by the Holy Spirit of the duty of preaching. But does not every real Christian have the Holy Spirit? Is not true religion the indwelling of the Spirit—"the life of God in the soul of man"? And does not the indwelling Spirit move and aid every devout soul in matters of religious devotion and duty? Can, then, a rightly instructed layman, any more than a clergyman, evade, while under the influence of the Holy Spirit, any occasion of duty without feeling the "woe" which Paul dreaded if he preached not the Gospel? And is not every opportunity of usefulness a *duty* to such a man? Let us not be misinterpreted, for the point here is vital. The work of the ministry is peculiar, the highest in the Church; its call or responsibility is correspondent; but every saint—that is to say, every lay or "royal priest," in the Church has the same Spirit, and in his sphere and degree, the same divine "moving" and help to duty, and a proportionate "woe" if he neglects that duty.

Thus stated and guarded, the doctrine appears clear enough—but what laymen have *felt* it? Where is there a church in Protestant Christendom that vividly and *practically* recognizes it? Who does not perceive that it is the best, the only legitimate solution of the problem of lay responsibility in church life and labor?—that if luminously brought out in the pulpits of Protestantism, it would evoke the energies of the Church, as in a general resurrection from the dead?—that our present vague, if not merely casual, lay activity, with hardly any distinct recognition of conscience in it, but rather a self-flattering substitution of "benevolence" for conscience, would soon take on the power and majesty of duty, of conscience, of a divine and indefeasible priestly commission? —*Methodist.*

The Kingdom Coming.

God is hearing the prayer of the Church. The kingdom is coming, and grand opportunities under His providence are laid at the door of the Church. He says to us, "Go forward; I have heard your prayer; the world is at your feet; go and take it!" Where is the man or the woman that would dare to rise up and say, Yes, but there ought not to be so many collections; yes, Lord, let Thy Kingdom come, but do not set so many men free at once; hold the nations back a little; do not let them come so fast! It seems almost like impiety to talk in that way, and yet is not that the truth? Are we not objecting to the call for money and for means to carry on these great enterprises of the Church?

We live in times that are startling with the rapidity in which they are developing these opportunities for extending the kingdom of God. Mark you, they are just as

startling in the rapid development of resources and means by which the Church can go forward and accomplish its work. God first knocks down the wall of China, and then says to Great Britain and America, "Go in now and possess this vast empire;" and we say, "How shall we go?" And then he shovels the sands of Australia aside and says, "Gather up the gold and go." God says to this nation, "Now go; the opportunities are grand and large," and we say, "Yes, Lord, we are willing, but how shall we go?" And he breaks the rocks of California and shows the shining gold, and uncovers the soil of Nevada, and it glitters with silver, and he says, "Gather it into the church's coffer and go." He gives to the nation and the Christian world these grand means at the same moment that he gives it a grand mission to accomplish.—*Dr. Wiley.*

The High Church and the Low.

Two great schools, historic schools, coming down from the day of the Reformation, live and labor and contend side by side. Call them by whatever names we please—Evangelical and Sacramentarian or High Churchmen and Low Churchmen—they exist as most marked and distinctive schools, representing different conceptions of the Gospel and the church of God, of the method and the means of salvation. It is upon the central and vital doctrine of justification that these schools divide most surely. "We disagree," says Hooker (of the Church of England in her attitude to Rome,) "about the nature of the very essence of the medicine whereby Christ cureth our disease.' And our difference with our brethren of the churchly school is on this point scarcely less wide and vital. With them baptism is the sole instrument of justification; with us it is *faith* alone. That saintly Evangelical man, Dr. William Marsh, in the early stages of the Tractarian controversy, sent to one of the leaders of that movement at Oxford this summary of his belief on this great point: That we are justified—*Freely* by grace (Romans 3 : 2.) *Meritoriously* by Christ (Rom. 5: 19.) *Instrumentally* by faith (Romans 5 : 1.) *Evidentially* by good works (James 2 : 26.)

The paper was returned to him with the third sentence struck out, and the following substantiated: "*Instrumentally by the sacrament of holy baptism.*"

It would be difficult to find the contrast between the two schools more definitely stated. Hence the earnestness of the struggle around the baptismal office. To the one side baptism is the instrument of justification, and conveys to adult and infant alike the pardon of sin, the new birth. To the other baptism is the sign and seal of the great blessing received through faith alone.—*Ch. Witness.*

Rome not even Rationalistic.

THE thing we call Romanism is a complete system of irrationalism. With its lofty claims of reverence for the supernatural, it is ready to set aside the revelation of God, and actually demands that its traditions shall be accepted as of equal authority with the written word; and practically goes even farther in the way of arrogance by exalting them above the Scriptures. Peter Dens, in his system of theology, prepared for Romish seminaries, says that "*there is more need of divine tradition than of sacred Scripture, because Scripture cannot be known without tradition;*" and then as to the constitution or nature of divine tradition, we are told: "Whatever the Roman Church holds as tradition is to be regarded as such." Could a more excellent scheme be devised for making the written word of none effect? Protestantism ALONE accepts the supernatural in religion. That which Rome designates as such is often the merest figment of a diseased and superstitious fancy, which can easily be inflamed

into the most virulent fanaticism. Rome does not even deserve the name of rationalistic. She is irrational; outraging reason, stultifying the senses, and degrading humanity by imposing upon credulity in the name of faith, and what is worse, she insults the Lord of the Church by exalting her decrees above the precepts of his Holy Word. If *Protestantism is*, as the *Tablet* suggests, *itself a species of infidelity*, what is so-called Catholicity? If Protestantism, which insists upon reverencing the Scriptures as a supernatural communication from God, is a species of infidelity, because it will allow no other writings to be of equal authority with the word of God, what is Catholicity, which teaches in her standard theological treatises, that "the *promiscuous reading of the Scriptures renders men universally more proud, discontented and conceited!*" What is Catholicity whose priests burn the Bible, and whose Pope curses the Bible societies and denounces the circulation of the Scriptures as a work of the devil? Is such *Catholicity "itself a species of infidelity"?—Ch. Intelligencer.*

The Plymouth Brethren.

We simply call attention to certain features in their system, and to the points at which the mind is most exposed to its attractions. The system, as we understand it, has two characteristics: first, independence of any and every form of ecclesiastical organization; and, second, an exaggerated and distorted idea of the state of the believer.

It is easy to see that one who is tried with the unspirituality and worldliness which prevail in all forms of ecclesiastical organization, may readily pass into a state of mind in which the absence of ceremony and worship and ministry may seem to be a requisite of true spirituality. The probability of this is greatly increased when there is excessive formalism in the Church. The law of reaction produces a corresponding development in the opposite direction. There are certain temperaments upon whom this tendency lays strong hold. Men of quiet and meditative character, devout rather than intellectual, to whom external and visible means of grace are less necessary than to most others, are peculiarly liable to be led into a supposed spirituality, which can afford to dispense with all such helps, and is indeed truer and clearer without them. This explains the fact, that men of a peculiarly lovely type of piety are found among the Plymouth Brethren. It is not the effect of the system, but the character of the temperaments which the system attracts.

The spiritual character of the men by whom the system is embraced, may blind the eyes of some to its true nature and influence. But no one who is familiar with the history of religion, or with mental and moral phenomena, can be insensible to the character and bearing of such a position. Man can no more healthfully dissociate himself from the *Divine* Society in the world than he can from the *Civil*. The effort to do it, just in proportion as it is general, must result in the most disastrous consequences.

But the other characteristic of the system is that which involves most of danger—viz, *an exaggerated and distorted idea of the state of the believer*. The highest evangelical ground is first taken. The believer is regarded as the subject of a justification which admits of no degrees, but is absolute and complete. There is a perfect deliverance from the condemnation of the Law, and each believer is as truly as any other, and in the highest sense, an accepted child of God. But here there is a tendency to overlook a distinction of the most momentous importance. Sanctification begins to be regarded as possessed of something, at least, of the completeness and perfection of justification. The language of conscious guilt comes to be regarded as inconsistent with the state of the believer. Confession of sin, and penitence, cease to form a prominent part in religious experience, and, perhaps,

disappear altogether. Singularly enough, this is essentially the fundamental error in the Tractarian system, in which justification is made proportionate to sanctification. The principal difference is, that in the Antinomian system, which we are considering, the tendency is to regard both alike as complete and perfect.

The history of religious development shows the extreme danger at this point, of passing into a life of open and flagrant sin. The ruin of many a man, of apparently high spiritual character, who had dissociated himself from the visible Church, and embraced these Antimonian views, stands as a solemn warning against all such influences and tendencies.

We must not be understood, for a moment, as imputing to the Plymouth Brethren what we nevertheless regard as the legitimate result of the views which they adopt. As they now present themselves to the world there is something attractive in the earnestness of their faith and in the devotion of their lives to CHRIST. But this is because the system, for the reason already given, has drawn to itself men of high spiritual attainments. In them the subtle Antinomian poison is neutralized and thrown off by their spiritual life and vigor. But let the system be brought to bear upon the masses of men—especially those who are struggling towards Christian light and experience, and the mischief will soon display itself, as it has done so often in the history of the world, in laxity of life and offensive spiritual pride.—*Prot. Churchman.*

The Jews of Rome.

THERE is one class of the citizens of Rome that may reasonably exult in the misfortune that has overtaken the temporal power of the Pope. Generation after generation the Jews, crowded into the close and filthy quarters known as the Ghetto, have had occasion to ask whether the oppression and outrage to which they were studiously subjected was a fitting argument to commend to their acceptance the religion of the self-styled head of the Church.

Elsewhere the lot of the Jews was hard enough. For centuries expelled from England, and too often elsewhere, left the defenceless victims of a grasping avarice, Rome was the very Inferno of persecution. Papal bulls stripped them of the common rights of humanity, and aimed to destroy utterly the books and writings peculiar to their faith. Decrees of councils were issued along with civil disabilities, to make life intolerable and reduce them to the condition of outcasts.

In these last centuries their condition in other lands has changed for the better. They have been more leniently dealt with. They have been treated as men, and in some cases have been admitted to the full rights of citizenship. But the powers at Rome have not relaxed the severity of their enactments, and down to the very time that Italian soldiers entered the gates of Rome, the Jewish Ghetto was the disgrace of Roman Christianity.

But with the overthrow of the temporal power of the Pope, came the emancipation of the Roman Jew from a period of oppression measured by centuries. While "the faithful" were bemoaning the lot of "the head of the Church," while his eulogists were whitewashing his blind and stupid despotism, while even Protestants in some instances grew sympathetic, the Jews of Rome, with a keener sense of justice, could not but express the satisfaction with which they exchanged priestly for secular rule. They speak from an experience that gives assurance of the sincerity of their words when they declare their hearty allegiance to the King of Italy. Addressing him as their liberator, they assure him of their "immense gratitude as Italians, as Romans, and as Israelites." "As Israelites," they say:

"Subjected until now to an exceptionally sad condition, we enter transported with delight into the enjoyment of the common rights of man; we hail the happy day when these rights triumph in the city of our birth. We here call ourselves

Israelites for the last time. Passing from the condition of legal interdict to the holy *regime* of civil equality, we owe this debt of gratitude. Under your constitutional rule we will never, save in our synagogues, be other than Italians and Romans.

"Sire, deep and painful are the wounds we bore under the Papal rule, economical, moral and spiritual. We cannot conceal this fact. Our Catholic citizens knew that it was by no fault of ours, and, with few exceptions they gave us all they could—their warm sympathy. Henceforth they will aid us, we know, in healing our wounds, that we may be able to give to our common country our best services and all needed sacrifices. Will your Majesty deign to accept our ardent wishes for yourself, your august house, and our Italy?—THE ISRAELITES OF ROME."

Others may bewail the stroke that has wiped away the scandal of the Pope's temporal power, but it would be asking too much of the Jew to robe himself in sackcloth.—*N. Y. Evangelist.*

Religious Effects of the Change in Rome.—As a matter of course, the religious freedom which is enjoyed throughout the Italian kingdom, will be now extended to Rome. The Word of God, now allowed to be sold and circulated freely in almost every European country, will, at last, have free course even in the States of the Church. The voice of the Evangelist, proclaiming the Gospel of salvation, will be echoed by walls that have heard no such sound for centuries. Shall we allow our hopes to carry us a step further? Shall we cherish the thought of an Evangelical Church of Rome, the counterpart of that which we find in St. Paul's Epistle to the Romans? Shall a body of the faithful be again attracted by those simple truths which first drew saints from Cæsar's household? Shall men and women with the spirit of Clemens and Phœbe again utter the praises of the Redeemer in the city of the seven hills? How ought the Evangelical world, north, south, east, and west, to pray for such a consummation! What grace should be sought for every one called to take part in making known the truth at Rome, and in Italy generally, that he may act wisely and work efficiently in this crisis! All the more that it would seem that the Romans are not much disposed at present to think seriously of any religion. It is said that the prominent feeling in the minds of the people is disgust at all that is "sacra." Let us hope and pray that ere long they may be able to distinguish the real "sacra" from the sham.—*Sunday Magazine.*

Dr. Dowling on the Future of Popery.—[In a recent discourse, after presenting in detail the historical facts relative to the temporal kingdom of the Popes, Dr. D. expressed the following just estimate respecting the decline of the Papacy.]

It is doubtless true that within a few years past there has been an apparent increase of Papal power and influence in England and America. In the former country a few hundreds, and in the latter a few scores, who for some time had been "going towards Rome," have recently left a church which was once adorned by a Hooker, a Jewel and a Chillingworth, and taken refuge in the arms of the Church of Rome, for the embrace of which they had long been pining. It is also true that in the United States the number of Papists has of late largely increased. It would be stranger if it had not, while Papal Europe has been pouring her surplus population upon our shores, at the rate of about a thousand per day. Nor can it be doubted that the priests of Rome are making almost superhuman efforts to regain in the new world what they have lost in the old: and that, therefore, the Protestants of the United States should be watchful and active and united in their efforts to defeat these attempts against their liberties and their faith. And yet, it is no less true that, taking a wide and comprehensive view over the entire world, the influence of the Papacy is steadily and surely diminishing; and that the Popery of the present day, compared with that of the middle ages, is but a pigmy compared with a giant. Then the Pope could hurl the mightiest monarchs from their thrones; of late years he has only been able to retain his own by surrounding himself with a foreign soldiery, to keep under that spirit of liberty, which would otherwise have burst forth and driven him—as it really has, at length—from his tottering throne—and deliver his oppressed and priest-ridden subjects from his unwelcome and hateful rule. How true, in the light of these facts, are the words of Hallam, the eloquent and learned historian of the middle ages—"A calm, comprehensive study of ecclesiastical history is, perhaps, the best antidote to extravagant apprehensions. Those who know what Rome has once been, are best able to appreciate what she is. Those who have seen the thunderbolt in the hands of the Gregories and the Innocents, will hardly be intimidated at the sallies of decrepitude, the impotent dart of Priam amid the crackling ruins of Troy."

London Election under the "Elementary Education Act."—It is an interesting sign of public sentiment that there is almost a universal desire to have the BIBLE read in the Schools. A few ministers, who wish to appear philosophical and broad in their views, expressed their anxiety to meet the case of Jews, Roman Catholics, and sceptics, by leaving out the Bible. Prof. Huxley, on the contrary, maintained that no proper education could be given without recognizing an ethical principle, and that in the Bible alone could be found authoritative teaching on morals. The great body of the electors appear to have been of the same opinion.

Prof. Huxley (Cont. Rev. for Dec.)—Take the Bible as a whole; eliminate, as a sensible lay-teacher would do, all that is not desirable for children to occupy themselves with, and there still remains a vast residuum of moral beauty and grandeur.—And then consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind who never left his village, to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the farthest limits of the oldest nations in the world. By the study of what other book could children be so humanized and made to feel that each figure in the vast historical procession fills, like themselves, but a momentary space in the interval between two eternities?

On the whole, then, I am in favor of reading the Bible, with such grammatical, geographical, and historical explanations by a lay-teacher as may be needful, with rigid exclusion of any further theological teaching than that contained in the Bible itself.

Pere Hyacinthe on the War.

Address in London, Dec. 20th.—He began by referring to the subject of race, contrasting the heathen and the Christian idea of the great distinctions between human families, showing that the latter, while recognizing the specialties and peculiarities of race, proclaimed a unity of origin, a common Father, and a final union. There is, he said, no necessary antagonism in race. There is no necessary enmity between the French and German people. The leading idea of Germany is unity; that of France integrity. The German idea has been ill-comprehended by public opinion. France seemed to think that the interior development, organization, and progress of Germany was a humiliation to herself. It was far otherwise. If she had loyally refused to look to the Rhine provinces with an envious eye there would have been nothing to fear, and a German invasion would have been an impossibility. The true, enlightened policy of a great nation is to favor rather than to hinder the development of its neighbors. Unhappily the Empire had great passions to satisfy; it was blinded by its love of personal power; it did not understand what is so well comprehended in England, the unity of liberty and authority. It thought that authority could only be established at the expense of freedom. In this, however, it did not accord with a vast amount of enlightened public opinion in the country. In Germany, as in France, there are two currents of opinion—the one an enlightened public sentiment; the other, fostered by certain portions of the press, favoring the very views which have been the downfall of France. The growth of Germany is sought at the expense of the integrity of France—a policy neither generous nor wise. For if Paris is laid in ashes there will yet be a grand resurrection for France. In the interests of Germany, as of France, and of the Christian world, I desire a speedy and an honorable peace. One must take into account the passions of nations as of individuals; and I do not desire that in the heart of new France there should be excited

an insatiable thirst for vengeance. Believe me, there is this danger. I have seen mothers take their children on their knees, saying to them with a passionate earnestness, "Promise me that you will hate the Prussians!" There is yet another danger to Prussia; it is that, forsaking its noble traditions as a great moral, intellectual power, it should become chiefly, if not exclusively, military and despotic. * * The speaker then, with great eloquence and warming with his subject, dwelt on the advantages that would result from an intimate union between the great Germanic and Latin races. He traced the origin and growth of the former in the vast northern forests, and their development of the elements of family life, liberty, and individuality; associating the growth of law, order, and civilization with the splendid cities of Greece and Italy. It was the province of Christianity to unite these elements. It was thought by many in Prussia that the Latin race was used up. They deceived themselves. The race was fallen, not decayed; and the wisest policy was not to seek its destruction but to aid in its regeneration.

Turning next to the religious aspect of the question, Pere Hyacinthe said that if there is no necessary antagonism between different races, neither is there between different churches. No doubt France represents the Catholic religion; but it also represents the reaction against the excesses of the Roman system. Warfare on religious grounds had for ever ceased. Henceforth the Church that draws the sword shall perish by the sword. Even violent polemical controversies fill the minds of pious and intelligent men, to whatever Church they may belong, with disgust. In the present age they are an anchronism, and they must soon cease. France is Catholic by tradition and by temperament: but it has given a Calvin to Protestantism.—Bossuet could be faithful to Rome, and yet fight against it. Germany is in the main Protestant, but it possesses a large Catholic element; and in no country do the two Churches unite so happily, not merely in mutual tolerance, but in sincere friendship. There is no necessary antagonism between them. The speaker then passed on to consider the probable results of the present struggle. I believe, he said, that German opinion will be pacific and liberal, that the empire will not follow the traditions of military absolutism and ancient Cæsarism. It will be more and more the heart of Europe. As to France, it is not, as some may think, approaching its end, but its deliverance—a deliverance from the moral corruption which has been gnawing its heart. France was a bad example among the nations. It pursued an immoral system; I allude not to the Imperial Government, but to its social state. In 1867 I told my countrymen in the Cathedral of Notre Dame that the luxury in which they were living was devouring the vitals of the nation; that while courtesans raised their heads in public, the honor of the nation was insulted and its independence threatened, and that a bitter trial was before it. I thank the God of justice and mercy, in this catastrophe, horrible as it is, He is giving back to France her ancient morals, her Christian faith, her chaste women, and her brave men. The last result is that Rome is free. The temporal power of the Pope had its greatness and its utility in former times; bnt after three sojourns at Rome, and with the sincere desire of a Catholic to regard the temporal power with respect, I have never succeeded in the effort. I see, then, in this struggle three deliverances at once. I see the deliverance of Italy, the rise of the Latin race, and the commencement of the regeneration of the Roman Catholic Church.

The Excommunication of the Italian Government.

The Encyclical excommunicating the Italian Government is addressed to the whole body of Catholic Bishops throughout the world, and bears the date of the 1st of November. After a historical abridgment of the different attacks made at various intervals by the "Subalpine Government" against the States of the Church from

1850 up to 1867, the note calls to mind the numerous protests issued by the victim of these aggressions, and proceeds to paint the idyllic happiness and patriarchal state of the papal subjects in Rome before the final assault. Then it continues as follows: "Well, our people were in the enjoyment of peace and tranquillity when the Subalpine King and his Government, seizing their opportunity, and profiting by the gigantic war which had broken out between two very powerful European nations, (one of which had been instrumental in obtaining a formal engagement on the part of the King and his Government that the existing state of ecclesiastical rule should not be violated by factions and should be preserved untouched,) decided all on a sudden upon invading the rest of the lands belonging to our territory, as well as the Holy See itself, and getting them into their power. But why this hostile invasion? What motives are adduced for such a proceeding? The facts contained in the King's letter dispatched on the 8th of September, and delivered to us by his messenger, are undoubtedly well known to every one. By an artful and deceitful circumlocution and turning of words and sentences, in which the terms "loving son" and a "Catholic" are ostentatiously displayed and profusely made use of, and under the vain pretext of serving public order, the Pontificate itself, and our person, we were requested not to look upon the destruction of our temporal power as a hostile and criminal action, and to yield up our power, confiding in futile promises made by the King himself, which, it was asserted, would reconcile the wishes of the Italian people with the supreme right and liberty of the spiritual Roman Pontiff. Of course we could not be otherwise than taken by surprise, and were greatly astonished to see under what pretext they (our enemies) tried to cloak and dissemble the violence they were about to perpetrate with regard to us; nor could we help pitying from the bottom of our heart the lot of that King, who, urged by iniquitous, counselors, ceases not to inflict new wounds and injuries upon the Church, and who taking men into greater account than God, forgets entirely that there is in heaven a King of kings and a Lord of lords, who will not exempt any man, nor take into consideration the greatness of any; for it is He who has made the high and low, and the highest are exposed to the greatest punishment."

The Holy Father then proceeds to relate how and why he has rejected all the deceitful offers of Italy following in this the course of conduct pursued by Pio VII. with regard to Napoleon I. He further goes on to state that facts gave an immediate lie to all these splended offers: "In our own answer to the King's letter we have expressed our disapproval of his unjust demands, in such a way, however, that he could perceive that bitter sorrow was mingled with fraternal love in our heart, which cannot bring itself to dismiss from its care even those sons who follow the example of Absalom the rebel. Already, before this letter had been delivered to the King, towns belonging to our Pontifical State, till then left quiet and untouched, were occupied by his army after an easy victory over the soldiers composing the garrisons which attempted resistance. Soon after dawned that unfortunate day of the 20th of September last. When we saw the city—seat of the Prince of Apostles, centre of the Catholic religion, and asylum for all nations—attacked by thousands of soldiers, a breach having been effected in her walls, and the city having been alarmed by the explosion of bombs, we were obliged to take pity on her, taken as she was by force of arms at the orders of him who but a little while before had loudly proclaimed his 'filial affection for us and fidelity to the Catholic religion.'"

After the above statement the writer enters into a further description of the horrible state of Rome ever since the invasion was made, painting it in vivid colors, and especially pointing out the introduction of immoral books and newspapers into the sacred precincts, and the violence committed against Church property. He bitterly complains of that "enormous crime," the *plebiscite* of the 2d of October, and inveighs against those who did not shrink from carrying in solemn mission the

news of this sacrilegious act throughout the peninsula. Then he once again formally repeats his different protests against the spoliations which have been committed during latter years, declares himself to be under duress, and adds his determination never to consent to any transaction implying a relinquishment of any part of territory belonging to the Church before 1860, or diminution of his rights, "which are those of God and of the Holy See." Moreover, he declares that "he will never satisfy or comply with any iniquitous demands which may in future be made to him," and once more calling to mind the example and words of PIO VII., he finally proceeds to pronounce the *excommunicatio major* in the following terms:

"As our admonitions, requests and protests have been of no avail, we declare to you, venerable brethren, under divine authority of Almighty God, of the holy Apostles Peter and Paul, and under our own and through your means declare to the whole Church that all those who have been instrumental in accomplishing the invasion or usurpation of any provinces whatsoever appertaining to our State and this Holy City, whatever may be the authority with which they be invested, even should it be of a kind to which especial mention is due; moreover, those who have been guilty of any of these things, and those under whose orders they have acted, and any persons having aided, abetted, advised, or otherwise encouraged, or who may have personally contributed to the execution of the before-mentioned facts, under whatsoever pretext, we hereby declare that all these persons have incurred the *excommunicatio major*, as well as the other ecclesiastical censures and penalties prescribed by the holy canons and apostolic constitutions and decrees of the General Council, especially of the Tridentine Council, and that they have incurred them according to the tenor and forms expressed in our above-mentioned apostolic letter of the 26th of March, 1860."

The Programme for "a free Church in a free State."—The Pope is guaranteed his sovereign rights, allowed to retain his guards, and provided with an income of 3,255,000f. He keeps the Vatican, the Church of Santa Maria Maggiore, Castel Gandolfo, and their dependencies; and these are exempted both from taxes and common law jurisdiction. This immunity is extended to any temporary presidency of the Pope, or conclave, or council. The Pope's correspondence is to be free. *Even in pursuit of criminals, neither visits nor searches are to be allowed.* The Pope is to be free to establish at the Vatican a post and telegraph office, choosing his own officials. The Papal dispatches, couriers, and telegrams are to be conveyed as those of foreign governments. The Pope may prefer to benefices without royal permission. The oath of the bishops to the King, the royal placet, and exequatur are abolished. The seminaries will derive their authority from the Holy See without interference from Italian scholastic authorities. Is the Pope a "prisoner at Rome?"

KING VICTOR EMANUEL ented the city of Rome on Dec. 31, 1870. Contrary to the predictions of the Roman Catholic journals, his reception was enthusiastic. The city was brilliantly illuminated. The people crowded the avenues to greet the King, and when he appeared in the Quirinal palace his presence was cheered by the vast assemblage. In free America the papal journals and officials denounce the Italian King, invoke against him the severest anathemas, and hold him up to the execration of the world; in *freed Rome*, the great body of the people greet him as a great deliverer, and welcome his authority with the highest expressions of joy.

THE PAPAL SITUATION.

I. The Pope and his Adherents in the Role of Protestants

PROTEST OF THE POPE.—From the *European Mail* we extract the full text of the Protest of the Pope against his deposition from civil power.

"Pius IX., Pope. Beloved Son, Salutation and Apostolic Benediction—Our Lord Jesus Christ, who humbles and elevates, mortifies and vivifies, (1 Kings ii. 6,) scourges and saves, (Tobias xiii. 2,) has recently permitted that this city of Rome, the seat of the Supreme Pontificate, should fall into hostile hands, as well as the remaining portion of the Pontifical States which enemies had for some time considered it expedient not to usurp. Yielding to the impulse of our fatherly love towards our beloved sons, the cardinals of the Holy Roman Church, and seeing in them coöperators in our supreme Apostolate, we have this day resolved, in our mourning and sorrow, to declare to them, as is required by the duty of our ministry, and as even the voice of our conscience urges us to do, the inmost feelings of our soul, which makes us to detest, and publicly and openly to reprobate the state of things now existing. We who, although unworthy and undeserving, exercise the power of the Vicar of our Lord Christ on earth, and who are the Pastor over the whole House of Israel, find ourselves now practically wanting that freedom which is absolutely indispensable to us in order to govern the Church of God, and to maintain its rights; and we feel it is our duty to issue this Protest, which we, moreover, intend to have published, that it may be known, as it is proper that it should be, by the whole Catholic world. And when we assert that this freedom has been raviahed and taken from us, our adversaries could not reply that this complaint and this declaration are without foundation. Indeed, any one who possesses good sense will understand and confess that, having no longer that supreme and free power, in virtue of which we enjoy the rights of our civil *Principate* in the use of public means of conveyance, and in the public circulation of letters, and being unable to trust the government who has arrogated this power, we are really deprived of the necessary and speedy way, as well as of the free faculty of treating the affairs which the Vicar of Jesus Christ and the common Father of the Faithful, to whom his sons so numerously come from all parts of the world, must treat and administer. This observation has again been confirmed by a fact within the last few days. Persons going out of our Palace of the Vatican have been searched by soldiers of the new government, who wanted to know if they were not carrying something under their clothes. A complaint was lodged against this proceeding, and the reply was that it had been done by mistake, and an apology was offered for it. But who can doubt how easily errors of this kind can be repeated and lead to others? Moreover, public education in this august city is threatened with a very serious evil.

"Before long the academic year will be opened at the University. [The Jesuit College, now suppressed.] This establishment, which has heretofore enjoyed exemplary tranquillity and order, although about twelve hundred young men are there assembled, being the sole place where so many Christian and honest parents can send their children to be instructed without the risk of being corrupted—this establishment, either on account of the false and erroneous doctrines which are now prevailing, or on account of the *animus* of those who have been chosen to propagate them, must fall, as will be easily understood, into a state very different from what it was. It was made known that the laws in operation in Rome should remain in their integrity and inviolability after the occupation, but in spite of such declarations, the parish registers are taken away by force and examined; and it is not difficult to guess that such information is therein searched for as will doubtless be useful to draw up conscription lists, and for other ends which are easily imagined. It must be added, that attacks and offences inspired by the desire of vengeance, and by party spirit, are left unpunished, and that a similar impunity is assured to the authors of those shameful and unworthy outrages with which our faithful bodies of troops, who have so well deserved of society and religion, have been loaded, to the great grief of all honest people. Lastly, ordinances and decrees concerning church property have already showed the tendency of the usurpers. Therefore against all these things already accomplished, as well as against those still worse which are imminent, we intend to protest in virtue of our supreme authority, as we now protest through the present letters, by means of which we let you know, beloved son, and also each of the cardinals of the Holy Roman Church, a brief statement of those particular facts, moreover reserving to ourself to enter into the matter more fully elsewhere. Meanwhile, let us fervently and incessantly pray Almighty God that He will enlighten the minds of our enemies, in order that they may cease loading their souls with the more and more overwhelming weight of ecclesiastical censure, and provoking upon themselves the terrible wrath of the living and all-seeing God, whose arm nobody can shun. We, on our part, pray the Divine Majesty with constancy and humility, imploring also the intercession of the Immaculate Virgin, and of the Brother Apostles Peter and Paul; and let us do so with the holy confidence that we shall obtain what we ask, because the Lord helps those who are in tribulation who invoke Him in sincerity. Meanwhile, praying that our Lord Jesus Christ may bestow peace and joy on thee, beloved son, we, from the bottom of the heart, give the apostolic blessing.

"Given at Rome, near St. Peter's, on the 29th of September, the Feast of St. Michael the Archangel, in the 25th year of our Pontificate. PIUS, P. P. IX."

THE NEW YORK PROTEST.—We also denounce the sacrilegious violence which has assaulted and brought under captivity the sacred person of your Holiness, the Vicar of Jesus Christ upon earth, and as such entitled by Divine right to complete liberty in the exercise of your sublime office, and of the most perfect of human rights to civil princedom, a necessary safeguard and bulwark of that liberty.

We also protest against the invasion of the liberty of the Church in the person of its head, both as an outrage against the sacred prerogative of your Holiness as Supreme Pontiff, and as a violation which we as Catholics possess, of being governed by a chief completely exempted from and independent of all civil authority, for in no other condition could our intercourse with him be free and unrestricted.

In the full sincerity of our loyal and Catholic hearts, we promise to continue faithful to your Holiness and to the Apostolic See at all times, but especially in periods when distress and trouble like the present oppress the Church. We ask your Holiness to accept the assurance that we will not cease from making every effort in our power to aid and assist you in the maintenance of your just rights, and in the fulfilment of your arduous duties, and that we will continually pray to God with a confidence greatly strengthened by the example which your Holiness has never failed to set before us, that he will deign to give you and the See of Peter another triumph more signal and illustrious than any of the past victories of the Church over the gates of hell and the power of darkness.

THE PHILADELPHIA PROTEST.—We protest against the spoliation of the Holy Father, as citizens and as lovers of right, justice and social order, because it is a violation of right and justice, and tends to the overthrow of all civil society. No ruler in the world holds his temporal authority by title stronger or more venerable than that of the Holy Father. The invasion and appropriation of his temporal possessions is simply robbery, consummated by brute force. We protest against the spoliation of the Holy Father as Catholics, because it is a sacrilegious invasion of the rights consecrated by justice and religion. The Holy Father holds his temporalities in virtue of his sublime position as the Supreme Head of the Catholic Church, and therefore holds them in trust for the whole Catholic world. He can neither dispose of them, nor can he yield to their forced alienation without public and solemn protest and reclamation. We protest against the spoliation of the Holy Father as Catholics, because it trammels him and deprives him of that freedom and independence which are necessary in the government of the churches. In many things he would be restrained from action, and his *motus proprius* would always be open to suspicion. To place the Supreme Head of the Church on earth in the relation of a subject of any temporal Prince, is either utterly to despoil him of his power, or to render its exercise impossible. We protest against the spoliation of the Holy Father as Catholics, because it interferes with that freedom of access to him on the part of the Episcopate priesthood and people, which is essential to the maintenance and propagation of the Christian faith. All history bears witness to the fact that in proportion as this facility of intercourse has existed, true faith has been preserved in its purity and integrity, and the maxims of the Gospel of Jesus Christ upheld in the face of the hostile world. We protest against the spoliation of the Holy Father, because it has been the cause of the suspension of the Ecumenical Council, from which was justly anticipated great results for the honor and glory of God and the salvation of immortal souls, and especially because the reassembling of this august and venerable Council will be impossible until the present violent state of things ceases to exist, and the Holy Father is again placed in the full possession of his sacred right.

BOSTON PROTEST.—Whereas in the Providence of Almighty God temporal magistracy was forced upon the popes in the Fourth age to save society from pagan corruption; and whereas the Romans and Italy and all Christendom acquiesced; and whereas the said temporal magistracy was advanced to temporal sovereignty long before the donations of Pepin and Charlemagne, and afterwards confirmed by these great sovereigns and by all the sovereignties, both monarchical and republican, for one thousand years; and whereas the said sovereignty of the Pope is essential to the freedom of the Catholic Church; and whereas King Victor Emmanuel, under the vain pretext of gratifying the "aspirations" of his subjects and with the hypocritical pretence of protecting the Holy Father, has made him a prisoner, and wrested from him and from the Catholic world their rightful domain and property, therefore

Resolved, That we, Catholics of Boston, and citizens of the republic of the United States of America, not only protest against the robbery, usurpation and sacrilege of the said King Victor Emmanuel, but offer ourselves to do whatever may be lawful and right for the defence and protection of our suffering but glorious Pontiff and Holy Father, Pius IX. We protest against them as contrary to plain justice among men; we protest against them as contrary to the law and custom of civilized nations; we protest against them as contrary to the rights of the Roman people; we protest against them as contrary to our rights and to the rights of all Catholics throughout the world, and we hereby invite the audience to join with us in our solemn protest, and to declare, with us, that such an outrage upon any people or upon any lawful government or prince, would deserve the condemnation of all right-minded men; but when we consider that it is an unprovoked attack, resulting in the captivity of the head of the Church, a prince without reproach either as to his title or as to his conduct, and a Pontiff entitled by reason of his age and saintly life to the respect of all mankind, and the loving obedience of all the children of the Church, we do not hesitate to denounce these acts as high-handed robbery, unscrupulous usurpation and abominable sacrilege.

BALTIMORE PROTEST—*Two Points.*—Notwithstanding the specious and hypocritical professions of the Florentine Government, and the sham of a *plebiscite* managed under the influence of the bayonet, we have the very best reasons for believing and knowing that the invasion was not invited or approved of by the larger and sounder portion of the Roman people, and that the Pontiff, far from being free, is virtually and even really a prisoner in the hands of his enemies, the leaders of whom are, at the same time, the enemies of all truth, of all justice and of all religion; and that, finally, under the sad circumstances of durance in which he is held, guarded at his very palace gates by a hostile soldiery, he cannot have that free intercourse with Christendom which his high and responsible office of Visible Head of the Church, for feeding the sheep and lambs of the whole flock committed to him in the person of the Blessed Peter, and for confirming his brethren, necessarily requires; and that the faithful throughout the world can feel no confidence whatever that their communications to him and his answers to them will pass free and unmolested. Men who have violated all treaties, and foresworn all faith, are manifestly not to be trusted, at least whenever their selfish interests are involved.

But what we protest against with still more energetic indignation, is the open insult to all Christendom implied in the breaking up of the great Vatican Council and the virtual expulsion from the capital of Christendom of Bishops who had at great expense and peril convened from all parts of the world to assist at the solemn assizes of the Church. They could no longer hope to assemble in peace and liberty around their chief to deliberate with him on the great interests of the Catholic Church, and hence no alternative was left them but to return suddenly to their distant sees, and none to the venerable Pontiff but to suspend, with a sorrowing heart, the Vatican Council.

IT is pretended that the Roman people and the people of Italy are jubilant over the downfall of the Pope's temporal monarchy and the prospect of having Rome for the capital of United Italy. All accounts go to show, however, that this representation is false, that the demonstrations of popular rejoicing have been manufactured and feeble.—*Catholic World.*

IT was, said Father Hecker, the infamous influence of the Red Republican party of Italy, that had urged on Victor Emmanuel to make this seizure in violation of every legal right. The Republicans had urged the Sardinian monarch to the verge of hell, and they were now endeavoring to throw him into the burning pit. The Pope was now virtually a prisoner in his own Vatican, and he (Father Hecker) felt fearful that worse might follow. He would not be surprised if the streets of Rome were sanctified with the blood of the sovereign Pontiff.

GRANDILOQUENT MOURNING.—"Amid all the conflicting news that reach us from Europe, one fact stands out in sad and stern reality: the Head of the Church is a prisoner in his own palace, and even the sacred precincts of the Leonine city are guarded by the soldiers of the King of Sardinia, now styled by himself and others King of Italy. The three hundred churches of Rome, the convents and monasteries, the tombs of Saints, of Martyrs, of Apostles, the scenes hallowed by the holiest acts of which men and women are capable, and honored by many succeeding generations of Christians, are now at the mercy of the hireling soldiers of Victor Emmanuel. The home of Catholicity is now no longer the quiet home of other days, to which the children of the Church turned their weary steps in search of the rest and peace which the world cannot give . . . . Like Peter in the Mammertine prison, Pius IX., the meekest of men, the most benign of princes, is a helpless captive in the hands of his enemies, and the enemies of religion. The superb halls of the Vatican, with all their priceless treasures of that art whereof the Popes have ever been the most munificent patrons, are now at the mercy of Sardinian and Piedmontese soldiers, the hirelings of the robber-king."

The above, (except the heading,) with much more of the same type, we clip from the editorial leader in last week's *Tablet*. The writer of course knows that he is perpetrating an outrageous falsehood upon the more ignorant masses which make up a considerable portion of the patrons of that journal. He knows that the papal head of the Church was never freer, either in person or in his official headship of the Catholic Church, than now. If Pius IX. remains shut up "in his own palace," it is of his own notion, advised thereto by his Jesuit counselors, who thus seek by such a false showing to excite in his behalf the sympathy of the distant Catholic world. All this cry means "Money, more money for the poor suffering Pope."—*Ch. Advocate.*

II. Comments of the Press upon the late Roman Catholic Demonstrations.

AMERICAN citizens must have been struck by recent demonstrations of Romanists throughout the country. They evidently proceed on a plan, and are managed by leading men of the laity and the hierarchy. The Bishops, returning from the self-stultified Council at Rome, have been received at New York, Philadelphia, Baltimore, Chicago, St. Louis, Cincinnati, etc., with public ovations—processions, music, even military companies, obtrusively crowding the streets, and marching to their cathedrals, there to hear

opinions uttered which befit the seventh or tenth century rather than this epoch of American civilization and common sense.

And now these scenes are followed by still more significant demonstrations—public meetings, in most of the Romish cathedrals, conducted by the prelates, and addressed by priests and prominent laymen, for the purpose of getting up protests to be sent to Europe against—what? Why, the liberation of the people of Central Italy—the long down-trodden population of the "States of the Church." It would really seem impossible, *a priori*, that the Papal leaders, once so politic and sagacious, could commit such a stultifying blunder—could, amid the recent misfortunes of their cause, thus defy the common sense and common conscience of the world, and challenge the criticism and scorn of all liberal-minded men. But "whom the gods would destroy they madden." And these frequent and crowded meetings, in all our principal cities, have been followed by a grand processional pageant in the national capital, with the reception there of Archbishop Spaulding from Baltimore. Thanksgiving was dishonored by scenes which kept the whole city in uproar from morning till night—roaring canonades, military music, and mingled civic and ecclesiastical parades.

The "protests" which have gone forth from these meetings to Europe are an insult to the national sentiment and conscience. They virtually contradict the primary principles of American liberty and government. The people of the Papal States, it is well known, have been trying to emancipate themselves for years. They have been kept down only by foreign bayonets—those of Napoleon and of such misguided foreign lads as the Canadian Papal Zouaves. They have wished to be free, and an integral part of their long-oppressed but now renovated nation—united Italy. The aspirations of no other people on earth deserved more of the respect and sympathy of all true-hearted Americans and of liberal-minded men throughout the civilized world. And they have received this universal homage except from the Irish and a few English Papists. No revolution in history has been more decorously or pacifically conducted, and none promises to be more important in its effects on the progress of true liberty and Christian civilization. The people at the critical moment of French affairs, when the French troops had to be called home, welcomed their countrymen, the troops of Italy, to their help. The Papal Zouaves committed the only violence of the Revolution; but they were leniently dealt with, and sent quietly to their respective foreign homes. The question of the Revolution was submitted to popular vote, and carried with a sort of acclamation. No similar popular movement was ever more harmonious, or more gratefully joyous. None has ever been more in accordance with the logic of modern liberty and intelligence. The only excess about it on the side of the Liberal party has been the extreme respect shown to the displaced ecclesiastical tyrants, whose expulsion from the peninsula would be necessary for the public safety, were it not for the hearty, patriotic unanimity of the people.

It is against this great and glorious demonstration of our Christian civilization, this triumphant vindication of the American doctrine of self-goverament, of the democratic ballot, of the independence of Church and State, that the Irish population of our Republic, led on by their prelates, have sent across the Atlantic their insensate shout of remonstrance!

As to the result of these spasmodic throes of Popery we have no anxiety. The Papacy (as a State power) is down, and will now, at last, evidently have to stay down. The outcries of the hierarchy, here and elsewhere, can only re-act against them. It is surprising that they do not perceive this fact. It has been remarked, however, and with obvious truth, that the Roman Church has lost its old sagacity, and is rapidly perpetrating the crime—in this case the virtue—of *felo de se*. The outrages against all modern thought enacted in the "Syllabus" by the late Council, the preposterous dogma of the Immaculate Conception of Mary, the climactic folly of the Pope's Infallibility, the Papal conspiracy against the American common school system—these and many analogous facts prove that the councils of the Church are demented and her fate sealed. She will struggle on, but only to exhaust herself more and more by her vain hostility to the common sense and moral sense of the age.—*Ch. Advocate.*

THE temporal power of the Pope is loaded with all the tyrannies and crimes of a thousand years. That history cannot be blotted out, and it only needs to have those measures in the Pope's behalf prosecuted to a certain extent, to provoke an indignant remonstrance throughout all Protestant Christendom.

We apprehend, therefore, that the eloquence to which the faithful have recently listened, and the sympathies which it may have excited, will prove of no avail toward the restoration of the Papal power. And yet it may produce an effect on the popular imagination. The Pope may be represented as a persecuted man. He may command more respect in his humiliation than in the height of his power. His calamity may be made the occasion for awakening new zeal. Romanists may be united together by a common sympathy with his misfortunes. But no revived enthusiasm can recall the past or turn back the shadow on the dial of Providence. For centuries the Papacy has been on trial. It has had every opportunity to make its supremacy a blessing; but it has failed, and the verdict of history pronounces it a curse to Italy and the world.—*N. Y. Evangelist.*

OUTSIDE of the Roman Catholic Church none among us, with the exception perhaps of some few politicians, eager for votes, would care a straw where the Pope lodged, or how he fed, or whether he had any State revenue or not. And it seems very doubtful indeed whether the cooler heads among the Pope's

friends have any idea that he can be put back in possession of his throne, there to rule—as Edmund About expressed it—over 187,000 subjects, "not including the little Mortara boy."

Why then all this ado? Why these public meetings and protests? The answer is not far to seek. Do they not distract attention from what divides, and concentrate it on that which tends to unite the Church? Do they not raise a great dust in order to hide from view the ridiculous assumption of Papal Infallibility? Who cares to discuss questions of property, when his house is on fire? How many thousands would resent intrusion of questions concerning the late Council, when it is known that the Pope has sold his fine black horses, and insists with touching pathos that he is a prisoner in his own palace?—*Ibid.*

THE Catholic associations and corporations, civil and ecclesiastical, lay and clerical, in this country, are pouring in addresses of sympathy on the Pope, many of which are curious and instructive reading, and all of which display the usual sentimentalists' contempt for facts. According to one, "the government of Florence" (which is the "scathing" mode of designating the Government of Victor Emmanuel) "has established despotism and fettered the press" at Rome, and has deprived His Holiness and the Catholic Christians of New York of "the right of communicating freely with each other." Another meeting, held in the cathedral at Albany, declares "the personal independence of the Sovereign Pontiff" "a right dear to American citizens." We would suggest a recognition of it in the constitution of the State of New York, or, better still, in the city charter. In the meantime, the Sovereign Pontiff refuses to be released from his bondage. He remains under the odious rule of the infidel government in the Vatican, and will have it that no Catholic can have access to him, except across Italian bayonets, in spite of the frantic endeavors of the Italian Government to make him as free and independent as possible. In fact, there is no reason, so far as the facts go, why he should not assert, and American Catholics mourn over the announcement, that he is bastinadoed every morning regularly by an Italian corporal, just as well as that the Italians are restraining him of his liberty. Most of the Catholic talk about him, like much of the Woman's Rights talk, impels one to ask whether the distinction between children and adults is not mainly one of physical size and weight, instead of being one of intellectual power, as is commonly supposed.—*Nation.*

IN New York city, as in other places, prominent priests and city politicians made the speeches. In one church, St. Joseph's, the pastor, Father Farrell, objected to having the matter all "cut and dried" before its consideration for adoption. He said—"If left to myself, I would not have called this meeting. I would like, in such cases, where an address is laid before a body, to have the privilege of reading it before it is printed, and, did I see fit, objecting to certain parts. Had I seen such an address, I would have criticised it severely and accurately; but I was not consulted, and it is simply my duty, by courtesy, to lay it before you at the request of my superior, the Reverend Archbishop. You must remember, that though I call you to consider an address, I wish you to think and act for yourselves, and to have the privilege of accepting or rejecting it, as you deem fit."

The address was read by another priest, and the vote upon it was not without dissent. Father Farrell then added, while severely criticising some of its paragraphs—"As an American, I would not take arms to restore any sovereign under heaven" (referring to the Pope) "to his throne." The sentiment was received with "applause." Such an utterance would, in former days, have introduced a priest to the Inquisition, and the terrors of the greater excommunication. It is a hopeful sign of the times, and of our free Christian land, that words like these can be spoken as a contrast to the crouching slavery of the great mass of Romanists.

The largest political meeting ever held in a church in America was that held on Sunday afternoon, in the Roman Cathedral on Logan Square, Philadelphia. Of the Protest adopted by the meeting, and of the various positions assumed and defended by the speakers, we have space to say but little. The Protest claims for the Pope his temporal power on the ground of inherent right and long-continued possession. Not a syllable is said, from beginning to end, of the rights of the Roman people, or of the fact that they had deliberately chosen to unite themselves to the Italian nation. The writers of the Protest did not think it wise to deny these rights, as Father Preston did the other day in New York, in the following bold words: "We do not believe that the States of the Church ever did, or do now, desire Italian unity; but even if they did, *they had no right to demand it. They would have been bound to wait, and submit to the powers that ruled them.*"

The writers of the Philadelphia Protest, however, simply said nothing of the people, for whose benefit governments exist, and who, by all the principles which lie at the foundation of our republican government, have rights which governors are bound to respect. It is well, indeed, for consistency's sake, that they did so; for between Father Preston and some of the utterances of the speakers at the Cathedral there is a sharp antagonism. The silence of the Protest enabled them to put in a few saving clauses, in the midst of their ultramontane rhapsodies, to preserve their status among a republican people. "I agree," said Mr. Stokes, in what was by far the ablest speech heard in the Cathedral, "I agree that governments derive their just powers from the consent of the governed." Excellent doctrine, Mr. Stokes! We know where you got it. It was not out of Bellarmine, or the Casuists, or the Fathers. It came from men of a later date, and of a freer church. But if it is a good political axiom, why not let the citizens of Rome have the benefit of it? The "consent of the governed" has been obtained by the Italian government, and

instead of respecting its "just powers," you are denouncing as "inglorious, sacrilegious, and mean," the ruler under whose government they have consented. The fact is, that Ultramontanism and free republican principles are antagonistic, and one must conquer the other. They cannot be accepted heartily and held firmly by the same mind, or rule in the same nation.

The whole scene presented on Sunday afternoon last, with the Protest adopted there, and the simultaneous action in other cities and dioceses, convinces us that Popery feels the last blow inflicted upon it keenly, and is mustering all its forces to regain a lost position. The events of the last summer have been terribly in the way of its anticipated progress, and the year of the great Council of the Vatican is likely to be a year of great disasters, instead of great successes.—*Presbyterian, Philadelphia.*

AMERICANS not only sympathize with the Italian people on account of their enlarged liberties and moral elevation, but in view of the unconcealed doctrines of the Papacy, they profoundly rejoice at the loss of the Pope's ability to enforce them. An extract from the *Catholic World* will sufficiently explain our meaning here. The article from which we quote lays down three propositions which should govern the Catholics in this country:

1. The American Catholic is to wield his vote for the purpose of securing Catholic ascendency in this country.
2. Legislation must be governed by the will of God, unerringly indicated by the Pope.
3. Education must be controlled by Catholic authorities; and under education the opinions of the individual and the utterances of the press are included, and wrong opinions are to be punished by the secular arm and authority of the Church, *even to the extent of war and bloodshed*. . . . The supremacy asserted for the Church in matters of education implies the additional and cognate function of the censorship of ideas, and the right to examine and approve or disapprove all books, publications, writings, and utterances intended for public instruction, enlightenment, or entertainment, and the supervision of places of amusement. This is the principle upon which the Church has acted in handing over to the civil authority for punishment criminals in the order of ideas.

Such a supremacy has the Pope hitherto exerted in Rome. Can we wonder that the people gladly threw off such a galling incubus? And Mr. Dougherty has the reckless effrontery to "maintain that the government of the Pope in Rome is in exact keeping with the genius of our American institutions." It would be charitable in us to suppose that he was a victim of mental aberration when he said that.

In a letter written by Cardinal Antonelli to the Bishop of Nicaraugua, a copy of which was published in the *Nicaraugua Gazette* of January 1, 1870, the Papal primate said:

"We have been lately informed here that an attempt has been made to change the order of things hitherto existing in that republic, by publishing a programme, in which are enunciated 'freedom of education' and of worship. Both these principles are not only *contrary to the laws of God and of the Church*, but are in contradiction with the Concordat established between the Holy See and that republic."

There is no lack of similar enunciations of Rome's policy, but this will suffice for the present. Let free Americans remember that "eternal vigilance is the price of liberty." We have crafty foes, whose very oaths of allegiance are taken with mental reservations in the interest of Rome.—*National Baptist, Phila.*

IT is very convenient to be persecuted. The Roman Catholic Church, which has excelled all heathendom in infamous persecutions, just now finds it convenient to play the other part; and all their High Mightinesses, the archbishops and cardinals, have donned their most regal robes to take part in the great tragedy of "The Church in Chains." But it is only a play. Nobody but the green countrymen in the pit believe the thing real. The Archbishop of Westminster—beg pardon, "Henry Edward by the Grace of God and the Favor of the Apostolic See Archbishop of Westminster"—lifts up his voice in piteous lamentation over the Pope's captivity; and the Catholics of New York publish violent protests that are as full of "sound and fury, signifying nothing," as a Fenian state paper. The only unhappy thing about it all is that the Pope is not a prisoner. He can go where he chooses, and Italy will rejoice when his last trunk is checked. But he complains that he is not free to exercise his functions as Head of the Church. Perhaps not. He cannot steal the children of Jews any longer, and this seems to be a necessary function of the Vicar of Christ. For, did not Christ say: "Suffer little children to come unto me?" which means, "baptize them fraudulently, and then send *gens d' armes* and fetch them into convents." Archbishop Manning says that the overthrow of the Pope is "the deadliest blow to all Christian kings." True, Your Eminence, and to all un-Christian kings. It is a step toward the liberty and self-government of the people. Hence our joy. But, when you tell us that "Christian legislation and Christian government have been dethroned and dissolved in the person of Pius the Ninth," we do not believe a word you say, Your Eminence. The history of the Protestant nations gives the lie to your lamentation.—*Independent.*

THE correspondent of the *Weekly Register*, London, writing from Rome, complains bitterly of the conduct of the Italians in depriving the Pope of his temporal power, yet admits that it was not the act of the King only, but of the people of the Papal States also. "Men who were in the habit of shouting *Viva Pio Nono Infallibile*, might have been expected to face martyrdom for his sake. The reverse has been the case. Every town and village has received the invaders with delight; tri-colored flags have waved, and demonstrations have been made and addresses sent to Victor Emmanuel. In no case have

the inhabitants attempted to make the faintest stand in defence of the Holy Father. It is said, indeed, that in Viterbo they abandoned a neutral policy, and actually pursued and captured the flying Zouaves."

How is this hatred of the children of the Holy Father to his government and his servants to be explained? The Roman Catholic journalists are fond of telling us that infidelity and hostility to religion are the natural products of Protestantism; but this solution fails here. Nothing but good seed has been permitted to be sown in these well guarded fields, whose watchmen have never slept—the pure wheat of truth; and yet there is a most plentiful crop of tares! Certainly so remarkable a fact deserves some explanation.—*Churchman.*

THE DUBLIN MEETING.—Terms could not be found sufficiently strong for describing what had been done to the Pope by the Italians and their King in occupying Rome. Dr. Cullen denounced Victor Emmanuel as an infidel, blasphemer, and spoliator of sacred things, and a false and dishonourable King, and detailed a long series of outrages, which he alleged had been committed by the Royal troops on priests and friars. Any one who had occasion to visit Rome while the Papal Government was in full power, knows how miserable was the condition of the people, and how thoroughly neglected education was, and yet the Cardinal said that one of the great crimes of which the King and his advisers were guilty, was that they had closed the schools where they got the benefits of a Catholic education, while the only compensation obtained was that model schools had been opened, something like the one opposite the church in which they were assembled. His reference to the admirable model schools of Ireland betrays the deadly animus borne by this wily foreign priest to the whole national school system of Ireland, and must go far to disarm those savage denunciations of his of the King of Italy and his people. He and his co-religionists are quite free to meet to express their sympathy for the fallen Pope, although their terms may be none of the choicest; but it is another thing when they demand, with threatening attitude, that our Government should forcibly interfere for the purpose of restoring Rome and the States of the Church to the priestly power. This demand was put forth by several of the speakers, but by none more distinctly than by the Rev. Thomas Burke. This priest, in a speech which the Irish journalists characterize as fervid and eloquent, said the Catholics were a power in the British Empire that ought to be respected and feared. Their influence should enter into the actions of their rulers, and they could and would make that a question at the hustings, and perhaps it might pass from the hustings to the Cabinet. Cardinal Cullen was careful to remind his hearers that they numbered ten or twelve millions of Catholics, and Mr. Burke gave further point to the implied threat by stating that they were thoroughly united in the three kingdoms, and would bring "this question forcibly before the Government." There might be a time when the integrity and existence of this Empire might depend upon the attitude of Irishmen, and as an "Irishman, he should say that if ever there was an act by which England could conciliate the hearts of the people of Ireland, it would be to reinstate in Rome the Holy Father.—*London Ch. World.*

MISSIONARY WORK, PROGRESS, Etc.

Italy.

REV. WILLIAM CLARK.

OUR EVANGELIST IN ROME.—A very interesting account of the evangelical movement in Rome was given here in Milan, a few evenings since, by the Evangelist Lagomarsino, who came on a visit to his family, after having been laboring in the former city since it was opened to the Gospel. One of the chapels of the Free Italian Church was crowded to excess to listen to him. He first gave an account of the difficulties with which he and those laboring with him had to contend. The government was slow to accord to Rome the liberty that the rest of Italy enjoyed. It feared that the Pope and the Jesuit party would excite complications with other Catholic powers, and hence it dealt very tenderly with them; and the consequence was, that the priests and Jesuits were more bold and hostile than ever.—Through their intrigues it had been difficult to find places where the friends of the Gospel could meet for worship, and when found these places were watched by spies, who sought to find in the meetings something obnoxious to the government and report it, or follow secretly in the streets the friends of the Gospel to their homes, in order to know their places of abode. The Evangelist said that he never presumed in the evening to go out alone, but always took two or three of the brethren with him as a guard, for he knew well

that all his movements were closely watched, and by those who would not for a moment hesitate, if a good opportunity presented, to put him out of the way. He said the Pope and the Jesuits were terribly exasperated against the Italian government, and did every thing possible to foment disorders and tumults. The soldiers of the Pope were haughty and insolent, and often insulted the people, and he should not be surprised if violent contests should take place, and much blood be yet shed in the streets of Rome.

But the Gospel was making great progress—several places for prayer, reading the Scriptures, and worship had already been opened, and these were all largely attended, and the number constantly increasing. He (Lagomarsino) with Prof. Pecinini, who was formerly connected with the Theological School in Milan, were laboring together and had a large congregation. Mr. Meille, a Waldensian pastor, had also a large number, and there were two or three other places that were well attended. Depositories for Bibles, religious books and tracts, had been established in different parts of the city, and a large number of colporters employed by the British and Foreign Bible Society, and by private benevolent individuals, in the sale of them. In fact, he said that if the Lord continued to bless the work in Rome as He had already done, in a very short time great and glorious results would be seen, and this centre of the Catholic world would become the centre of an evangelical influence for Southern Italy. In conclusion, he earnestly exhorted his brethren in Milan to pray, and pray continually, and give of their poverty even to aid the work of God in Rome. For, said he, "the time will surely come when in that city the Gospel will triumph, and will triumph gloriously, and then how thankful you will be that you sent up your prayers to God, and contributed your mite for the consummation of so great and glorious a work."

The Protestant or Evangelical College the Free Church of Italy would gladly establish at once; and the students, who have almost completed their course in the School at Milan, are anxiously waiting to accomplish it in this new College which shall be opened at Rome. But for this aid is needed from Christians abroad, and from benevolent individuals in the church in America.

This aid the Italian Church humbly and earnestly pleads for. Many of her evangelists have repeatedly begged me to write to noble-hearted friends at home for this enterprise. Surely the establishment of a Protestant College at Rome is an enterprise in which every true-hearted Protestant should rejoice to take a part. In the history of Christ's kingdom it is an enterprise as grand and significant as tunneling the Alps, or tying together with iron bands the Atlantic and Pacific of our own continent.

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THE ENCYCLICAL OF THE POPE—NOV. 1st.

I send enclosed a hasty translation of the Pope's Encyclical, though probably before this reaches you, it will have appeared in your daily journals. The Pope has perhaps never done a better thing to disgust the Italian people and government than this. He has not only exhausted all the common places of the rhetoric of the *Roman Curia* to demonstrate to the Catholic world the agonies, tortures and cruel injustice of an imprisonment that, however, permits him to say the worst things possible against the Italian government and people, but he hurls also the *Scomunica Maggiore* against all those who took part, either as authors, commanders, or counsellors in the invasion of the Pontifical States. But the Italians say, "we know well what account we ought to make of these exhalations of Papal rancor, and we fear not in the least the lightning of that daily-theatre thunderbolt, that is called the *Scomunica Maggiore*, and that we know well will be inoffensive to spend itself in that lightning-conductor, the public common sense, leaving behind only noise and smoke."

It is the universal opinion of the Italian people that this Encyclical ought every where to be published, as the best argument possible to prove to the world that the Pope is not a prisoner, but on the

contrary can violate law with impunity, and calumniate without peril, institutions he does not comprehend, and a country he does not love.

This Encyclical the Italian government however, and very unwisely, in the opinion of its best friends, did not permit to be published. The few journals in which it first appeared were immediately sequestrated, and none have presumed to publish it since. Yet it has every where been made known and criticised with terrible severity. The continued obstinacy and violence of the Pope are operating as the most effectual means for benefitting Italy. The government finds itself greatly embarrassed, for while it proclaims, as its policy, the perfect independence of the Pope, yet the sequestration of the Encyclical shows that its policy is liable oftentimes to be compromised.

Indeed the ministers of the government are divided among themselves. Two of them, the Minister of Foreign Affairs and the Minister of Public Instruction, both from Milan, protested against the order for the sequestration of journals publishing the Encyclical, and even threatened to resign on account of such an order being issued by the government. The Pope seems determined to provoke and disgust his best friends, and work out his own destruction.

Greece.—Athens.

[From the Paligenesia, a prominent Greek journal of Athens, of Nov. 5, 1870.]

The missionary, Mr. Geo. Constantine, preached last Monday, from the sacred summit of the ancient Mars Hill, to an audience of over two hundred men and women. He preached with great eloquence and effect the doctrine of the holy Gospel as the apostle Paul preached. The principal theme was an analysis of the teachings of the great apostle of Christianity. Reverential and devout America is thus setting an example of morality and of respect for divine things, by its citizens every where throughout the earth. It should be borne in mind that Mr. Constantine is a Greek. We hope from this that the Holy Synod will be moved to examine more carefully respecting the preaching of the divine Word. Of this the people constantly stand in need, especially at this present time, when materialism holds sway, corrupting the simplicity of the soul and injuring good morals.

Mexico.

[We cite the following statements from various sources, remarking that the work referred to emanates solely from our own mission centres: at Monterey in the North, at Zacatecas, and in the City and Valley of Mexico. We repeat the urgent call for liberal means to carry this work in every direction throughout the entire Republic.]

From the report of a recent Lecture in Boston, by Prof. Henry Ward Pool, of the National College in the city of Mexico.—He has been in Mexico many years, but has never before seen so great a development of opportunities for the spread of religious and civil liberty. He says that the combination of priests with the French invaders had much to do with strengthening the liberal rule, and he finds beneath the surface of society a singular and growing indifference to the Romish Church. At one place he visited, there was a church of twenty or thirty persons gathered through one of their number, having obtained a Spanish Testament. There are villages where old churches stand almost untenanted in the midst of an indifferent population, who when awakened by a preacher or a book, will have the full right and opportunity to take possession of them for true religion. Church edifices are abundant, and ruined edifices that can easily be made into churches. The want is laborers and books, and under the present liberal rule, with them a great work can be done with remarkable rapidity. The influence of the present state of things is already seen in the diminution of crime and of road robberies, and everything conspires to encourage effort for the elevation of this people.—*Traveller, Dec.* 7.

Are our readers aware of the fact that just over the river which forms our South-

ern border, lies one of the most inviting fields of missionary labor on the face of the round world? Do they know that those familiar with the facts would strike out the words "one of," and say, "*the most inviting and urgent* mission field in the world to-day is Mexico?"

A work is going forward in that Republic which imperatively claims our notice and calls for our aid. Despotism and Romanism, hand-in-hand, are struggling to crush civil and religious freedom. At the same time, the Spirit of God is awakening many to ask for the Way of Life. The work is one from within, and not from without. It is not a mission from abroad, a foreign element, but an awakening within, among the Mexicans themselves, though aided by light that has radiated from Christian men and women from the United States.—*Pres. Monthly Record.*

THERE is little prospect of better things for Mexico till she is relieved of the incubus of ignorance and superstition under which her energies have been crushed.—There is more hope for her future in the labors of Christian men, foreign and native, than in all her mines and all her politicians. Christian congregations and Christian efforts in the diffusion of light, must be encouraged and sustained, if Mexico is ever to be relieved from her thraldom of ages.—*Zion's Herald.*

Chili.

ITEMS OF INTEREST.—From Talca, a city in the interior, we have the cheering intelligence that eight persons were recently received on profession of their faith into fellowship with the church of which Rev. Mr. Sayre is pastor. All of these were Chilians, except one, who was a French lady, and like the rest had been a Roman Catholic. Much care has been taken to admit into the church none except those who gave evidence of union with Christ. Nearly all who came forward to profess their faith, did so in the face of much opposition from family friends, and most of them have been for a year or two constant attendants on the services held by Mr. Sayre. Dr. Trumbull was present on this interesting occasion, and assisted in the administration of the Lord's Supper.

The Day-School of the Mission in Valparaiso, began in July last with three pupils, has now in actual attendance fifty-six children, whose parents are Chilians, and unwilling that their little ones should be sent to the public schools, where instruction in the Romish Catechism is made obligatory. The room formerly used for school purposes has been given up, and another, which will accommodate one hundred and twenty pupils has been secured. Some of the parents contribute as their means will allow for the support of the school. Gratuitous education, free from sectarian bias, is offered to the poorest, but many of the children attend our Sunday-school, where their religious wants are not neglected.

India.—Benares.

Among our inquirers is a Hindu Fakir, or rather one who was a Hindu Fakir. Our colporteurs discovered him, and supplied him with two tracts and a New Testament. He desired much to see me. I visited him twice, and found a man forty-two years old, with an interesting but anxious countenance. He told me that he had from his childhood been anxious to know God. When eighteen years old he became a Fakir. He spent two years in a solitary hut, but finding that the world remained within him, he had a place excavated under ground, and sat there without seeing sun or moon, or speaking to any one. If food was placed before him he ate it, if not, he fasted. At the end of two years he found his health declining, but his end of obtaining God by contemplation was as far off as ever. He then descended again, and spent eighteen long years more, but at the end thereof he was as far from his end as ever.

On my speaking to him of Christ, showing what he had done for us, how He meets all the aspirations, longings, and wants of our immortal spirits, he exclaimed several times: "Jesus Christ is a Saviour such as I want. I want a Saviour, a Saviour, and he is my Saviour: I will

follow you." We urged him to read his Testament carefully, and pray earnestly that God would give him light through His Holy Spirit. Since then our people have visited him. He has given up his Fakir, and continues to read the word of God. Japhet, who has just returned from a visit to him, says, "The seed has taken root; the man is Christ's." I hope to see him soon.—*Mr. Lenpolt.*

Africa.

Sierra Leone.—From Sierra Leone, where the native church have now obtained their majority, under the fostering care of the Church of the Wesleyan Societies, for 2,000 miles of coast reaching to the Gaboon, missionaries' stations have taken the place of slave factories, and instead of the smoke of burning villages, and the cries of wretched victims of murder, the voice of prayer and praise goes up from Christian congregations gathered by tens of thousands from peaceful homes that bear witness to the Divine influence of the Gospel. There are 15,000 communicants in Christian churches, and the arts and usages of civilized life take the place of superstition, degradation, and fanaticism, proving the success of missionary effort. More than 20,000 converts have been gained by different societies in South Africa. Civilization has been carried by missionaries into the heart of the most savage districts, and various trades and arts have been introduced. Civilization has followed in the wake of missions, and not missions in the wake of civilization.

Circulation of the Scriptures in Italy, France, and Germany.—A depot has been taken for the Bible Society's work in Rome, and a great many Bibles and religious books have been sold there. The Society's agents have been circulating the Scriptures among the soldiers in France and Germany, on a very extensive scale. To the sick and wounded, wherever accessible, the Word of God has been offered most abundantly, without any charge; the same boon has been extended to prisoners of war; and by both these classes the Scriptures have been sought for with great avidity, and read with evident interest. It is intended to present a copy of the New Testament and Psalms to the widows and parents of those who have already fallen, or may yet fall, in battle. There have been issued in Germany, by the agency of the British and Foreign Bible Society, since the war commenced, Bibles, Testaments, and Scripture Portions, to the extent of upwards of 430,000 copies. These numbers do not include sales and grants made in connection with the London Depot. In France the Society's issues are believed to be not less than a quarter of a million; and, as the work progresses in both countries from day to day, it may be safe to affirm that the distributions effected to the present date amount to a grand total of more than 700,000 copies. The Wurtemburg Bible Society has also taken part in this good work, by circulating the Scriptures among French prisoners on German soil.

Guiana Mission, West Indies.—The *Chronicle of the London Missionary Society* gives some very interesting information respecting this mission. Rev. J. W. Munro, one of the Missionaries, gives some remarkable instances of Christian liberality among the native Christians, among which is the following:—

"One Sabbath morning, when going into the vestry, I found a man waiting for me on the steps—a common laborer. I asked him what he wanted. He said: "Last year I was poor, had nothing, scarcely clothing for my wife and children; but since I took your advice, I have food for my family, and clothes with which they are able to come to chapel; and, sir, I may tell you we very happy, we live good. I want to hire that pew I sit in for my family: how much for it?" I told him, fifteen shillings a quarter. He said, "Well, here is the money for all last year, for though we did not all sit in chapel last year, yet I want to pay." The sum paid was three pounds. He then said, "Now I want to give you this towards the debt on the missionhouse, the first fruits of my arrowroot this year." The sum was five dollars—one pound. This man I would not call a poor man, yet he must have exercised not a little of self-denial to give so much at one time. It was a pleasure to see the man giving it so cheerfully. He has often told me that he feels not only happy since he commenced giving to the Lord, but that God had given more to him than ever he had before; and in speaking at a meeting, he said, "My young friends, God is the best banker I ever knew; He gives plenty interest.'"

EDITORIAL NOTES.

From the admirably expressed call for an American celebration of the Unity of Italy, in New York City, we quote the following:

This event, one of the greatest events of the century, fulfills the aspirations of the Italian people for unity, and gives to the Romans a constitutional government of their own choice. It consecrates the right of national independence, and closes the long period of foreign intervention, of which Italy has been the victim. Establishing Italian nationality on a firm basis, it will give full scope to the energies of the people in politics, industry, commerce, literature and the arts. It will thus tend also to the full realization of Cavour's idea, "A free Church in a free State," and assimilating Italian institutions more nearly with our own, will open a new era of civil and religious liberty throughout the Peninsula. In this grand demonstration all friends of the rights of man, of popular institutions, of free speech, a free press, and freedom of religious worship, are invited to participate.

The fact that the promoters of this meeting found it impossible to get any politicians to express sympathy with its object, is commented on with just severity by three at least of the N. Y. city journals, the Times, Nation and Post. The *Times* says:

"The fact is enough to make Americans blush for the manhood of their public men—that there has been the utmost difficulty in inducing any public man or statesman to utter a word of sympathy for so stirring an event as the liberation of Rome and the unity of Italy, after more than a thousand years of separation and oppression, under one constitutional and free government. Even our own eminent lawyers, whose tongues in more generous years thrilled our people's hearts with their eloquence over much less important events, turn the cold shoulder on this meeting, and have 'engagements in the Supreme Court.' The causes of this hesitation and apparent coldness have been patent. The truth is, there is an established Church and a ruling class in New-York, and other large towns, but the Church is not Protestant, and the ruling class is not American. The established Church and the ruling class have no sympathy with a liberated Rome or a united Italy. They call the occupation of its capital by a nation 'public robbery,' and the overthrow of one of the most stupid, reactionary, and oppressive governments of Europe an attack on public right and Christian morality."

And the *Nation* comments as follows:—"The occasion is solemn and splendid, and the year which witnesses it is certainly a great and memorable year. One would imagine that in the country which afforded the first successful example of the separation of Church and State, and whose whole life is a constant protest against the doctrines and maxims of government and society of which the Papacy has made itself the exponent, there would be no lack of politicians, as well as of ministers and philanthropists, to rejoice with them; and yet, we believe, such is the emasculating effect on mind and morals of a political career as the average politician pursues it, that the committee find themselves not only unable to extract speeches, but even expressions of interest and sympathy for the celebration of the greatest event of our time, the downfall of a decrepit and soul-destroying despotism, and the resurrection of a great people."

We trust our readers will forbear with us for occupying so much of the space assigned to Missionary Intelligence with details and comments respecting the Protests of the Pope and his adherents regarding the Italian occupation of Rome. This subject may well occupy *one* Missionary Concert, and the carefully selected matter we furnish will supply ample material for comment by pastors and intelligent laymen. More than this, these documents and comments are of sufficient value to demand permanent record in our pages.

To us who live in New-York State, it is refreshing to notice the adoption, at a recent election in Missouri, of an article in the Constitution to the effect that not a dollar shall be paid out of the State treasury to any institution, whether Sanitary, Educational, or Religious, established on a sectarian basis.

Our Notice to *non-contributing* Life-Members, printed a third and last time in this number, we are happy to say, has brought very many approving and cheerful responses, accompanied with liberal donations in the desired form of subscriptions.—To the few who have generously offered to surrender a valued privilege because unable to make a subscription, we would say that their interest and prayers are counted of greater value than the cost of the Magazine.

LITERARY NOTICES.

BOOKS.

ST. PAUL'S EPISTLE TO THE GALATIANS. A Revised Text, with Introduction, Notes, and Dissertations. By J. B. Lightfoot, D.D., Hulsean Professor of Divinity, and Fellow of Trinity College, Cambridge. 8vo. pp. 402. Uniform in style with Ellicott and Henderson. Andover: Warren F. Draper. Price, $3.00.

This Commentary contains an Introduction to the Epistle, Dissertations, a Critical Greek Text, Critical and Exegetical Notes, and detached Notes or brief Dissertations.

The work has been very favorably received in England, having passed to a third edition. A distinguishing feature of the work is its extended Introduction, detached Notes, and Dissertations. The following are the topics discussed:

The Galatian People; the Churches at Galatia; the Date of the Epistle; Genuineness of the Epistle; Character and Contents of the Epistle. Were the Galatians Celts or Teutons? The Brethren of the Lord; St. Paul and the Three.

The Revised Text and Commentary follow, in which many points are treated fully and with great clearness.

THE SCRIPTURE DOCTRINE OF THE PERSON OF CHRIST. Translated from the German of W. F. Gess, with additions. By J. A. Reubelt, D.D., Professor in Indiana University. 12mo. pp. 456. Price, $2.00. Andover: W. F. Draper.

"What think ye of Christ?" is virtually the theme discussed in the book. While it is neither controversial nor apologetic, it attacks the positions of negative criticism with effect. Rationalism started the idea that the Christ of the fourth Gospel was essentially different from the Christ of the Synoptics; the Tübingen school went further, maintaining that the Christ of the Apocalypse was Ebionitic, differing *in toto* from the Christ set forth in the four (genuine) Epistles of Paul, and from the Christ delineated in the other Epistles ascribed to Paul. The author of the "Scripture Doctrine" sets forth the pictures of Christ as drawn in these various documents, examines them closely, and arrives at the conclusion that these various pictures are not only not irreconcilable, but rather presuppose and complete each other. New internal evidence is brought forward that all the writers of the various books of the New Testament, and even those of the Old Testament, were pervaded by the same ideas; had the same views of the being and attributes of God and his relation to the world; of man's moral agency, sinfulness, and responsibility, setting apparently contradictory ideas side by side, without any effort to reconcile the apparent contradictions, which merely human writers would not have done.

THE VICTORY OF THE VANQUISHED—A Story of the First Century. By the author of "The Schonberg-Cotta Family." New York: Dodd & Mead. 12mo. pp. 520. $1.75. With the Author's sanction.

The spirit and characteristics of the time, gathered from a faithful study of its history, is here portrayed with the same skill and charm of style that marks the author's previous instructive and fascinating volumes. There is here also the same graphic description of scenes and persons, the same rich gift of insight and analysis of the soul's highest and purest aspirations, set forth in contrast with the ignorance and barbarism of an unchristian civilization. No one can fail to receive spiritual quickening and profit by this life-like reproduction of the events and scenes of the first Christian century.

THESE FOR THOSE. Our Indebtedness to Foreign Missions; or, What we Get for What we Give. By William Warren. 400 pages.

The topics presented in detail are: Our Indebtedness to Missions—1st. As a race (Anglo-Saxon.) 2d. As a nation. 3d. As a Government. 4th. As profitable pecuniarily. 5th. As aids to science and literature. 6th. As Churches and Christians.

We desire to direct the attention of ministers and theological students, and of all intelligent Christian readers, to this admirable volume. As a thorough compact exhibition of the practical value of missions, presented in a style clear, forcible and attractive, it is in our deliberate judgment simply incomparable among all the publications of our missionary literature. It is an invaluable hand-book upon the history and effects of Christian missions. Our wealthy laymen who have this cause at heart, could do nothing more effectual for present and future advantage, than the placing of this book in the hand of every pastor and theological student in the land. It is published by Hoyt, Fogg & Breed, Portland, Maine.

HISTORY OF THE SANDWICH ISLANDS MISSION. By Rufus Anderson, D.D. Boston: Congreg. Pub

lishing Society. This well-digested volume is best described in these words of the venerable author:

We are permitted to recognize an independent and constitutional government, with a native sovereign at its head, and a government as confessedly cognizant of God's law and the Gospel, as any one of the governments of Christian Europe; and, what is more, with a Christian community of self-governed, self-supporting churches, embracing as large a proportion of the people, and as really entitled to the Christian name as the churches of the most favored Christian countries. It is a question of the highest interest, by what means this great amount of moral, social and civil life was there developed. This history is designed to answer that question; and it will be done by a simple statement of facts, as they have become known to the author, from his correspondence and intercourse with the mission during almost the entire period of its existence.

THE HISTORY OF PARAGUAY, with Notes of Personal Observations, and Reminiscences of Diplomacy under Difficulties. By Charles A. Washburn, Commissioner and Minister Resident of the United States at Asuncion from 1861 to 1868. In two volumes. 8vo. Illustrated with Maps and Engravings. Price, $7.50. Boston: Lee & Shepard.

These volumes have great interest as well as value. The part the Jesuits have played in South America, the strange repulsive characters and monstrous careers of Dr. Francia, and, of Lopez, father and son, and the issue of the protracted conflict of the latter, together with the personal experience of the author, are narrated in attractive style, while the truthful details read like the reproduction of one of the old tragic romances. They sadly show that North American Christianity has a great work yet to do in that long desolated Southern Continent.

FROM LEE & SHEPARD, Boston. LEE, SHEPARD & DILLINGHAM, New York:

1. *The Tone Masters*—A Musical Series for Young People. By E. Tourjee, Beethoven and Bach. Illustrated.

These Biographies are skilfully sketched in a network of story so as to convey an intelligible idea of the distinctive peculiarities of genius and differences of style which characterize each of the great masters of musical composition. For youthful pupils, these volumes furnish an invaluable aid to the lessons of the books and the instructions of the teachers.

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3. *The Proverb Stories*—Second series. Three volumes in a box. The three volumes are: "A Wrong Confessed is Half Redressed," by Mrs. Bradley, 252 pp. 16mo; "Actions Speak Louder than Words," 238 pp., 16mo; and "One Good Turn Deserves Another," by Kate J. Neely, 173 pp., 16mo. $1.00 per vol. Illustrated.

The Kathie Stories—Three volumes in a box. 16mo. Illustrated. $1.00 each.—"Kathie's Three Wishes," "Kathie's Aunt Ruth," "Kathie's Summer at Cedarwood."

Arthur Brown—The Young Captain. By Elijah Kellogg. Illustrated. The First Volume of the Pleasant Cove Series. $1.50.—Our leading journals, religious as well as secular, strongly commend these and previous serials for the young, as prepared with good judgment, and admirably adapted to convey instruction in an interesting manner. As we have previously said, the moral tone of all these books is excellent, and in type, binding, and illustration, they are specially attractive.

MAGAZINES—For January.

The Galaxy.—New York: Sheldon & Co. $4.00. 148 pages of the finest type. Contents: Lady Judith, a Tale of two Continents—continued; What may be, by Nora Perry; David, King of Israel, by A. H. Guernsey; Some Recollections of an Old Woman, by E. De M.; Love Song, by M. F. G.; Overland, by J. W. De Forest; Thiers, by Justin McCarthy; The Man who Didn't, by Edgar Fawcett; Fort Pickens, by Gideon Welles; Types of American Beauty, by Junius Henri Browne; Ought we to Visit Her? by Mrs. Edwards; Drift-Wood, by Philip Quilibet; Scientific Miscellany; Current Literature; Memoranda, by Mark Train, in nine items; and Nebulæ, by the Editor.

Harper's Magazine.—New York: Harper & Bros. $4.00.—An unusually varied and interesting number, containing the following articles, mostly illustrated with a rich profuseness: Old Christmas Carol; Folk-Life in Sweden; The Passion Play in Oberammergan in 1870; The Voice of Christmas Past; Frederick the Great; Our Public Lands; A Chapter of Gems; The Dolliver Family; The Young Naturalist in Mexico; The Seventh Decade of the 19th Century.

Littell's Living Age—Weekly—64 solid pages $8.00. Boston: Littell & Gay.—Of the last four numbers of this valuable Magazine (Nos. 1385-1388) we call attention to the following articles: Past Sieges of Paris; Wilfrid Cumbermede, by G. Macdonald; Recollections of a Reader; Later Labors of Mr. Morris; Lord Palmerston; Military Genius; German Military Puritanism; American Literature; Seed-Time and Harvest—translated for "The Living Age," from Fritz Reuter; Wesley & Arnold on War.

The Eclectic Magazine—Foreign Literature, Science and Art. New York: E. R. Pelton. $5.00. 130 large pages. Selections from leading British Magazines:—American Humor; The Present Condition of China; Sir Henry Bulwer's Life of Lord Palmerston; The Sun's Corona; Bianca; Capella; The Fiji Islands in 1868, 1869, and 1870; with Literary Notices and Notes on Science and Art.

Overland Monthly. San Francisco: J. H. Carmany & Co. $4.00.—Contents: In Italy with Horace; Some Japanese Interiors; Rambles in Northern Mexico; A Tule Sketch; A Zizzag Pathway; Adventures in Arizona; The Christmas Gift that came to Rupert; Grizzly Papers; Further Language from Truthful James.

Our Monthly. Cincinnati: Presbyterian Magazine Co. $3.00. Comes in a new and attractive dress. Principal topics: Notable Women of Christianity; Ancient Coins found in Holy Soil; The Life

of the Prophet Hosea; Our Hospitals and Our Charity; with department for Young People, and Miscellany, Book Table, and Gleanings.

Sunday Magazine. Edited by Thos. Guthrie, D.D. Philadelphia: J. B. Lippincott & Co. Illustrated. $3.50. Contents: How to Study the Old Testament; Innovations in Public Worship; America and the Americans; Revision of the English Bible; A Visit to La Rochelle; Two Fireside Families; A Public Thanksgiving Hymn, sung in Holland.

Good Words. Edited by N. McLeod, D.D. Philadelphia: J. B. Lippincott & Co. $2.75. Another popular English Magazine, with many fine artistic illustrations. Contents: The Outcasts, by M. De Betham-Edwards; Hugh Miller, as seen in his "Life and Letters;" First Impressions of France and Italy, by Hawthorne; What England has done for the Sick and Wounded; The Coolie, by the author of "Ginx's Baby;" War and Judgment, a Sermon preached before the Queen, by the Editor; The Dressmakers.

Good Health—A Journal of Physical and Mental Culture. pp. 48, Boston: Alex. Moore. $2.00.—Discourses on Poisons, Damp Houses, Chilblains, A Potato Diet, Squinting Eyes, Leprosy, Consumption and Dyeing—always intelligently and intelligibly.

Hearth and Home. This large and elegant Weekly has been purchased by Orange Judd & Co., long the publishers of the "American Agriculturist," which we have so often commended. The new Weekly has twenty four-column pages, filled with excellent readable matter upon useful and interesting subjects, and plentifully illustrated. It is furnished for $3.00, or with the "Agriculturist" for $4.00.—Better material for the household cannot be obtained, suitable for all ages. 245 Broadway, New York.

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☞ For notice of the substantial and attractive Juvenile Magazines we can only refer to the detail given in our December and January numbers.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st December, 1870.

MAINE.

Waterville. Cong. Ch	$5 00	
Hallowell. Cong. Ch., Thos. Leigh and Mrs. P. A. Sanborn L.M.'s	80 00	
Bangor. First. Ch	16 00	
" Hammond st. Ch	31 59	
		112 59

NEW HAMPSHIRE.

Winchester. Cong. Ch	3 38	
So. Merrimack. Rev. D. Sawyer	2 00	
Wolfboro. Rev. T. A. Emerson	3 00	
Exeter. Sarah A. Rowland	4 00	
Lyme. Cong. Ch.	17 00	
		29 38

VERMONT.

St. Johnsbury. E Fairbanks estate,	200 00	
" E. & T. F. & Co	300 00	
Cabot. S. L. Drew	5 00	
		505 00

MASSACHUSETTS.

Medford. Rev. H. James makes G. James L.M.	30 00	
Monson. A. W. Porter	250 00	
Lynn. Cannon st. M. E. Ch. add.	26 75	
Byfield. A friend	4 00	
Braintree. A. B. Keith	25 00	
Campello. Cong. Ch	48 79	
Webster. " "	11 27	
Worcester. 1st Cong. Ch	51 60	
Sutton. Cong. Ch., Rev. F. E. Fellows, L.M.	14 78	
Ashby. 2d Parish	10 87	
Cambridgeport. Prospect st. Ch. add.	5 00	
North Andover. Cong. Ch	32 88	
Sturbridge. Cong. Ch.	9 06	
Dedham. Cong. Ch	20 00	
Worcester. Uni'n Ch., A. Curtiss $100,	144 00	
Medford. Trinity Cong. Ch	109 65	
Lowell. 1st Cong. Ch	26 65	
Cambridgeport. E. D. Goodrich for Hungary	531 23	

MASSACHUSETTS—*Continued.*

Lee. Cong. Ch	100 00	
Fall River. N. Boston Sab. Sch'l	1 00	
Lawrence. Mrs. D. M. Stickney	1 00	
Norton. Orthodox Cong Ch., part.	11 19	
" Orthodox Cong. Sab. Sch'l	5 00	
		1,484 56

RHODE ISLAND.

Barrington. Cong. Ch		31 58

CONNECTICUT.

Stratford. Gen. G. Loomis, U.S.A.	2 50	
Torringford. H. Watson	3 00	
Guilford. 3d Cong. Ch	25 00	
Hartford. B. R. Abbe for Rome	100 00	
E. Lyme. Cong. Ch	5 00	
New Haven. Miss E. E. Chandler, for Miss Rankin's field	5 00	
Middletown. M. E. Ch	70 86	
Warren. Cong. Ch.	6 50	
Stamford. Cong. Ch., add	5 00	
Winchester Centre. Alvah Nash	3 00	
Norwich. Mrs. M. A. Williams	50 00	
Hartford. Asylum Hill Cong. Ch., add. $10; R. Mather $100	110 00	
Collinsville. Cong. Ch., H. M. Goodwin, L.M.	48 28	
Chester. Cong. Ch	21 00	
Haddam. Cong. Sab. Sch'l	20 00	
Jewett City. Rev. J. W. Tuck	1 00	
Granby. Cong. Ch., Rev. T. D. Murphy, L.M.	21 60	
Berlin. 2d Cong. Ch	25 00	
" 2d Cong. Sab. Sch'l	4 20	
So. Windsor. Cong. Ch	30 00	
		556 94

NEW YORK.

Tottenville. Bethel M. E. Ch., add	7 00	
Brushland. D. Black, for Miss Rankin's field, $5; J. Thompson, for Cent. Mex., $5	10 00	
Goshen. Rev. S. C. Hepburn	20 00	

NEW YORK—*Continued.*

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Elmira. Mrs. H. W. Ireland	1	00
Brooklyn. Central Cong. Ch.	154	61
Cornwall Landing. W. H. Vail	3	00
	572	01

NEW JERSEY.

Vineland. 1st Pres. Ch	5	20
Newark. Spruce St. Miss'n S. Sch'l, Miss M. H. Johnson, L.M.	30	00
Orange. Mrs. S. H. Fowler	5	00
Princeton. Rev. Dr. McGill	5	00
Beverly. M. L. T		50
Bloomsburg. Pres. Ch	27	60
Three Bridges. Ref. Sab. Sch'l	7	00
Clover Hill. Ref. Ch., add	2	00
	82	30

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" 1st Ind Ch., Miss Soc., F. Newland, L.M.	30	00
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Phila. St. John's M. E. Ch., part	88	40
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	583	38

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	321	00

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ILLINOIS.

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	181	41

INDIANA.

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" Union Meeting	9	75
Crawfordsville. Bryant & Burns	2	00
Evansville. Mr. Goodye	2	00
Madison. Walter Scott, Sr.	9	00
	32	40

OHIO.

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Xenia. H. Crawford $5; Oak Grove S.Schl.$5; Ger. Ref. S.Schl.$3.23.	13	23
Kingsville. 1st Pres. Ch.	14	70
Geneva. Union Meetings, Rev. F. H. Beck, L.M.	43	47
Painsville. 1st Cong. Ch. and S. Sch'l.	74	00
Ashtabula. Union Meeting	15	58
Willoughby. Meth. Epis., Pres. and Ridge M. E. Chs., Rev. D. K. Steele & Prof. J. H. Herron, L.M.'s.	60	52
Springdale. 1st Pres. Ch., J. Watson and J. H. Peterson L.M.'s	40	51
Columbus. 2d Pres. Ch., part. C. N. Olds $20; Mr. Baker $10; White Denig, Ferson, Mrs. C. & Z. Butler, $5 ea. L.M.	50	00
" Trinity Epis. Ch., part, Mrs. Judge Bates $7; Mrs. Kelley and Collins, $5 ea.; others $14.	31	00
" Westminster Pres. Ch., in part,	15	00
" 1st Pres. Ch., in part	1	00
Gustavus. E. Linsley, for Cent. Mex.	1	00
Cincinnati. Lane Sem. Pres. Ch., Rev. W. D. Rosseter $20; P. Van Duerson $10; D. A. Davenport $5.	125	05
	724	32

MICHIGAN.

Monroe. 1st Pres. Ch	5	00

IOWA.

Pella. 1st Ref'd Ch.	18	15

WEST VIRGINIA.

Wheeling. D; C. List	100	00
Total	$5,261	87

Vol. XXII. No. 3.

THE

Christian World.

THE ORGAN OF THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

TRUTH.—"Though all the winds of doctrine were let loose upon the earth, so *truth* be among them we need not fear. Let her and falsehood grapple: who ever knew her to be put to the worst, in a free and open encounter?"—*Milton.*

MARCH, 1871.

NEW YORK:

PUBLISHED AT No. 47 BIBLE HOUSE.

1871.

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

[By Missions, Colportage, the Press, and other appropriate agencies, the Union seeks to diffuse and promote the principles of Religious Liberty and a pure and Evangelical Christianity, at home and abroad, where a corrupted Christianity exists.]

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Published Monthly at $1 per Year.....Payable in Advance.

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THE CHRISTIAN WORLD.

Vol. XXII. MARCH, 1871. No. 3.

The Field and Mission of the American Church.

THE United States has now an area of about three and a half million (3,578,392) square miles. All Europe has but little more territory—(3,781,280—the difference in area does not amount to that of the Southwestern Peninsula—the old Iberia—Spain and Portugal having an area of more than 232,000 square miles. Lop off this angle of Europe, and our Republic equals it territorially, with more than thirty thousand square miles to spare. What a geographical field has the American Church, then, here in its own immediate home-work! The Christianization of all Europe was hardly a grander mission to the primitive Church. We are building up a moral empire which, by its better auspices, its wider relations to all the world, promises to be more important in the future of history than Europe has been in the past.

Our population is now estimated at about thirty-nine millions. By the end of the century this mass will have grown to about eighty millions. In about eighty years it will be equal to all the present population of Europe. And what an epoch will that be if the Republic but maintain its unity! and that it will do so we have every reason to believe. Every motive of interest and ambition will dispose it to hold fast to its nationality, thus becoming every decade surpassingly grand. We have had enough of disunion and war to teach us the value of union and peace for a century at least.

It is well for us thus to measure our future, not in the spirit of national vanity, but that we may appreciate the work before us and its immense responsibility. Our political and social mission may be sublime beyond that of any other contemporary people. A nation under one system of laws, free, intelligent, rife with industrial enterprise, and equivalent in territory and population to Europe, will be a fact without a parallel in the history of mankind. What a consummation would it be were all Europe itself to be thus one united, free, enlightened nationality? When that day comes the mere moral power of our example can hardly fail to be omnipotent among the nations. We could dictate to them if we would, but we shall not need to do so. Our bare suggestion

will be all-powerful. Our sympathy with any liberal movement in Europe will be decisive. The tacit dictation of our national example, already acknowledged as irresistible in Europe, will be immeasurably more powerful.

But to reach this grand consummation we must, as never a people before has, work out our national advancement. We must educate the people, we must evangelize them, we must cover the continent with schools and churches—for the school-house and the church are the best fortifications of such a nation. We have done much in these respects, and it is now acknowledged that we lead the Christian world in them: but, looking at our prospective wants, we have hardly more than begun the sublime task. Population is surging in upon us from Europe on the one hand, and Asia on the other. The mighty waves roll over our prairies and mountains. Education and religion must keep up with them, or they will break down the strongholds of our public safety, and submerge the national morals and order. We must, more than ever, consecrate our ever-increasing wealth to the public good. Never has there been an equal field for the public spirit and Christian zeal; never a more urgent summons to liberality, and heroic devotion to philanthropic work. To the American Christian, more than to any other on earth, has the divine precept that "no man liveth unto himself," become an irresistible truth. Let us confront boldly our unparalleled work. Its greatness should make us all great. And it will if we devote ourselves to it. The mission of this new world is not merely to make a great nationality, great materialistic improvements, great fortunes, but great individual souls. And great work is the best means of making great men. Christian life may yet take a development here such as it has had no where else since the apostolic age, and such as may effect the triumph of Christianity in the world. And this we may yet find to be the Providential significance of our peculiar history and destiny.—*Ch. Adv.*

The Puritan Spirit.

It is curious to trace the manner in which this peculiar spirit—that of the devout, or, as our ancestors would have termed him, the God-fearing soldier—has been transmitted from one generation and one country in Western Europe to another, and what an enormous share it has had, relatively to numbers and to external resources, in determining the fate of battle-fields and of political causes. It was this which animated that race of heroes, the French Huguenots of the sixteenth century, men of whom, as Niebuhr expressed it, France has unhappily lost the seed. They never amounted in number to one-tenth of the Catholic enemies whom they had to combat. They had against them all the prestige of Royal authority, all the ordinary resources of government,

all the power of the priesthood, all the auxiliary wealth of Spain. They never were strong enough to hold for any time the open field ; they were beaten in one battle after another : and yet, by sheer valor and zeal,and that stern discipline which their enemies grudgingly admired, they maintained their post for a generation of civil war, and conquered a peace at last. It was in the main a similar spirit—though more modified by other elements and less military in its character—which won for the Dutch Calvinists their independence of Spain. It was the same which shone forth again, with still more powerful though short-lived integrity, in the ranks of Gustavus Adolphus, the prince and model of soldier-saints. It was the same which assumed its most marked character in the armies of Cromwell ; and all picturesque exaggeration apart, where has history to show the equals of the men who, having made themselves masters of England, laid down their weapons and resumed their ordinary humble occupations in the same orderly fashion in which they had marched to the charge or the breach ? It was the same again—the assertion will seem paradoxical only to those who are imperfectly acquainted with the subject—which gave additional force to the Spartan training of Frederick the Great ; for though that sovereign himself cared for none of these things, very many of his officers were strongly imbued with the strict and semi-mystical Lutheran sentiment. It was the same which reconquered India for us from the mutineers only a few years ago. And now we meet with it again in the camp of the conquerors of France. The very genius of Luther is there, although purified, we may reasonably believe, from much of the arrogance and bitterness which it had derived from the evil days in which the great Reformer's lot was cast.

And it is surely matter of deep satisfaction to those who have at heart the progress of our European community, so far as that progress depends on religious freedom and steady morality, and on stout hearts to maintain them, to be thus made certain that this rich vein is not yet exhausted among us ; that the "little leaven which leaveneth the whole lump" shows as yet no sign of waste. If any great national danger were to assail our country, probably we should all of us look, unless our hearts were absolutely preoccupied by partisanship or by the spirit of sneering, to men of that peculiar earnest religious type of which we have been speaking, however sectarian they might be deemed, as those in whom we should feel special reliance ; those who would exercise the strongest influence on others, and breathe, perhaps, the most of Milton's "deliberate valor" in themselves.—*Pall Mall Gazette.*

The Pilgrim Leaders.

They had the idea of the divine right of Christians to meet, without asking leave of Cæsar, or of Pontius Pilate, or of Caiaphas, and to be a church of Christ ; and for that right they became exiles, first in Holland

and then in the depths of this American wilderness. To-day we see the results, not only in our own country, but in that land whence they came forth; for to-day the principle of a national church is fading and vanishing from the horizon in the native land of the Pilgrim Fathers; and to-day the time is at hand, visibly at hand, when the principle of State churches will disappear throughout Christendom. On what principle is it that people form in this country a Methodist church? Where do they get the right to make a Methodist church? Just where William Brewster, Richard Clifton, John Robinson, and the rest of them, got the right to make the church in Scrooby Manor. Where do the people who worship down this street a little way in a Greek temple, get the right to make an Episcopal church? They get it out of Scrooby; nowhere else. And, for that matter, where does a Roman Catholic congregation here in the United States, get the power and liberty to form such an organization and to maintain that worship? They have it because Coffin and Thacker were hanged, in the year 1583, at Bury St. Edmunds in England. They have it because Barrowe and Greenwood and Penry in 1593 were hanged at the metropolis of England; they have it here, because the men who came to this country two hundred and fifty years ago, came to work out and establish forever in history, the principle of the right of Christian men to organize such institutions for the worship of God as they find revealed to them from God.—*L. Bacon, D.D.*

The Pilgrim Fathers to this Generation.

[Mr. WINTHROP closes his thoughtful Christian oration at Plymouth with these searching questions, as if propounded by the witnessing spirits of the Puritan and Pilgrim Founders.]

Is the moral welfare of the country keeping pace with its material progress? Has religion maintained the place we assigned it, as the corner-stone of all your institutions? Is the Bible, the open Bible, which we brought over in our hands, still reverenced of you all as the Word of God? Is the Lord's day still respected and observed as a day of religious rest, as we observed it on that desolate island before our feet had stept upon yonder consecrated rock? Are your houses of worship proportionate to your population? Are there worshipers enough, Sunday by Sunday, to fill the houses which you have? Are there no temples of false prophets—no organized communities of licentiousness?—Are there none among you who "seek unto them that have familiar spirits and unto wizards that peep and that mutter—for the living to the dead?" Are you doing your full part in carrying the Gospel to the heathen? Or are you waiting until the heathen shall have come over into your inheritance, bringing their idols with them, to cheapen labor and to dilute your own civilization and Christianity? Are your schools

and colleges still dedicated, as we dedicated at least one of them, "to Christ and the Church?" Is there no fear that your science has been emboldened by its triumphant successes to overleap the bounds of legitimate investigation, putting Nature to the rack to wring from her, if it were possible, some denial, or some doubt, of that great Original, whom she has always rejoiced, and still rejoices, to proclaim? Is there no fear that your philosophy has been tempted to transcend the just "limits of religious thought," and to set up some material theory, or some self-styled positive system, which may seduce the deluded soul from its hope of immortality, and weaken, if not destroy, its sense of the need of a Saviour? Is there no fear that a sentimental, sensational, licentious literature is corrupting the tastes and sapping the morals of your children, and rendering the universal appetite for reading an almost doubtful blessing? Are your charities public and private, numerous and noble as they are, altogether commensurate with your wealth? Or is the larger half of your surplus incomes absorbed in a cankering and debasing luxury, destructive alike to the physical, intellectual, and spiritual energy of all who indulge in it? Are integrity and virtue enthroned in your hearts and homes? Have they a recognized and undisputed sovereignty in the market-place and on the exchange? Or are vice and crime making not a few nights hideous in your crowded cities? Is there purity and principle and honor in your public servants? Or are corruption and intrigue and fraud threatening to make havoc of your free institutions, rendering all things venal, and almost all things, except mere party disloyalty, venial, in your State and National Capitals?

The antagonism that the Pilgrims encountered, is in these United States to-day. There may be a battle fought over it, and there may not. To prevent the fight, we must understand ourselves. Let us have a more thorough understanding of the history of the Pilgrims. Let us go into the subject more fully. Let us teach the young who the fathers were, and on what principles these institutions of ours are founded, and why this Union is so prosperous and progressive. There is a reason for it, and the reason lies in the compact entered into on board the Mayflower. Let us understand what the antagonism is. If the Roman Catholics mean to undermine us, let them come out like men and say so. If so, we will meet them manfully, and put them down if we can. But we say to them, "You shall not take the Bible out of the public schools by stealth; you shall not crush the public schools by stealth! If you are antagonistic to the principles of the Pilgrims, say so, and let us have a fair fight. This country was founded by good men, on the open Bible, the sacredness of the Sabbath, and schools, with the Bible in them.—These are American institutions. You, Romanists, came here for what? To undermine us, to steal a march on us? Do you come here to take

away these institutions by stealth? If this be so, come out like men and say: 'We are going to annihilate your Sabbath; we are going to take away your Bible: we are going to lay your Republicanism in the dust if we can.' Then we will meet you at the ballot-box, and vote for the Sabbath, and vote to keep the Bible in the public schools, until you out-vote us. There is no bigotry in that. We are Christians, and we will stand by Christianity, as we understand it: and when you out-vote us we will submit patiently, or perhaps make another pilgrimage somewhere else.—*Dr. E. N. Kirk.*

Old Spanish Missions in California.

In the following communication, which comes to us from the Pacific coast, we see the results of Romish missions when carried on under the most favorable circumstances. Let any one contrast with these the fruits of evangelical Protestant labor on the same coast, even in the few brief years since first the gospel was carried to those shores. The fairest climes beneath the sun are the possessions of popery, and in every instance it has blighted and cursed the very earth itself. Protestantism, on the other hand, has mainly had its home in lands least favored with a wealthy soil and genial skies, yet has made even the wilderness to blossom as the rose. The physical results are fairly typical of the spiritual, moral and intellectual fruits of the two systems. Our correspondent says:

During a late missionary tour along the coast of California, extending from San Francisco nearly to San Diego, a distance of five hundred miles, ample opportunity was afforded for visiting and inspecting these famous Old Missions. Those Spanish Jesuits, who, nearly a hundred years ago, took possession of the Pacific coast in behalf of the Catholic Church, must have been men of no ordinary character. Traces of their judgment, energy, perseverance and large results, lead to admiration. Glance at a map of California, and note the places selected by them at that early period, for their mission stations—San Diego, San Juan, Los Angelos, San Buenaventura, San Barbara, Monterey, Santa Cruz and San Francisco. Our American population, in taking possession anew of this long coast-line, find the old mission places the best points still for towns, cities and trading places with the interior.

The native Indians were converted to the Catholic faith, partly by violence and partly by assimilating Popery to the feelings and practices of the barbarians. By a few Spanish artisans and laborers, with a large force of Indians forced into the service, an amount of work was accomplished which, even in its decay, seems truly wonderful. As at San Buenaventura and Santa Barbara, places especially examined, large churches were built, with houses and out-houses, in strange and lengthened variety. Water works were constructed with vast labor, bringing small streams from adjacent mountains, for miles along hill-sides, spanning hollows with arches of cobble-stone and cement. Gardens and orchards were walled in. All the appliances of civilized life were produced. The principal material used in their structures, was the same as used in the walls of ancient Nineveh and Babylon—*adobe*—unburned brick; the roofs of tiles—hard-burned, trough-shaped crockery. In a decaying house at San Buenaventura, once evidently an immense kitchen and dining-hall, the joists which supported the heavy tile roof were measured, and found to be thirty feet long and fifteen inches square. There is no such timber found in the neighborhood, nor could the forlorn Portuguese padre, who still keeps possession, tell me from whence such immence beams were obtained. Half a million of dollars would not at present produce the material and erect one of these establishments.

All these missions, created at such cost and toil, are however, gone or fast going to decay. There linger in and about them only a few wretched, dirty-looking, half-starved priests, with a remnant of miserable, thriftless natives—mixtures of Spanish and Indian—the Americans call them *greasers*.

Why this decay? Those remarkable missionaries of Rome had every advantage that could be asked. A land before them, the finest in the world—all their own and none to dispute—for nearly three-quarters of a century; a docile and numerous native population; and even since the American invasion, twenty years since, none of their houses, lands, people or prerogatives have been seized upon or interfered with. Yet all hastens to decay and seeming annihilation.

Evidently the Catholic system has not in it sufficient to seize upon an ignorant, debased community, and elevate it to intelligence, thrift, and a capacity for self-government. There is in it nothing expansive. Its tendencies are conservative and contractile. In its freest workings, when let alone, its devotees are pressed back towards heathenism. It developes but little energy, save when in immediate contact with and prompted by Protestanism.

Many evidences of this selfish contractiveness may be seen in the decay of these missions. The priests brought with them to these establishments, and had planted in their walled gardens, the palm, olive, fig, orange, lemon, apricot, peach, pomegranate, pear and plum, all of which mature in this marvelous climate. Within the Mission gardens at San Buenaventura are three beautiful palms, fifty feet high, the only ones seen on the coast; an olive orchard, from which Young America now annually manufactures a considerable quantity of pure olive oil: large, venerable, yet still thrifty pear trees, etc. And yet, there is no evidence that a single one of these trees was ever transplanted outside their mission gardens. The priests here, as elsewhere, were selfish, conservative, and had every good thing absorbed into the church. The natives were not encouraged or assisted to plant a palm, an olive, an orange or a pear. Protestantism within the next eighty years, will have this five hundred miles of coast lined with those same tropical fruit trees.

What has Protestantism, if true to itself, to fear from contact and contest with such a system?—*Interior.*

The Problem of Mormonism.

They are dividing among themselves. Some three or four sects now exist in mutual conflict, and in the central arena at Salt Lake or its Deseret dependencies. This is the most hopeful sign of the case. All the dissentients oppose polygamy. Internal dissolution threatens the system. Brigham Young's death would, probably, bring it at once to a crisis, and render the application of the law practicable and effectual. He is the genius of the monstrous scheme. Aside from him and his immediate agents, its forces are nearly all foreign. Its reinforcements are from the lowest classes of English and Scandinavian population—imported directly; seduced by imposture, and held in allegiance only by their ignorance and their insulation from the current American ideas. Let these foreign dupes once come under the influence of American public opinion, once catch the spirit of American personal independence and self-assertion, and the whole fabric at Salt Lake would dissolve. The mass of the people there have no personal interest in polygamy; their circumstances render it impracticable to them. It is a luxury of their leaders; and they tolerate it in their leaders only by a superstitious reverence for their hierarchial pretentions. Such pretentions, however, are treated with little respect by the general and normal American opinion. If we can thoroughly Americanize the foreign population of Mormonism, we shall have little difficulty in breaking up its polygamy.

The process of Americanization is rapidly setting in at Salt Lake. Besides the divisions of Mormonism alluded to the "Gentile" population is daily increasing. Christian denominations are springing up there. The Presbyterians, Episcopalians, and Methodists are founding churches in the presence of the barbarous enormity. The great transcontinental railroad is flooding the country with influences which must tend to neutralize Mormonism, and break its insulation and exclusive control of the region. It would seem, in fine, that we need but patience, qualified with caution, and yet uncompromising decision, to find, at last, a complete solution of the problem.—*N. W. Christian Adv.*

The Last Decade.

With the 31st of December, 1870, closed a decade of years that can be said, without exaggeration, to stand unrivalled "in the known account of time" with respect to the importance of the events that make up the sum of its history. There is a tendency in the human mind that leads men to consider their own time to be the most important of all time; and though they are right in holding such time to be the greatest of all days and years to them, inasmuch as they constitute their lives, yet it is certain that the real interest of history is concentrated around some few periods, during which events take place that forever after color and control the world's course. Such periods were the decade of years that began with the crossing of the Rubicon by Cæsar (B. C. 50-40); the decade in which occurred the fall of the kingdom of Granada, the discovery of America, the first voyage to India by the Cape of Good Hope, the intermarriage of the royal houses of Austria and Spain, and the invasion of Italy by the French (1490-1500); the decade that began with the meeting of the Long Parliament (1640-1650); the decade that followed the passage of the Stamp Act (1765-1775); and that which followed the last meeting of the States General of France (1789-1799.) All these periods were full of events great in themselves, and greater in their consequences; and yet the most striking of them all—that with which the fifteenth century closed—was not so rich in events as the decade that is just being added to the sum of departed time. There is hardly anything that can move the sympathies of men, or excite their wonder, that has not occurred since the beginning of the year 1861. Mighty empires have been overthrown, old dynasties have fallen, great interests have been uprooted, the most ancient of temporal polities has ceased to exist, new nations have been created, wars of unparalleled proportions have been waged with new weapons and on new military principles, continental railways have been laid down, obstacles to maritime commerce have been cut through or removed, remote nations have been brought into daily intercourse through telegraphic cables that lie at the bottom of seas over which men once were afraid to sail, and great discoveries and inventions in science and in art have added vastly to the means at man's command to reclaim that earth over which he has the promise of dominion on condition that his exertions shall show him worthy of such supremacy. To match the seventh decade of our century, it is probable that we should have to take the greatest of modern centuries, even the sixteenth, to which belongs the Reformation, and which saw the beginning of those changes the fruition of which was reserved for our own time, and for the next age.—C. C. Hazewell, *in Harper's Mag.*

The *Tablet* (London) Dec. 24, speaks of 'the detestable system of School Boards,' and says it is "not possible to hold this system in too great horror!" Dec. 31 it says a Roman Catholic may well serve on a School Board. It also denounces millions of people in Spain, Austria, Belgium, Bavaria, France, and Italy, (who have been all their lives under the exclusive teaching of Romish priests) as infidels, church-spoilers, Rome-haters, and Pope-robbers. Next it laments the horrible sufferings inflicted on the Pope by the people he has taught and moulded, who lived nearest to him, and who knew him and his system best.

What we Owe to Missions.

"We are the people," says our Anglo-Saxon race, "and wisdom shall die with us." But we forget that it was not born with us, and that but for foreign missionaries those two words Anglo Saxon would still be a terror and a loathing. From those dark Druid horrors we go on till, through Patricius and his missionaries, Ireland becomes "*Insula Sanctorum,*" and the north of Scotland a Christian Mecca. This northern wave, meeting the tide of Italian missions from the south, creates British civilization. Our race, then, has a debt to *foreign missionaries*—brave ones, who toiled in deadly peril. Our nation's debt to the thousand Protestant missionaries who, by their civilizing influence, have helped to solve the vexed Indian problem, cannot be reckoned. The item of economy in one direction alone, counts $20,000,000; while Oregon, saved to the country by the hero Whitman, and California following in its wake, have laid us under untold obligation. But the argument grows deeper and richer. We can only glance at it.

Foreign ambassadors have been helped; our Republican institutions strengthened; our credit sustained abroad; our citizens made safe in savage lands: the perils and insurances of the Pacific lessened; new and larger markets opened. Science and literature have gained invaluable stores from the incidental work of missionaries; new light has been thrown upon the antiquity and common origin of man; the study of philology greatly advanced; the Bible illustrated; China and Japan unfolded; Farther India mapped out; and Africa, the islands of the sea, and other unknown lands, explored and delineated. These men have written of the wines of the East, the cedars of Lebanon, sacred traditions, ancient sculpture, Assyrian inscriptions and their testimony to revelation, the religious sects of Syria and the ancient Parsee worship, the sources of the Jordan and the rivers of Paradise. They have published volumes of scientific researches, and collected valuable museums of Oriental books, manuscripts, coins, shells, and minerals. Agassiz, Silliman, Ritter, Herschel and Humbolt confess the aid they have thus received in their different departments. The sphere of general knowledge has been greatly enriched by accounts of missionary adventure and discovery. The reflex influence of their labors and lives has been great on the piety of the church; Christianity furnished with new evidences; spirituality deepened; unity promoted; worldliness checked; charity stimulated, so that all home benevolences reap a large harvest; the whole round of the Christian life enriched and elevated—these, and much more than these, are what we receive for the few millions spent abroad. And all this is but the by-play of serious life-work, a mere side eddy in that River of Life which spreads and deepens ever as it flows to bless the nations.—*Outline of Warren's "These for Those."*

A Principled Missionary Spirit.

BY REV. J. T. DURYEA, D. D.

You will find precisely this state of things continually presented in the contemporaneous aspects of the mission field. You place a missionary in a new territory; he brings the Gospel to bear as truth upon the mind, and as a force by the Holy Ghost upon the heart, of those to whom he ministers. There is instantly an evangelical blessing; immediately there are involved other blessings. There comes of the Gospel civilization, and of civilization refinement, learning, morality. The distant heathen can understand the material aspects of an evangelical civilization, and they will ask for it without knowing exactly the secret of its power in the Gospel. They will come and beg the missionary to transport his person, his teaching, his influence to them. Now the Church is not approaching the heathen to compel him to attend to the Gospel, to bring to bear upon him whether he will or no its power; but the heathen man is crying for the Gospel, and opening his breast to the incoming of its power. He may not understand all its power, but nevertheless he has placed himself in a receptive, nay, in an entreating attitude, and will receive all its power, although he yet craves but a portion.

Now the question that troubles me is this: How can those who represent the Church in the face of such facts dare to act? They have acted, and we are already committed. And now I stand here to-day with this conviction before me; scores, hundreds, and thousands of laborers in the field, far from home and the means of support, their children depending upon them without one assurance in the bond of material support. I see beside them the heathen world at home and abroad, crying not only upon them but upon their fellows, and not written in the bond the assurance that the men and the means shall be sent forward. How dares the Board to stand in the face of such facts? Only by trusting in the mind and the heart of the Church. But how can the mind and the heart of the Church be trusted? At the beginning of the missionary work there may be a portrayal of the miseries of the heathen, and their greater miseries in the world to come. There may be a play upon the sensibilities of Christian people; there may be the arousing of enthusiasm; there may be the evoking of an impulse; but as the actual work expands, as the Church is committed to a more and more numerous host of dependent laborers, as the Church has invited the appeal of new races, millions on millions, for the Gospel, shall we count then on sentiment, on enthusiasm, on impulse? There is only one word we dare write down beside the profession of our faith in the Church; there is only one thing on which we dare rely in going forward

in the work of the Church. It is this: *Principle! Principle!* Now I believe that I am just as much a missionary to all mankind as my brother in India. If I am teaching, and influencing, and praying, so as that the result of my ministry shall be the inworking of principle in men and women and children, then I am contributing to an assurance that shall not fail the laborer in his despondency on the Church, nor the heathen world in its expectation from the Church. I have come to this point because I see not only missionaries before me to receive encouragement, not simply people before me to be urged to give and to pray, but my brethren in the ministry; and I would say to them, as to you all, If you will see this work advance until the kingdoms of the world become the kingdoms of our Lord Jesus Christ, seek to infuse in people a *principled* missionary spirit. Principal is that in man which is constant—a law to him perpetually. Impulse is that which may breathe and expire in a moment. Principal means changeless conviction in the understanding, unfailing obligation in the conscience, undying love in the heart, unswerving choice in the will, unmoved steadfastness in the active powers. We must get down, then, so deep as this, that we infix in the mind, and conscience, and heart, and cause to be operative in the will and life of the people, *principle.*

Thought and Prayer for the Secretaryship.

[The Rev. Mr. McGill, upon the occasion of his induction as Mission Secretary of the United Presbyterian Church of Scotland, thus pleads with Christ's people:]

A CESSATION of missionary operations, a disuse or even a serious abatement of missionary action, or a distinct and settled decline of missionary contribution, would argue a decay of heart and a collapse of spiritual power in the life of the church, portending the withdrawment of God's Spirit, and foreshadowing that curse of barrenness which bringeth death. Our missions have become, in every sense, an essential sign and condition of our life. In the ideas they have engendered, in the power and need of the divine word they have illustrated, in the active interest they have enlisted, in the discipline of holy love to Christ and to the souls of men they have exercised, in the numberless acts of Christian giving for which they have furnished the opportunity—in all these respects our missions have been, under God, the cause, as they have been partly the effect, of a higher Christian life among many of our congregations. * *

If, then, this missionary administration is important, its secretaryship must be momentous as an office and an agency. *I believe it to be so,* otherwise I should never have consented to merge in it my ministry: and I therefore humbly claim on its behalf your intercessions. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified." Think, if amid your prayers for those who break to you

the bread of life, amid your petitions for the rising ministry, and for teachers and preachers at home and abroad, there be no danger of forgetting one whose special and habitual work is to a great degree silent and invisible, indeed, but in constant and vital contact with so many Christian interests so distant and diversified. Consider if very great and numerous interests are not in danger of suffering if his vigilance and faithfulness, or even his industry, relax.

Roman Catholic Literature.

A SORROWFUL CONFESSION.

THE Catholic *World*, a monthly magazine in the interests of the Roman Catholic Church, is the only periodical of the kind which that Church possesses in this country. It is marked by learning and ability. Of course we take frequent exceptions to its positions. Often we are compelled to deny its facts. Its dogmatic positions are repugnant to a Scriptural faith, and its logic is sorely at fault. But if it has exhibited many weaknesses of "private judgment," it has also manifested the disposition to exercise the gifts of reason and intellect, and this at least we account a clear gain.

But an article in the December number, entitled "Catholic Literature and the Catholic Public," makes strange confessions. It is not exactly a Jeremiad of disappointment, but it contains most humiliating statements. Pleading the cause of its own denominational literature, it asserts of the printing press, that "the first to make use of it and to understand its value, was the Church!" The historical evidence of this is rather meagre, and would scarcely have satisfied Reuchlin or Erasmus. But granting it, we should infer that "the Church" would have continued foremost in availing itself of the new art. That it has *not* done so; that Roman Catholic countries have usually been least noted for their printing presses, or their literary enterprise, will generally be conceded, and the question rises, how is this to be explained without prejudice to the Church of Rome?

The writer in the *Catholic World* in a doleful tone remarks: "While we have been trying in this way to serve God and save souls, our adversaries have been equally active. The devil is a pretty sharp fellow, and the saints have never invented a good thing yet that he has not pirated and twisted to his own uses. For every book the Church has given to the world, we dare say he has given two. Every copy of the Holy Scriptures that the Church has sent abroad, he has matched with a dozen counterfeit Bibles of his own." The writer adds that "the arch-enemy has a long purse," and "the consequence is, the devil has now got ahead of us!"

This is rather strong, to come from a devout Catholic. Such an estimate of the devil's operations we do not remember to have seen since turning over, many years ago, the magnificent Munchausenisms of the Bollandists. According to the *Catholic World*, the devil must be highly enterprising as well as respectable. He has "a long purse," and does an extensive Bible printing business. We should have supposed that the "printer's devil" was the offender, if almost the next sentence had not told us that "Protestantism has rich and thoroughly organized societies for the dissemination of printed misinformation," and this is followed by a denunciation of Tract and Bible Societies, and the statement—somewhat humiliating for the

writer to make—that "the profession of authorship is almost monopolized by Protestants."

Here, then, this enterprising "devil" of the "long purse" stands detected. One would have presumed beforehand, from the fact that he out-published the Church, in the matter of Bibles, twelve to one, that he was a peculiar kind of devil, for though Satan is reported as quoting Scripture, we never heard before of his being disposed to print it entire, without note or comment!

But the writer of the article has not exhausted his griefs. This very successful "devil" has left the Roman Catholic Church, it appears, in a forlorn condition. He has not only published twelve Bibles to the Roman Catholics' one, but he has all the magazines, all the newspapers, all the books, nearly, in the land. The *Ledger* is his, *Harper's Weekly* and *Monthly* are his. As master of types, he is a magnificently powerful devil. He owns the *Tribune*, the *Herald*, the *World*, the *Times*, all the denominational printing houses and boards, all the "sectarian" journals, in fact nearly everything in the realm of intellect.

On the other hand "the Church" that got hold of the printing press first, has had it wrested from her grasp. "What share," asks this writer, "has Catholic literature in this wonderful activity of the press?" It is a question that a Protestant might have asked half in derision and half in triumph. But this writer honestly answers, "With the exception of the *Pilot*, which probably owes its prosperity more to its national than its religious character, we do not believe there is a Catholic newspaper in the United States with over ten thousand paying subscribers, and very few of them have even half that number."

And this is the backing which "six or seven millions" of Roman Catholics in this country give to their good friends the publishers! Under this neglect the *Catholic World* itself mourns, for the reader cannot help suspecting all the while, that it is speaking one word for its neighbors, and two for itself. It confesses in fact that much of the labor by which it is kept afloat is gratuitous.

And yet with such a showing, the Roman Catholic Church parades its friendship for education! How disinterested that friendship is, or how fervent and sincere, each must judge for himself. Certainly the evidence of its character afforded by its literary sympathies must excite a measure of distrust.

We cannot close without noting the sad condition of the "six or seven millions of Catholics" in this country, according to this writer. They have no literature of their own of any account. They have no magazine but the *Catholic World*, for which the latter however does not appear to think they are to be commiserated. Add to this the *Pilot*, and a few other half-supported newspapers, prayer books, almanacs, books of devotion or of dogma in limited quantities, and this is the intellectual diet of these needy millions. One might, amid the affluence of our national literature—compare them to Tantalus in the midst of the stream, but this would be doing them injustice. The broad stream itself is one overwhelming current of evil. "Every Protestant—or we may say un-Catholic—publication contains a drop of poison." That drop is the daily paper, in the monthly magazine, in almost every volume in science, art, philosophy, morals or religion that issues from the press. No Catholic may touch these under the risk of being contaminated with a deadly heretical virus. He is shut up to the crusts doled out in stinted measure by "Catholic" publishers. He ought to be thankful for such an intellectual treat as the *Catholic World* furnishes him in the article on which we have commented, a remarkable eulogy on the enterprise and resources of that intelligent "devil" known as Protestantism.—*N. Y. Evangelist.*

The Latin and Teuton.

La Epocha of Madrid says: "French civilization, so brilliant from many points of view, so artistically beautiful, so industrially rich, so powerful and active, presents an enormous void. The idea of a God who rewards and punishes, the ideas of country, family, and property, have simultaneously suffered degradation. The persevering labor of the demolishers has undermined the bases on which used to rest the organization of nations. Paris, in the midst of her artistic, industrial, and literary grandeur, presents to the eye of the scandalized world the most vivid pictures of moral corruption. Luxury has assumed lamentable proportions and vice displays itself with cynical power and arrogance. . . . The progress of the beautiful has not been accompanied by the progress of the good and the true; and this want of proportion in the development of its various elements is as fatal to civilization as the undue growth of the head is to the human being when the heart does not increase at the same time. Perhaps the present war is destined to be a terrible and painful remedy for the evil to which we allude."

French literature and art, French speculation, French politics, French domestic and social life, and even French religion, have been pre-eminent for brilliant superficiality and folly; they have revealed an almost entire absence of that underlying mental sobriety and moral solidity which are the essential basis of not only a truly Christian civilization, but of any earnest theory of human life. If her demoralizing sway is not now abolished, it is at least reduced to secondary rank by the side of the more severe and more vigorous Teutonic "Geist." Napoleon's favorite hypothesis of the domination of the Latin race is overthrown. The old Latin soul is but caricatured in the modern southern peoples of Europe. The Teutonic genius has much more of the best old Latin temperament—that of the Roman Kingdom and Republic—than any of these peoples show to-day. The Teutonic race is getting the ascendency everywhere. It possesses central Europe, Scandinavia, England, North America, Australia, and it is evidently henceforth to give tone to the civilized world. And the whole world may well hail it forward. In spite of all the alleged religious heterodoxies of Germany, enlightened Christendom would instantly prefer her above any other people to have predominance in Europe. It must be borne in mind, too, that these allegations of heterodoxy are enormously exaggerated, that her old philosophies are dead, and her old "Rationalism" is dying, and that, coincidently with that national recuperation which has been going on since 1815, coincidently with the growth of these political, military, intellectual, and moral forces which now give her the mastery of Europe, she has been returning more and more toward the faith and piety of the Reformation. Those simple, but impressive religious expressions which have appeared in his official documents during the war are not affectations; the world sees that they are not; they are utterances of the old German, heroic sincerity.

Popery, so long and pertinaciously the chief moral drawback on Europe, has been disenthroned, and it cannot be possible that great modifications of its influence shall not follow. Long-resisted tendencies in Europe have culminated and inaugurated a new epoch in history. Temporary reactions there may be, for there are no great movements without friction and abrasion, but the ideas and moral forces now working with the startling political and military chances of the Continent have too much momentum ever to be effectually put back.—*Ch. Advocate.*

How Cæsarism was Destroyed.

The year has been not more fortunate in the death of imperialism than in the instruments by which it was wrought. We care little, and everybody may care little, about King William's toryism, or Bismarck's unscrupulousness, or the arrogance of the Prussian Junkers. The King will pass away, and so will Bismarck, and so will the Junkers. It is not they who have conquered France, and delivered Europe from a foul and dangerous example. The foes under whose mighty blows Cæsarism has perished are knowledge, training, fidelity, exactness, and punctuality—the qualities, in short, which make man the only great thing in this world, and which, as long as the race lasts, will prove its glory and salvation. Renan said in 1866 that "it was the universities which conquered at Sadowa," by which he meant that it was the general culture of the German people which made them such good soldiers. But culture does not mean the possession of knowledge simply; it means, most of all, a proper appreciation of the value of knowledge. And a man who has this cannot be called wholly uncultivated, even if he cannot write. The Germans have been able to overrun France in half a year simply because Germans have learnt what Frenchmen have not learnt—that training is essential to efficiency, and that without training a man is only half a man after all. This is simply another way of saying that they have learnt the value of truth: for the readiness to look facts in the face, and regulate their lives by them, is nothing but the spirit of truthfulness. Disinclination to look at one's defects, or acknowledge one's ignorance or weakness; eagerness to take comfortable views of one's own capacity, and to paint one's own powers and tendencies in gorgeous colors, though ordinarily called vanity, are really forms of falsehood. The German military system may not be the best, but its principles are applicable not only to all military systems, but to the whole conduct of life; and their striking vindication on the battle-field has come most opportunely at the moment when democracy is just entering into power under the full influence of a reaction against everything mediæval, including obedience and authority of all kinds, and of what might almost be called frantic cultivation of individualism.—*Nation.*

The German system, in peace and in war, rests on the recognition of the worth of the individual man; of God's child, because he is God's child. There have been men, and books, and pulpits, which have been proclaiming this for years; one book which has proclaimed it for many hundreds of years, and one Teacher who proclaimed it eighteen hundred years ago. It is a pity that such battles as Sadowa, and Gravelotte, and Sedan, must be fought before the nations will learn that lesson; but taught it is in those battles. At the very moment that the Catholic priesthood of this country, under the orders of an infallible Pope, is begging us to trust to them the public education of our children, the havoc of these battle-fields is teaching what becomes of nations who have trusted to education thus administered. And this is not simply on the plane of brute physical force. The talent that administers, the foresight which is ready, the loyalty which dies—these are the gifts you gain for war or for peace, when you say to a nation, as Luther said to the German nation, "You are all children of God, no priest can save you, you must save yourselves."—

Old and New.

We ought not to forget that the new German empire is Protestant, not merely in the faith and the traditions of its reigning house, but in the spirit that breathed it into life. The education that has given victory to its armies is of Protestant origin. The faith in God and the right which has inspired its warriors is Protestant in its heroic and calm courage. The battle-songs which have been sung by its armies

might have been sung, as many of them were, by the soldiers of Gustavus Adolphus. The political supremacy on the continent which has been sought for three hundred and fifty years by a great Protestant power, has at last been secured. A Protestant Emperor demanded and accepted by that part of Germany which is Catholic, is no insignificant sign of the times. Around the lofty dome that surmounts the old *Schloss* in Berlin is emblazoned in letters which glitter in the sunlight, the declaration :—"There is no other name given under heaven by which we can be saved," etc. There may be much pedantry and formalism in the faith of this Protestant kingdom, and no little atheism and sensualism in its Rationalistic unbelief; but a people that in the hour of its trial has always called upon God, and in the hour of its triumph has never forgotten to thank Him, is certain to be honored of God sooner or later, and its triumph should be hailed with satisfaction by the lovers of Protestant and Christian freedom.—*Ch. Union.*

PRUSSIA'S AGGRANDIZEMENT.—TWO REMARKABLE PREDICTIONS.

HEINE wrote to *Augsburger Allgemeine Zeitung*, after the termination of the works of fortification of that city, in 1841 : "The more ignorant a people, the more easily it rushes into the current of activity ; the more scientific and reflective, the longer it sounds with prudent steps the floods which it has to wade through, if it do not hesitatingly pause before them. After all, it matters little if in this way we progress but slowly or by canaling still, lose some hundred years ; for to the German nation belongs the future, and, indeed, a very long, considerable future. The French act so rapidly, and make use of the present with so much speed, because they, perhaps, have a presentment of the dusk that is setting in for them ; they do their day's work in all haste. The fortifications of Paris are, perhaps, the huge coffin which the giant in gloomy foreboding, decreed for himself. It may, however, last a good while ere his dying hour strikes, and he may previously deal mortal blows to many a non-giant. At all events he will some day shake the ground by the crashing weight of his fall."

I have another not less startling prediction before me. Among the pamphlets sent me from the Publication Office (Verlags Bureau) of Altona, there is one entitled, "The Immediate Future of all the European States : Prophecies for the Coming Years," by B. S. von Airschfeld. My copy is a second edition, published so far back as 1867. In the chapter headed, "The Future," the author says : "What we have hitherto offered to our readers are inferences and combinations ; what we are now about to place before them, we must designate as prophecies, for however our readers may doubt it will come as we predict. After what happened in the past year (1866) it is easy to be foreseen, and no prophetic gift is required to say, that Germany will shortly be united under a strong sceptre, the sceptre of the Prussia ; but, we prophesy, not only the Germany of to-day, but *all* Germany, as far as the German tongue is heard. Germany is about to be united, not under the enervated Hapsburg, but under the *flourishing Hohenzollern !* The non-German Austria is conquered ; the Southern States will join, and the territory Germany still wants will, in the course of things, be wrested from foreign rule. A second Phœnix, Germany will rise, a solid confederation, from its ashes ; the Emperor Bardarossa will, in the person of Frederick William the Fifth of Prussia, wield the *German* sceptre, as a Protestant Prince, over a *League of States* with full freedom of conscience *(frei-religios)*. But the German Protestant element must previously fight a terrible battle with the French Catholic one, for the long-disputed supremacy. The French Catholic element is rotten to the core, underminded like Austria ; while Germany is strong, united, and will represent a power not easily to be resisted. France will defend herself ; her national honor is at stake ; she will also have to fight for her faith and for her possession of the German provinces, Alsace and Lorraine."—*Leipsic Cor. London Athen.*

The Italian Unity Meeting in New York.

THE substance of the letters and addresses, carefully condensed, with the resolutions, we present for the thoughtful consideration of our intelligent readers. Of the meeting, the Herald says: "It was one of the greatest outpourings of our citizens that New-York has seen for many a day. Inside the immense building was packed so closely that no more could find even standing room, and the overflow of these formed another immense assemblage outside."

Extracts from Letters.

SCHUYLER COLFAX.—There is nothing in either propriety or usage which prevents the open expression of our joy when foreign countries take a step forward to assimilate their institutions in a greater or lesser degree with those of which we are so justly proud, and which, with God's providence blessing them, have achieved for us as a nation our wonderful historical progress and development. I can, therefore, heartily respond to these emphatic words of Victor Emmanuel to the Italian Parliament: "Italy is free and one. It now depends on us only to render her great and happy." Nothing is clearer than, if she desires to be "great and happy," she must establish and maintain as the very corner-stone of United Italy, civil and religious liberty. The equality of all under the law, by protecting in Courts and Parliaments the civil rights of the poorest as energetically and faithfully as those of the richest and most powerful; and as the fitting adjunct of this great idea of civil liberty, the right of all to worship God as their individual conscience commands, guaranteed alike to Jew and Gentile, to Protestant and Catholic, to priest and layman, to king and pope. In this sign they will conquer, for out of this new life of civil and religious liberty will flow peace and happiness, progress and prosperity, with material and national development and advancement, as surely as healthful streams flow from fountains of purity.

SENATOR SUMNER.—This was the aspiration of Cavour. I remember the great man well, at the very beginning of the war for independence, in a small apartment which was bedroom and office, while he conversed on the future of Italy, and with tranquil voice declared that all must be free to the Adriatic, and that Rome must be the National Capital. He died before all was free to the Adriatic, and while Rome was still ruled by the Papal Autocrat. At last his desires are accomplished. The liberation of Venice was naturally followed by the liberation of Rome, and both, when free, helped complete the national unity. No longer "merely a geographical expression," according to the insulting phrase of the first Napoleon, Italy is now a nation whose great capstone is Rome.

Besides the triumph of the nation, I see in this event two other things of surpassing value in the history of liberty. First, the union of Church and State is overthrown in its greatest example. Here is a precedent, which, beginning at Rome, must be followed everywhere, until Church and State are no longer conjoined, and all are at liberty to worship God according to conscience, without compulsion from man. The other consequence is hardly less important. The Pope was an absolute Sovereign for life. In the overthrow of his temporal power absolutism received a blow, and the people everywhere obtain new assurance for the future. Here is occasion for joy and hope.

BISHOP M'ILVAINE.—The union of all parts of that classic land in one self-governing nation; the occupation of Rome as the capital city; its deliverance from that odious bondage, civil and ecclesiastical, under which it has so long been oppressed; the influence of these and contemporaneous events in securing to a great people the

blessings of civil and religious liberty, to be accompanied, I believe, by a system of general education; these are steps in the good providence of God which make us Americans rejoice, and on the attainment of which I desire to join my voice with that of the expected meeting in congratulating United Italy.

J. G. WHITTIER.—It is a matter of congratulation that the redemption of Rome has been effected so easily and bloodlessly. The despotism of a thousand years fell at a touch in noiseless rottenness. The people of Rome, fifty to one, cast their ballots of condemnation like so many shovelsful of earth upon its grave. Outside of Rome there seems to be a very general acquiescence in its downfall. No Peter the Hermit preaches a crusade in its behalf. No one of the great Catholic Powers of Europe lifts a finger for it. Whatever may be the feelings of Isabella of Spain, and the fugitive son of King Bomba, they are in no condition to come to its rescue. It is reserved for American ecclesiastics, loud-mouthed in professions of democracy, to make solemn protest against what they call an "outrage," which gives the people of Rome the right of choosing their own Government, and denies the divine right of Kings in the person of Pio Nono.

In this hour of congratulation let us not forget those whose suffering and self-sacrifice, in the inscrutable wisdom of Providence, prepared the way for the triumph which we celebrate. As we call the long, illustrious roll of Italian patriotism—the young, the brave, the beautiful—the gray-haired, saintly confessors—the scholars, poets, artists—who, shut out from human sympathy, gave their lives for God and country in the slow, dumb agony of prison martyrdom, let us hope that they also rejoice with us, and, inaudible to earthly ears, unite in our thanksgiving: "Alleluia! for the Lord God omnipotent reigneth! He hath avenged the blood of His servants."

DR. FRANCIS LIEBER.—How many, and how bitter, are the centuries from Dante to Cavour! But how few the years from Cavour to Rome's enfranchisement, and the total extinction of Italian petty sovereignty! In modern public law, and for modern public aspirations petty sovereignties have always proved great miseries. Now, Rome belongs to Rome again, and Rome and Italy are for the first time one, free and equal. Whole and stately Italy may enter, not crippled, and without the loss of a limb, into the sisterhood of nations, whose sacred aim it is to preserve a dignified nationality, to develop further and further manly self-government and self-restriction, and to promote more and more international kindliness and the free exchange of thought and product.

J. G. HOLLAND.—I wish that the rule under which the Roman people have passed were a better one, and that the yoke of Pope and priest could be lifted a little higher from their necks; but they have made a decided step toward freedom, and have distinctly told both Pope and priest that in temporal affairs the Church is not their master. There seems to be no menace of the unity, so happily achieved, except in the desire of the King and his Government to conciliate the Papal interest, and their disposition to tolerate or cherish Papal functions, powers, immunities, and pretensions, that can only bring mischief to their cause. The Italian Government and the Italian people can never be free until the Pope and the priesthood have no more power in politics than they have in England and the United States; until secular education is under the direction and control of the secular power, and the people and the children of the people can be everywhere educated without saying "by your leave" to the crosier and the cloth.

If Italy could only know, that her safety depends entirely on the universal education of her people—outside of priestly prescription and authority—and that, if she gives a share of her power to the Church, in any way, she will give away her birthright and her nationality—if she could only know this, as we in America see it and

know it, and strike boldly for the good that lies before her, and shake off the spiritual despotism, whose natural results are, and always have been, ignorance, pauperism, and brigandage, we could find no words for our rejoicing and no limits to the progress we should feel at liberty to prophesy for her.

A great State can only be made by a great people; and no people can be great who are not free and intelligent. Whatsoever that obstacle may be which stands between a people and the light, is to be put out of the way; for it cannot be religion, nor anything which places itself there in the interest of religion. By acquiring and occupying Rome, Italy has become the enemy of the claims of the Church of Rome to temporal power. Let her carry that enmity to its logical results, in assuming the education of her own people, and throwing off all complications with the Church—making religion as free as education—and her unity will be permanent, and her greatness and prosperity will be sure.

Resolutions.

Whereas, The temporal sovereignty of the Popes over the Roman people was the growth of the same circumstances and conditions from which other absolute Governments arose durlng the Feudal ages; and *whereas*, this Government having the same origin must be subject to the same conditions to which any other Government is subject, and the same obligations by which any other Government is bound; and *whereas*, with the growth of intelligence and of the spirit of liberty, the Roman people from age to age have protested against the goverumeut of the Pope in civil affairs; now, by the voice of heroic leaders, and again by popular revolutions, which have many times driven out the Pope from Rome; and *whereas*, in 1849, when the Pope had abandoned Rome, leaving the Government without a head, a Constituent Assembly, elected by universal suffrage in the Roman States, declared the Secular Government of the Papacy abolished, and "proclaimed that portion of Central Italy, which had hitherto been the patrimony of Popes, a *free and independent Republic*," which was only overthrown, and the subsequent rule of the Pope restored and maintained, by foreign bayonets; therefore,

Resolved, That in voting to unite themselves to the Constitutional Government of Italy, the people of Rome have been true to the spirit of their history as manifested against the Temporal Power of the Popes since the beginning of its encroachment upon popular liberties and rights.

Whereas, The temporal Government of the Church of Rome had long made itself insupportable to its subjects by a system of policy which, in 1815 and 1831, called forth remonstrances from the Powers that restored the Pope; and again, also, repeated and earnest entreaties from the late Government of France, and which has been grievously deplored by eminent and saintly Roman Catholic clergymen—as Lacordaire, Rosmini, Gioberti, Dollinger, and many others; therefore,

Resolved, That we congratulate the Roman people upon their deliverance from this oppressive yoke, and that Austria and France, having been led by the course of events to abandon intervention as impolitic and wrong, they now find in thé Government of Italy a pledge of the enjoyment of political and religious liberty under constitutional forms.

Resolved, That we congratulate them also that this great revolution has been accomplished at so little cost of life, and that they have refrained from any acts of violence toward the representatives of the late Government, or the ecclesiastics who were identified with it, and from any disrespect or hinderance whatever to the Pope in his religious character and office.

Resolved, That the doctrine of the Declaration of Independence, that "Governments derive their just powers from the consent of the governed, and are instituted to secure the rights of all to life, liberty, and the pursuit of happiness," can admit of no exception in favor of an ecclesiastical Government wielding the civil power.

Resolved, That the doctrine of the Declaration of Independence that "whenever any form of Government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute a new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness," finds in the rejection of the Papal Government by the Roman people, and their choice of the free Constitutional Government of Italy, an illustration that should receive the warm approval and admiration of the American people.

Resolved, That, inasmuch as religious liberty is absolutely essential to political liberty, and political liberty to religious liberty, and the separation of Church and State is necessary to the complete independence and the rightful and effective administration of either, we rejoice that the example of the United States, in abolishing all religious burdens and restraints, has been followed in Austria, Italy, and Ireland, and now at last in Rome; that we honor the jealous care with which the Government of Italy has guarded he personal liberties and rights of the Pope, and are assured that the substitution of freedom for force, and t

of popular rights for princely prerogatives, both State and Church will minister to the highest well-being of a now emancipated and united Nation.

Resolved, That the principle of National Unity which the people of the United States have established at the cost of so much treasure and blood, which has been the aspiration of the mind of Italy as expressed in her literature from Dante to Alfieri and Nicolini, and in the policy of her greatest statesmen, from King Arduno to Victor Emanuel—a principle necessary to the development of the resources and culture of a nation in the higher civilization—gives to the Italian nation, of which the people of Rome are properly an integral part, the right to possess Rome as their capital, with an undivided sovereignty (a measure acquiesced in by all the Powers of Europe); and that the presence in that capital of an essentially hostile power, claiming independent sovereignty, would be incompatible with the independence of the nation, and its position among the free peoples of the world.

Extracts from the Addresses.

MAJOR-GEN. DIX.—He who, in the vicissitudes of human government, has the exercise of temporal sovereignty cast upon him, must take it with the responsibilities and hazards incident to it—with the danger of having it wrested from him by foreign conquest, or of being divested of it by the uprising of those who are subject to it, when they feel that their welfare or their freedom will be promoted by the change. It is to this larger popular sovereignty that the temporal power of the Church of Rome has given place. The people of the Papal States have changed their political ruler by an unanimity unparalleled in the annals of popular suffrage. At Rome, the seat of the temporal power of the Church, in 40,881 votes there were only 46 in the negative, and the same unanimity was shown by the vote of the provinces. In all this the people have but exercised a right, which we and the friends of free government throughout the world hold to be inalienable. It is needless to add, what all know, that there has been no period within the last quarter of a century when the people of Rome would not have asserted this right, if they had not been restrained by foreign bayonets. . . . . One of the most striking illustrations of the beneficent influence of the Union of the Italian States is the recognition of the right of every man to worship God according to the dictates of his own conscience. In every portion of the new State—in the capital as well as the provinces—Romanism and Protestantism may stand side by side, as here and in nearly every country in Europe, and labor to advance the cause of religion without danger of interference or collision. In a word, united Italy presents to us what we consider all that is most precious in human government—a free Church in a free State.

PARKE GODWIN.—Italy, whose every rood of soil is consecrated by the immortal memories of some grand step in human civilization; Italy, the home of the arts, which capture and enthral the imagination of mankind, as the highest and happiest embodiments of our ideals! But, alas! Italy, which, amid all her splendors and glories, rises ever before us wan, broken, disheveled, her homes a waste, her literature a plaintive cry of distress and despair, because always denied the most essential and precious of all rights, her right to be!

One thing in European history must have impressed every reader of it as most strange and remarkable. It is this: That everywhere, after the downfall of the Roman Empire, there emerged from the anarchy and chaos of the barbaric interruptions the great modern nationalities—everywhere, but on the peninsula. The old Gaul trampeled apparently into dust the Ripuarian and Italian Franks, revived almost unchanged as restless and brilliant France: the heavy hand of the Vandal, and more lately of the Saracen in Iberia, only renders more piercing the cry of nascent Spain; the ancient Britons, subdued but not annihilated, by their Anglo-Saxon and Norman conquerors, still live as the stalwart England; but on the peninsula, better adapted by local position and circumstances than any other part of the continent for the formation of a distinct, compact, and powerful nationality, no Italy comes forth. The various hordes of Hercules—Goths, Lombards, Francs—pass over the stage, but Italy

stands silent in the side-scenes. Her name remains (for that was imperishable from old renown), but her substantive unity, her integral consciousness, in short, her individual life, no longer appears. We search her annals for a thousand years, and find many startling things, but not herself; we meet with splendid cities, with robust communes, with magnificent principalities, but nowhere with a nation. The forms of heroic men incessantly rise—Arnolds, Savanarolos, Dantes, Bracaleones, Rienzis—with her name on their lips, but it is soon stifled in the damp of dungeons or in the faintness of exile. We encounter glorious efforts at patriotic emancipation, but they are always abortive efforts, whelmed away as soon as they are born, in tempests of revolution, or crushed to death by the mailed hand of the invader. Never, in spite of the admirable fitness of her geographic features, surrounded by seas and guarded by Alps; never, in spite of the essential identity of her native races; never, though one language was spoken from Turin to Naples, could Italy, as a whole, as a nation, as a substantive being, as an independent existence, come to the birth. Always baffled, always frustrated, "victor or vanquished," as Felicaje says, "she was still a slave."

Now, what has been the cause of this anomaly? Why, in the face of so many yearnings, of so many struggles, of so much toil and bloodshed and sorrow, has Italy remained the seat of incessant convulsions, like her own Vesuvius, belching forth forever, or with few intervals, flame and red-hot lava, and shaking forever with the shocks of earthquake? The answer is plain. Italy, from the outset of her modern career, from the early years of the middle ages, has had fixed at her very heart an aneurism, which has dilated and feasted there till her whole circulation became corrupted and paralyzed. In the very middle of the peninsula, and only ten years ago, stretching across from sea to sea and dividing it into two separate parts, spread a broad belt of land, which was the seat of an exclusive, an independent, and a foreign Government. Within the sovereignty of Italy, within her own borders, at the very centre of her dominion, was another sovereign, not only not responsible to her, but alien in its origin: not only foreign in its origin, but absolute in its pretensions; not only absolute in its pretensions as a proprietor and a ruler, but divine and inviolable in character, and asserting a superiority not over Italy only, but over the world!

Italy as a nation has experienced the same influences precisely which the other nations of Europe experienced, and which from age to age have lifted them out of mediæval conditions into those of our modern civilization. Italy, like the other nations, has felt that warm and powerful breath of freedom which has loosened industry and trade from their icy fetters; which has secularized politics, taking them out of the domain of bigotry and persecution; which has emancipated thought and conscience; and which is leading us all on to that glorious consummation, when the equal and sacred manhood of every child of the Universal Father shall be the one pervading, inspiring, organizing truth of political and social life—the frontal truth of all your States; the redeeming truth of all your Churches.

Rome, on the other hand, from the necessities of her position as a double Government, has been hostile to all these hopes of larger liberty, to all these tendencies to more liberal forms. The political theory which, as a theocracy, she is compelled to adopt, is not the theory of modern thought, but is entirely inconsistent with the exercise of temporal power, according to any of the principles adopted by modern science, and recognized in the practice of all the enlightened modern nations. That theory is that God himself has commissioned two powers to govern the world—the spiritual power and the temporal power; the former exercised by the Pope and the latter by the King. But the spiritual power is the sun; while the temporal power is the earth; the one is the soul, the other the body; consequently the one is as superior to the other as the sun is to the earth, or the soul to the body; and the temporal is responsible to the spiritual, while the spiritual is responsible only to God. Heaven

preserve us, as Paul Louis Courier used to say, from malignity and metaphors. How, under such a theory, can a government be anything but absolute, anything but irresponsible, anything but "immutable," as it is called—that is, incapable of error, and therefore incapable of amelioration!

Under such a theory and constitution of government, the spiritual ends must take precedence of the mere temporal ends; rights must be subordinate to duties even the most formal, and the chief business of administration become, not the defence of person and property, but the definition of dogma and the promotion of an external worship.

Accordingly the government of Rome, of all the governments in the civilized world, is the most absolute and at the same time the most absurd. It is a government of priests, in which laymen have no voice and no uses. Not an iota of freedom exists there by right—only by concession. Not a solitary public press which is not controlled by its agents: not a public meeting can be held without its sanction, and not a book can be circulated, even the Bible, nor the common Father of all worshiped, but by its consent. What is worse, is that offences against this authority constitute a sacrilege; mere sins and personal vices become heinous crimes, and are more often punished than crimes; and the temerity which ventues to call in question the acts of the hierophant, who is also the judge and the executioner, is liable to the dungeon and the ax, as well as to hell-fire.

Need we wonder, then, that the Roman people, placed under such a power, should become restive and irritable? Can you be surprised that the Roman people have more than a score of times driven out their prince, who was only restored in most cases by the points of foreign bayonets turned against the breasts of his faithful subjects?

That, however, is not all. This Roman principality is not only an anchronism, a petty local tyranny translated out of the ninth into the nineteenth century, and such a scourge to its immediate subjects. It is besides a theocratic monarchy, and as such an obstacle and a clog to the progressive development of the whole of Italy. Representing a vast outside constituency, it has aims, feelings, policy, and principle, that are wholly foreign to Italy. All its external relations are managed with reference to its own advancement, and not in reference to the advancement of that people within whose borders it subsists. Whether coalescing or warring with the Greek Emperors; whether coalescing or warring with the Lombard kings; whether coalescing or warring with the Frank Mayors of the Palace; whether coalescing or warring with the aristocratic republics, with the German Kaisers, or the English, the French, the Spanish ministries, its conduct has invariably been determined by its own interests of religion or ambition, and not by the interests of the Italian connection. Italy has often been a pawn in its game, it has been the shuttlecock of its blows, it has been the field of its battles; but her defense, her development, her progress, her concentration and strength were never the end. On the contrary, it was always an end to defeat every movement for her consolidation and strength. Fra Paola Sarpi, who in the first years of the seventeenth century took the part of the Venetian Republic against the Pope, returning to his cell one night was smitten down by the hand of an assassin—smitten, but not killed. Drawing the weapon from the wound, he hung it upon the wall, inscribing beneath it, "The Dagger of Rome." So upon every baffled and unsuccessful effort of the Italian people to accomplish their national enfranchisements we may also inscribe "the dagger of Rome." She has resisted and stifled every forward and onward movement; she has smitten it openly when she could; she has stabbed it secretly when she could not; but, thank God, she has not killed it, for now, after centuries of trial and dispute, despite her machinations and intrigues, comes the completed triumph. In the language of your Address, we may exclaim aloud, "Italy is free! Italy is one! and Rome, the ancient mistress of the

world, is her capital once more, not by the support of foreign legions, but the free choice of the Italian people."

Rev. H. W. Beecher.—He spoke of the tone of the Roman Catholic newspapers in this country concerning the subject of the occupation of Rome. He denied that Papists gave utterance to the sentiments of the American people on this subject. They had a perfect right to speak their own opinions upon the subject, but he denied that they were called upon to send the views of the Americans across the ocean; for the American people were on the side of liberty in religion and liberty in politics, and consequently were in favor of the deliverance of Rome.

We are in sympathy with the movement, because the Italian Government, as now constituted, carries with it education, intelligence among the common people, liberty of conscience and of the press, and of religion and progress. Now, I should like to see a thousand American men who say they do not believe in a free press, and a free conscience, and general intelligence, and progress unrestricted, except by the bounds of morality. I do not despair of the day when there shall be heard in every part of Rome the voice of Protestant Christian people gathered in their several chapels and places of worship, interrupting no other, but exercising their own liberty, and praising God as their fathers praised Him. It has not been in your day, or mine, but that change has come which has broken the priestly hand; the yoke is gone, and the shackle has gone, and I say, God be thanked for it. All Europe and the civilized world are interested in bringing Italy back again into the family of nations. There is a noble stock there. The fine Italian genius is not lost out of the world yet; there is yet to be a history of that people not unworthy of the illustrious past.

Horace Greeley.—Among the most memorable public assemblies with which I ever mingled in this city, was that one which met in our great Broadway Tabernacle, on the 29th of November, 1847, to celebrate by appropriate congratulation the movement then just made by which Pope Pius IX. had identified himself with the great liberal movement then spreading over Italy. There was in the chair the Mayor of the City of New York, who ought to be here to-night. There was on each side of him the Mayors of Brooklyn and Jersey City, as Vice-Presidents, and associated with them some sixteen or twenty of the most eminent citizens of all parties and of all religious denominations. Among those from whom we received letters of sympathy were the most eminent among the public men, the notable and eminent statesmen of the United States. No party line divided us, but there was one general spirit of congratulation and joy at the movement which had placed as it were the head of the most venerable Church in the Western Christendom at the head of the great liberal movement in the whole world. I will not speak of the addresses on that occasion, but the resolutions, which are very brief, wherein New York poured forth its heart, and, I may say, gave the assent of its understanding also to this great movement, are very brief. I will ask you to consider those resolutions:

Resolved, That we regard with the highest interest the progress of free institutions in all countries, and especially in one to which we are so much indebted as Italy, whose laws and whose military and civic polity have penetrated the institutions of half the modern world.

Resolved, That the past history and the present condition of the Italians have made them the objects of peculiar interest with all Christendom. The renown of Ancient Rome—the glory of the republics of the Middle Ages—the arts of Modern Italy—the mournful history of her struggles and her sufferings—have made her fate an object of especial solicitude with all scholars, all lovers of the beautiful, all admirers of heroic deeds, and all republicans.

Resolved, That no freeman can look coldly on the present struggle of the Italians for national independence and constitutional liberty; that our hearts have been with them since the first movement when the cry of freedom was uttered, and will beat for them until all Italy is free from Calabria to the Alps.

Resolved, That we present our most hearty and respectful salutations to the Sovereign Pontiff; that knowing the difficulties with which he is surrounded at home, and the attacks with which he is menaced from abroad, we honor him more for the mild firmness with which he has overcome the one, and the true spirit with which he has repelled the other.

Resolved, That the cry of freedom again in Italy is a sound which will summon the brave and the free of all nations to encourage with their voices, and to assist with their strength, if need be, the Italian people in their struggle for liberty and independence.

Resolved, That 'Peace hath her victories no less renowned than War,' and that the noble attitude of Pius IX., throwing the vast influence of the Pontificate into the scale of well-attempted freedom, standing as the advocate of peaceful progress, the prompter at once of social amelioration, industrial development, and political reform, unmoved by the parade of hostile armies hovering on his borders, hopeful for man, and trusting in God, is the grandest spectacle of our day, full of encouragement and promise to Europe, more grateful to us and more glorious to himself than triumphs on a hundred battle-fields.

So resolved, unanimously, in New York a little more than twenty-three years ago. Fellow-citizens, those resolutions expressed our sentiments then—my sentiments still. I believe that those sentiments are the sentiments of New York and our country to-day, and they who depart from them, they who turn back or fall back in this great struggle, they shall not be able to cover themselves with the mantle of silence.

Fellow-citizens, the people of New York believe these sentiments without any *but*. The word shall go forth, shall be heard by kings, prelates, heard also by the trembling, hoping peoples all over the world, that the American Republic, by a vast majority of her people, sympathizes with Italy, and rejoices that she is united and free.

Wm. Cullen Bryant.—The Government which has just been overthrown in Rome denied to those who had the misfortune to be its subjects every one of the liberties which are the pride and glory of our own country—liberty of the press, liberty of speech, liberty of worship, liberty of assembling. It was an iron despotism which, to the scandal of the Christian Church, insisted on persecution as a duty, set the example of persecution to other Catholic countries, and, wherever it could make itself obeyed, maintained the obligation of repressing heresy by the law of force.

And yet there are those who protest against this change—American citizens, and excellent people among them, who lend their names to a public remonstrance against admitting the people of Rome to the liberties which we enjoy. My friends, is there a single one of these liberties which is not as dear to you as the light of day and the free air of heaven? The liberty of public worship, would you give it up without a mortal struggle? The liberty of discussing, openly in conversation, or by means of the press, in books or in newspapers, every question which interests the welfare of our race—a liberty of which the poor Romans were not allowed even the shadow—this and the liberty of assembling as we now assemble in vast throngs, thousands upon thousands, to give an expression of public opinion, the significance of which cannot be mistaken—are not these as dear to you as the crimson current that warms your hearts, and are they not worthy to be defended at the risk of your lives? How is it, then, that any citizen of our own country in the enjoyment of these blessings, and prizing them as he must, can protest against their being conferred upon the Roman people—a people nobly endowed by nature, and worthy of a better lot than the slavery they have endured for so many generations?

What sort of Protestantism is this? Protestantism in its worst form of misapplication. I should as soon think of protesting against the glorious light of the Sun, of protesting against admitting the sweet air of the outer world into a dungeon full of noisome damps and stifling exhalations. I should as soon think of remonstrating with Providence against the return of spring, with its verdure and flowers and promise of harvest, after a long and dreary winter. Is it possible that those of our countrymen who lend their names to condemn this act of justice to the Roman people are aware of what they do?

My friends, I respect profound religious convictions wherever I meet them. I honor a good life wherever I see it, and I find men of saintly lives in every religious denomination. But when I hear it affirmed that there is a natural alliance between

despotism and Christianity, that the necessary prop and support of religion is the law of force, and that the Christian Church should be so organized that its head shall be an absolute temporal monarch, surrounded by a population compelled to be his slaves, I must say to those who make this assertion, whatever be their personal worth, that their doctrine dishonors Christianity, that it brings scandal upon religion, and blasphemes the holy and gracious memory of the Saviour of the world.

Though slow, the progress of religious liberty has been constant; the day of its triumph has arrived; to-night we celebrate its crowning conquest. It was but a little while since that Austria thrust out the priesthood from that partnership in the political power which it had held for centuries. It is not many years since that at Malaga, in Spain, when a heretic died, his corpse was conveyed to the sea beach, amid the hootings of the populace, and that the soil of Spain might not be polluted by his remains, it was buried in the sand at low-water mark, where the waves sometimes uncovered it and swept it out to sea to become the prey of sharks. Now, the heretic may erect a temple and pay worship in any part of Spain. Not long since there was no part of Italy in which any worship save that of the Latin Church was permitted. Now, we owe to an eminent Italian statesman the glorious maxim, "A free Church in a free State," and we behold the religious conscience set free from its fetters even in the Eternal City. With the aid of popular education it will remain so forever.

When I think of these changes, I am reminded of that grand allegory in one of the Hebrew prophets, in which we read of a stone cut out of the quarry without hands, smiting a gigantic image with a head of gold and legs of iron, and breaking it to pieces, which became like the chaff of the summer threshing-floors to be carried away by the wind, while the stone that smote the image became a great mountain and filled the whole earth. Thus has the principle of religious liberty, a stone cut out of the quarry without hands—an inspiration of the Most High—smitten the grim tyranny that held the religious conscience in subjection to the law of force, and broke it into fragments, while it is rapidly expanding itself to fill the civilized world. Let us hope that the rubbish left by the demolition of this foul idol, made small as the chaff of the summer threshing-floors and dispersed by the breath of public opinion, may never be gathered up again and reconstituted even in the mildest form it ever wore, while the globe on which we tread shall endure.

The Stone of God.

IN THE DAYS OF THESE KINGS shall the GOD OF HEAVEN set up a KINGDOM which shall NEVER BE DESTROYED. And the Kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and IT shall STAND FOREVER; forasmuch as thou sawest that THE STONE was cut out of the mountain WITHOUT HANDS, and that IT BREAK IN PIECES the IRON, the BRASS, the CLAY, the SILVER, and the GOLD.

O STONE of God, by unseen Hands
Cut from the Everlasting Hill,
Accomplish His predestined will,—
Roll in Thy greatness through the lands.

Grind into dust each adverse Power,
Or gold or silver, iron or clay;
Thro' their destruction hold Thy way,
And hasten in Christ's promised hour.

Break down the dark abodes of sin,
Crush through the prisons of our pain,
The veil of ignorance rend in twain,
And let the Light of God shine in.

We hail Thee, wondrous, glorious Stone!
We see Thee rise, and grow, and roll;
We see Thee spread from pole to pole,
And fill earth's kingdoms with Thine own.

—*National Baptist.*

Till He Come.

"TILL HE COME."—Oh! let the words
Linger on the trembling chords;
Let the little while between
In their golden light be seen;
Let us think how heaven and home
Lie beyond that "Till He come."

When the weary ones we love
Enter on their rest above,
Seems the earth so poor and vast,
All our life-joy overcast?
Hush, be every mourner dumb;
It is only—till He come.

Clouds and conflicts round us press;
Would we have one sorrow less?
All the sharpness of the cross,
All that tells the world is loss,
Death and darkness and the tomb
Only whisper, "Till He come."

See, the feast of love is spread!
Drink the wine and break the bread;
Sweet memorials—till the Lord
Call us round His heavenly board;
Some from earth, from glory some,
Severed only—till He come.

Bickersteth.

MISSIONARY WORK, PROGRESS, Etc.

Mexico.

MISS HANKIN.

God sends abundant blessings. A Call for More Laborers.

We have abundant proof of the protecting care and spiritual benediction of the great Head of the Church in the events of the past year. I fully believe this Mexican Mission will never have to pass a more severe ordeal, and as it has passed through unscathed, we have reason to hope its future progress will be more than ever before brilliant and successful. God has been better to us than our fears. Never has there been a time when our congregations have been so much influenced by the Word of Truth as the past few months. Many souls have let go their grasp of Romanism and embraced the true Gospel of salvation. At San Francisco eight have united with the Evangelical Church since the last of July of the past year; at Merquital sixteen; in Monterey nine; at Villa De Cos nine also, and at Cadereyta eight.

We have in Monterey ten, who are under examination, and will probably be baptized at our next communion. Also, in the other churches, there are hopeful subjects who are expressing the desire to become united with the people of God.—We endeavor to be careful in admitting members, and receive none into full communion until we have evidence that they are truly "born again."

Persecutions from the Romanists have, in a great measure, subsided during the past year, so that we have reason to believe that our Mission is receiving a much more favorable appreciation than formerly. The cause of Protestantism and the Bible is now firmly rooted in Northern Mexico, and we have every encouragement for going forward to take this whole land for Christ. Our work is assuming proportions which demands an increased number of efficient agents. The native laborers (about fifteen in number) are doing a good work; yet they require constant supervision, and we want more leading minds for giving direction and instruction. Three colporteurs were sent to San Luis Potosi last summer, and although they encountered much difficulty on account of robbers, and persecutions from the Romanists, yet they left a strong Protestant impress, so much so that we have received two or three urgent requests from the people to send a man who might remain permanently in that fanatical city. San Luis Potosi, which is situated on the dividing line of Southern and Central Mexico, has been regarded as the most bigoted city in Mexico; and if we could succeed in planting a permanent Protestant Mission there, it would be an important acquisition. Nothing hinders us but the want of a suitable man. We have native evangelists, but we do not think it prudent to send one, or even two, at so great a distance. Rev. Mr. Beveridge and Rev. Mr. Park are fully occupied in our more immediate field, and cannot be sent at present. If it is possible for the Society to send two more efficient laborers immediately to this field, it would be very timely and judicious. We wish to plant our stakes at our utmost boundary, and then fill up all intermediate and important points as rapidly as possible. Such is the pressing nature of the work that we require missionaries who are already familiar with the Spanish language, but if it is not possible to obtain such, please send those who may feel an interest in Mexican civilization, even though they may have to acquire the language after their arrival. The fact is indisputable, that we want more help from abroad for Mexico. The providence of God is clearly pointing out our work and our duty. The field is already white for the harvest, but the laborers are few. May He, who has all hearts in his hands, incline some of those whom He has called to preach His Gospel, to look with pitying eye upon the perishing souls of Mexico. How long shall the Macedonian cry pass unheeded by those who have heard and accepted the command—"Go, teach all nations"! Mexico surely

comes within the bounds of that command, and her call presses with emphatic force at this time of God's special mercy to her. The coming year must witness an enlarged plan of operations in this long neglected country. We are endeavoring to open several new Missions within a hundred miles of Monterey, and have already sent men to prepare the way, by circulating evangelical reading, collecting congregations, and planting Sunday and week-day schools. The schools we find to be great auxiliaries, and have endeavored, during the past year, to plant schools wherever there was an opening for Protestant labor. The means to do this has been furnished by Sabbath-schools and Young Ladies' Institutions of the United States.

I hope their interest will be continued for the coming year, and that the means, instead of being diminished, may be greatly enlarged. Our native evangelists and colporteurs have received, too, their entire support from ladies of the U. S., and I trust their interest may not wane. These noble-hearted Christian ladies came to the rescue at a time when general indifference and even repugnance prevailed towards Mexico and Mexicans, and I feel confident they will not now desert the cause, while the Saviour is giving such evident testimonials of His approbation of their labors of love in behalf of souls for whom He died.

I cannot close this letter without again acknowledging the manifest blessing of Almighty God during the year which has just passed. The reinforcement of our Mission, by two efficient agents, Rev. Mr. Beveridge and Rev. Mr. Park, just at the time when most needed, and the wisdom and energy with which they were enabled to conduct the work at the important juncture, demands special thanks to God. I think we can truly say, "Thus far the Lord has helped us."

CADERETTA.—REV. MR. PARK.

In September, our congregation commenced to increase, and a spirit of inquiry was awakened. In October, I received three, in December two, and on the first of January three more, making eight in three months, with two who had withdrawn for a time. Probably five others will be received next month, and three more of those withdrawn have expressed the desire to be received back. Our congregation on the last Sabbath numbered more than fifty, who gave strict and serious attention to the Word. For these and other reasons we have great cause to rejoice and praise the Lord for his goodness to us in the year past. Many other places are now asking that we will send some one to teach them the way of Life. One large village, thirty-five miles distant, has driven out the priests, and now beg for a teacher of the Gospel. There is great need of four or five more good men with the means to support them, as the work is increasing very rapidly on our hands. Pray for us, that our strength may not fail, and that our preaching may be accompanied by the Holy Ghost.

CITY OF MEXICO.—H. C. RILEY.

There are now fifty-three evangelical "congregations" (as they call them here) in this part of the country. Two church edifices have been opened for Protestant worship in neighboring towns. The Gospel work is moving on with marvelous power and rapidity. New congregations are being gathered. In spite of all difficulties, and there have been many, the blessed results conclusively show that Jesus is gathering a people for Himself in this land, and reigning in many converted hearts.

Fifty-three evangelical congregations ought to be supplied with books and tracts. Christian young men, connected with them, ought to be educated for evangelists, places of worship ought to be prepared for many of the congregations, assistance ought to be rendered in the way of funds to some of the leaders in this Gospel movement to enable them to devote all their time to Gospel work.

The crystalizing of the real religious element in Mexico is going on rapidly about that solid centre—an open Bible. In spite of every obstruction by priests, infidels, and others, more than forty con-

gregations of Mexican men and women—twenty-three of them in the City and Valley of Mexico alone—meet every Lord's day to search the Scriptures and worship God through the one only Mediator. Two special features mark this work: 1st. It originated from within, rather than without. Its rapid growth and results are traced more to God's working, and a deep, conscious, spiritual hungering among the people, than to any mission from abroad. And still this last came in as a necessity. It was the office of faithful men and women to bring and break the "true bread" to these prepared hearts. 2d. It has been a work among the common people. Some years since we heard of one hundred or more priests leaving the Roman Catholic to organize an Evangelical and Mexican church. They seem to have disappeared. But here is something that begins and spreads among the people. This can proceed from no mere ecclesiastical dissatisfaction or official pique. It means spiritual hunger. Says one, writing from there: "Very many, on rejecting the Roman Church, abandoned also the Gospel, from not understanding it; but did so with deep sorrow, for they felt a void in their hearts. Many among them, and others who from ignorance continued in the Roman Church, on entering our houses of worship are often moved to tears of tenderness and joy on being able to speak directly with God as a loving Father, without the mediation of any of the semi-gods of Rome, or of those who have tried to usurp the name of priests—a name belonging to Christ and his people. Blind, indeed, must one be not to see that the great movement here is really among the people."—*Independent.*

Cincinnati.

MISS PUBLIER.

[A touching story, which we hope will not be passed over.]

However diligent and well purposed, my work is marred greatly. I need more wisdom and love, and especially the wisdom of love. The daily distribution of tracts, papers and books continues, and prejudice against the truth more and more gives way. Parents as well as children ask for the Sabbath paper, tracts and kindred publications. The Bible can be read and prayer offered in many families, but in this wisdom is needful. Protracted visits are unwelcome to the laboring poor. The mother cannot always leave her work, her hurried preparations for a scanty dinner for her children, or the cradle of her sick child, to listen to a lecture. But words of cheer and sympathy, and a trifling charity without ostentation, with a hearty 'God bless you,' are always welcome. Visits have been mostly confined to those females where poverty is added to illness. In one house the mother will go with her children to church if a bonnet can be procured. Another, sighing for the way of Life, must have a more decent dress. The tall girl, who asks for light, is without shoes; and those boys, almost young men, would attend the Sabbath-school, but they have no decent outer garments. All these things can be dispensed with at the confessional, tho' indispensable in a Protestant church. Is it strange that thousands of the poor neglect the means of grace?

Then my school must be cared for, and each dear child invites me to the home, and I cannot refuse. There I often find sickness, sometimes want, and always open hearts, and some parents press on me substantial tokens of their good will to the school. Some of the scholars are excellent Sabbath-school workers, and labor hard to gather children into the Sabbath-schools. They are now preparing a little festival by their own contributions. Good things will be small in quantity, but the Blessed One may bless and brake the morsel, and thus it will become a feast. So the month has passed, witnessing much distress of mind and body, asking little charities, here and there, for the sick and dying, working hard to procure the same when Charity would not listen. Distributing liberally God's blessed Word, reading and praying where I might, sometimes cheered with hope, occasionally smiling, but oftener weeping. Pray that God's grace may rest upon me and my poor efforts.

Italy.

POPISH AND PROTESTANT SCHOOLS.

Several of the towns in Italy have been roused by the evil effects produced in the minds of the young through the instructions received from the priests in the public schools, and have decided henceforth to prevent all religious instruction from being given in these institutions. At a meeting of the municipality of Forli the following resolution was lately adopted: —"The Municipal Council, considering that it is not their duty to become the interpreter of any particular religion in their schools, considering that the dogmatic teaching of religion does not come within the range of civil duties, and interferes with the liberty of conscience, resolves that in the schools under the superintendence of this council all religious instructions shall henceforth cease: and a course of instruction on the rights and duties of men as citizens be substituted." Similar resolutions have also been passed by the municipality of Bologna, &c.

In the Evangelical schools, on the other hand, religious instruction is imparted to the pupils, unmixed with the superstition and bigotry which characterize the teaching given by the priests and Jesuits.—Some of these schools are very numerously attended, and impart an education which may be very favorably contrasted with that which is given in the communal schools. At Naples, for example, a *fete* was given to the children attending the Evangelical schools, and it was found that upwards of four hundred boys and girls were present. It took place in a large hall, hired from the municipality for that purpose. Although these schools partake of an entirely missionary character, yet the parents are not deterred thereby from sending their children. This is proved by the fact that since one of the schools was transferred to the mission building in connection with the Presbyterian Church, the number of pupils has increased from 38 to 109, and there is every reason to believe that this increase will become greater when the building is thoroughly finished, and complete arrangements for carrying on the work have been made. In Leghorn there are now six Evangelical schools, attended by about 300 children (only 68 of whom are Evangelical, the rest being Roman Catholic), while a seventh is about to be opened in a part of the town where no Evangelical school has yet been planted. In Florence there are Evangelical schools in connection with both the Waldensian and American churches, each of which is attended by about 120 children. In Venice there are day-schools and a Sunday-school attended by more than 100 children, who, at the *fete* which was given to them about the beginning of the year, gave such proofs of intelligence and moral training as delighted the large congregation that filled to overflowing the church where the meeting was held. Similar information could be given concerning the schools that have been opened in Palermo, Milan, Turin, Elba, etc. Too much stress cannot be laid upon this part of missionary enterprise, because not only will these children form part of the future Italian nation, but by repeating the lessons which they have to learn for school and the instruction which they have received there, they influence for good their parents and friends.

India.

BRAHMOISM ENDING IN COMTISM.

Among the more educated classes, the year has been marked by the growth of Comtism and materialism. In former years young men were glad to find in Brahmoism a religion which promised to be at once national and pure, without being either superstitious or strict. They hoped through its means to be Hindus without being idolaters, and to oppose a moral front to the holy demands of Christianity without committing themselves to a breach of caste and isolation from the life of native society. But, as was always foreseen, such a promise proved delusive. The Brahmoism that insisted on being national, and therefore indulgent, was found utterly weak, and presently became contemptible; while the Brahmoism which was pure became a burden too hard to be

borne, demanding a sacrifice almost as tremendous as the Gospel requires without supplying the strength to endure it. The consequence was, that the tidings of a philosophy which ignores the supernatural, sanctioned by such intellects as John Stuart Mill, was received as a Gospel which makes free. And neither the conservative Brahmos under Babu Debendra Nath Tagore, nor the progressive school under Babu Keshub Chunder Sen, had any real power to resist the shock. Christian Europe had supplied a system which made room for the facts of the past, while it offered perfect freedom from all religious obligation for the present and the future. Comte's law of the three stages was answer enough to the demands of either Brahmoism or Christianity. It is true the progressive Brahmos have, with the most praiseworthy exertions, built for themselves a small temple; but it is also true that they are as nearly as possible Christian Unitarians, and are viewed by their countrymen with increasing suspicion. REV. J. WELAND.

A CONSISTENT CHRISTIAN—SCOFFERS SILENCED.

MR. DE RIEMER, writing from Batticotta October 10, 1870, notices a case in which a native professing Christian had yielded to temptation, laboring on the Sabbath to preserve Palmyra fruit, which needs attention every day, as it matures. He then says: "Another Christian acted quite differently. Old Paul, of Caradive, has fruit of this kind (Palmyra), and he refused to prepare it on the Sabbath, though all his neighbors thought him silly enough. But it appears that none of Paul's prepared fruit has spoiled by damp and mildew, while most of his Sabbath-breaking neighbors have had serious losses.

"This same Paul is very exemplary as a Christian in all respects. Some educated men, who long since turned their backs on Christ and the Church of which they were members, recently ridiculed him for his religion, spoke sneeringly of missionaries, as fools and deceivers of the people, and proposed their infidel objections to the Bible as a book of fables. He calmly replied that he had not learning sufficient to answer their objections, but one thing he did know, namely: that in former times he was a troublesome man, going about from house to house with the express purpose of keeping people in trouble, stirring up strifes, originating stories and scandal, and doing his best to perpetuate lawsuits. 'But now,' said he, 'since I began to read the Bible and pray to Jesus, I have become a changed man, and have thoughts of love and kindness toward my neighbors. Of these facts I am sure, and you who know me, know this to be true.'

"His adversaries were completely foiled, for they dare not contradict his statements. But wishing to impugn his motives, they asked, 'How much do the missionaries pay you, Paul?' 'Nothing,' he replied. 'Well, how much are you expecting to get from them?' 'Nothing but kindness.' 'Well, why did you quarrel with your brother about some land, Paul?' 'I can only say that *that* difficulty was not one of *my* making. More than that, if I had not been a Christian I never should have yielded all my just claims to that property rather than continue a quarrel, which would trouble me more than the loss of the land.' 'Why, Paul! did you do this?' 'Yes, friends, I did do just this.'

"I need not add that the scorners found the faith and conduct of a simple child of God more than they could contend against. This incident I had from one of the catechists who heard the talk."

RESPECTING the "annual convocation" of missionaries and native Christians at Ondooville, on the 6th of October last, Mr. De Riemer writes: "It was a meeting of unusual interest. The great events of the times in which we live gave the speakers great range of topics, and they seemed animated with unwonted interest. Pastor Rice [native] gave a glowing account of the Sandwich Island Jubilee; Mr. Stickney [native] reported the Lord's work in China and Japan; Mr. Snell [native] depicted the progress in Turkey and

Syria; Mr. Arnold [native] deeply amused and interested his audience by suggesting the wants of the native Evangelical Society. Father Spaulding was ripe to represent the troubles of that greatest of all blasphemers, *The Pope of Rome;* Pastor Asbury [native] told us of wonderful things in Madagascar; and Bro. Howland concluded with a reference to the interesting spiritual condition of American churches. These exercises, interspersed with prayer and singing, kept the best attention of the great audience of Christian people from all our field. The services concluded with the Communion, which seemed unusually solemn to me."

WHAT SCHOOLS ACCOMPLISH.

It is only about three-quarters of a century since Protestant missionaries first entered India with the Gospel, and what have they accomplished? There are in India to-day not less than two hundred and sixty thousand Protestant Christians, two thousand native preachers and catechists. There are twenty-five missionary societies, and perhaps more than that number of missionary presses sending out Bibles in all the languages of India, and sending out tracts, newspapers, and magazines in the language of the people everywhere. There are two thousand boys' schools and eight hundred girls' schools, and one hundred thousand boys and thirty thousand girls in those schools; and let it be remembered that every one of those schools is a Christian school. Do you mean to tell me that all those schools, in which so many children are reading the Bible from day to day, are accomplishing nothing? Just before leaving India I went into my own school, composed of over one hundred little boys from six to fifteen years of age, and I said, "Boys, I would like to know how many miracles of Christ you can mention?" Immediately one little lad cried out, "Christ opened the eyes of the blind man;" another, "He raised Lazarus;" a third, "He healed the leper." In three minutes every miracle that I could think of that is on record concerning Christ had been mentioned by those little boys. I have heard these little fellows recite whole chapters from our Church Catechism, and that is more than a good many of our boys and girls can do. Do you mean to tell me that all this amount of Christian truth that is being dropped gently and silently, yet certainly, into the hearts of those children is in vain?

In connection with those schools there are self-supporting Churches. I know what we are doing as yet is a preparatory work, but in the older missions there are self-supporting Churches. In one of these is a self-supporting Church composed of two hundred members, all of whom are poor. They contribute eight hundred and fifty dollars for the support of the Gospel, and the first convert has given all he owned, his little property and house, in order that there may be a flag for Jesus in a city where so many are raised for Hindooism and Mohammedanism. Brahminism is losing its power! A learned Brahmin professor in one of the colleges of Bombay, says: "I am persuaded that Hindooism is sick unto death and must fall; but let us minister to it as best we may while life remains." Everywhere the Hindoos themselves are beginning to realize the great fact that Hindooism is a lie. A learned writer, a Hindoo, one of the members of the Asiatic and Bengal Society, says that the introduction of Western literature (and Western literature means the Bible) very generally has done more to destroy Brahminism than the sword of Mohammed. Says he, "No one now goes to the Brahmin to ask for literary assistance or spiritual guidance. He is looked upon as an empiric, a mountebank, and a wise acre." While that is not strictly true of all the people, it is true of hundreds and thousands who have woke up at last from the sleep of ages. But what do we require? We want the sinews of war; we want men and money.

REV. J. D. BROWN.

China.

SORCERER AND OPIUM SMOKER.

THE Spirit of God arrested him in one of our chapels and brought him a humble suppliant at the feet of Jesus. He became truly converted, and we did not

hinder him from going down to his own people and telling them of the great change that had been wrought in him. In one place he was stoned; but, instead of being discouraged, he went out into the next village and commenced preaching there. In one of those villages he was arrested and put in prison, and while the crowd was gathered around to see this man who dared to preach a foreign doctrine, he preached Jesus. He was brought before the magistrate on some charge and sentenced to receive two thousand lashes. He received that sentence all at one time, the Chinese whip having three hard leather thongs, each stroke of the whip counting three strokes. That man was carried back to Foochow unable to walk, groaning with intense agony. Our physician there said he never saw such a case of whipping in which such severe bruises were received. Lying in agony and restless in body, he said, "O, my soul is in peace! Jesus is with me." He would say to his unconverted friends, "O, come to Jesus! he can make your soul peaceful when your body is in pain; he can take you home to heaven when you die. Come to Jesus!" That was his talk while he lay there helpless on his back. As soon as he could walk, he wished to go back to where he had been so cruelly treated and preach the Gospel there.

He did not ask for a change of appointment; he did not want a transfer to some more agreeable locality; he was not afraid of Satan or the emissaries of Satan. Right there he preached again the tidings of salvation. Over that district he has been blessed of God, that four hundred souls look to him as the instrument, under God, of their conversion. When he had fully preached the Gospel there he went to another region, and there he is successful in preaching and in bringing souls to Christ. He went to the Island of Lamyit, and some of the people said, "We know about these doctrines; they are nothing strange to us; come up to our houses and we will show you." They showed him the Gospel of Matthew and of John, and other Christian books, and said, "We have had these books thirty years." One of them said, "My father gave me this book, and told me there would be people who would come and explain it to me; you see I have a new cover on it." Now what was the result? I told you that in Foochow our missionaries had to labor ten years before there was a single convert to their labors. On the Island of Lamyit, where this good seed had been sown, in six months after Ching Ting went there we had sixty members connected with our Church, and to-day we have one hundred and thirty on that island, and the number is increasing. Thirty years before, in the year 1833, Dr. Medhurst had gone up the coast in a Chinese junk, scattering Christian books. The people were glad to receive them, and that seed sprang up into a glorious harvest when the living preacher came with the message of Christ. So we find it all through our work. We see as clear as sunlight that no effort put forth has been in vain. When we penetrate into the interior, oftentimes while preaching there we find copies of books that were distributed years before, which prepared the way before us. Sometimes we find people who say, "Twelve years ago we heard missionaries preach in Foochow; we became satisfied that idolatry was all vain; we have not worshiped idols in all these years." Such instances are very numerous. The people's confidence in idolatry has been weakened, and when the living preacher comes among them with the truth they listen to him cordially, and are ready to come into the fold of Christ. I must tell you how some native preachers manage, that you may see that Chinese Christianity is taking its own form, as native men, under God, are working it. On the Island of Lamyit they have made pirates. While one of them listened to Ching Ting's preaching he became convinced that Christianity was true, and asked that prayer might be offered for him. He said, "I believe all that preaching is true; I am going to give up my piracy now; I will never go out in a junk to seize other junks; I will stop it all right away; but there is one little matter I think I must retain. I think it

will be right for me to retain it. You know that two days in the month—the 15th and the 30th—we have a special arrangement with the people. We used to steal their fish all the time, and we were constantly having trouble; but they promised if we left their nets alone that we should have their fish on those two days. That is an argument, a treaty, and I think it is right for me to take those fish." If he had come to me in that way I very probably would have said, "You are not right, my friend; you must go back and make up your mind to give up all this wickedness, or you cannot come into the Christian Church." Perhaps that would have discouraged him. But Ching Ting sagaciously said to him, "Well, my friend, I am glad you are going to give up your piracy; that is a good step; I think if you will pray and look to God he will help you. I will put your name down as a probationer in the Methodist Episcopal Church." And that probationer in our Church was taking fish on the 15th and 30th of the month from the poor people of the island. It was not three weeks before that man came to Ching Ting all broken down, and the first words he said were, "O, this fish business is all wrong. I have no right to the people's fish; it is wicked; I must give it up; I will give it up now." In due time he was received into the Church in full membership, and he is one of our strong and faithful men, as earnest a Christian man as you will find anywhere. If you should ever have a lay delegate from the Conference in China to the General Conference in America, I do not know but that he is as likely to be the man as any other.

Let these instances be enough to prove to you that there is real Christianity in China.

REV. S. L. BALDWIN, *Meth. Missy.*

EDITORIAL NOTES.

IN his "Studies in Church History," Mr. H. C. Lea, of Philadelphia, to whom as a historian Dean Milman accords a foremost place, speaks of Baluze (p. 88) as an author "in modern times whose orthodoxy is admitted." He cites p. 385, the identical anathema recently printed in the Independent, Christian Advocate, and other papers, from "Baluze II. 469–7, as the curse of Ernulphus, well known to all Shandeans."—Mr. Lea adds: "Sterne probably obtained it from Spelman (Glossar. s. v. Excommunicatio.") This anathema Mr. Lee affirms to have been a general form of malediction for ordinary malefactors about the tenth century. He follows (p. 337) with another of the same tenor, though not "quite as formal and precise in its details of cursing"—"launched about the year 1014 by Benedict VIII. against some reckless vassals of William II., Count of Provence." This latter anathema is quoted from Benedict P. P. VIII., Epist. 33. (Migne's Patrol. T. 139, pp, 1630–2.) The actual use of this form of anathema by Pius IX. against Victor Emanuel is a fiction, but the "*Infallibility*" of course makes that old anathema in its spirit and form *perpetual*, and fairly includes its elegant details in the substance of the more general "*Major Excommunicatio*" issued by the Pope against the King and his abettors, the Italian people and army.

Father Hyacinthe has issued a remarkable Appeal to the Catholic Bishops of the world, in which he boldly charges upon the Vatican Council a fresh mutilation of the sacred body of Christ, in hands, heart, and feet. "The wound in the right hand, the hand which holds the light, is the hiding of the Word of God." That in the other hand is "the oppression of intellect and conscience by the abuse of hierarchical power." "The spear-wound in the heart is the celibacy of the priests." "The last wounds of the Church, that cripple her feet when she would rest upon the earth, are these: Worldly policy and superstitious piety."

In this bold and manly paper, the ex-priest and preacher of Notre Dame has taken a stand outside the Roman Church, and pledged himself before God and man to a new Reformation in the very heart of the Catholic Communion. May the Spirit of Truth gird and guide him in the work to which he seems to be called of God.

One of the most conclusive proofs of the unity of Romish rule in this country, and of its universal acceptance by the laity, was given recently in Brooklyn. On the same Sunday evening (Feb. 5), mass meetings, organized precisely as political meetings, were held in all the R. C. churches, at which resolutions were passed, speeches were made by priests and laymen, and addresses of sympathy with the Pope in the overthrow of his temporal power were signed. One of the Brooklyn papers gives the proceedings in nine columns of solid type. Nothing of moment was added to the points presented at the Bishops' meetings, contained in our last number. The only notable difference was in a certain violence of expression on the part of the speakers. The terms "plunderer," "infidel robber," "sacrilegious wretch," and their equivalents, were freely applied to Victor Emanuel, alike by priests and laymen. Threats of forcible interference were hinted or openly expressed. It is worthy of note, however, that some "noes" were heard when the question was taken upon the address.

We call attention to the extracts, given at length in this number, from the letters and addresses presented at the great New-York meeting in sympathy with Italian Unity. In connection with the admirable point made by Mr. Greeley, it is worth while to cite the following action of the State Legislature, December, 1847:

"That the Legislature of this State have regarded with deep solicitude, and unbounded admiration, the efforts of Pope Pius the IX., to ameliorate the condition of the Italian people, to emancipate them from the political thraldom under which they have been crushed for centuries, and to bestow upon them the incalculable blessings of national independence and constitutional freedom. That no spectacle of more intense interest can be presented to the philanthropic mind than the struggles of a down-trodden people to burst the shackles of despotism, whether foreign or domestic, and to regain their long lost liberties. That the hearts of all who love their fellowmen will throb in sympathy with the noble exertions of the Roman Pontiff, and will join in aspirations to Heaven that he may be guided," &c.

In this connection we gladly quote the noble sentiments of the Rev.

Thos. Farrell, a R. C. priest in New-York city, expressed in a letter to the promoters of the Italian Unity meeting:

The people, too, of every country and of every creed, have so long been persecuted on account of religion, that they do not understand our theory and our practice of civil and religious liberty. When they come to understand and practice it the world over, one of the great causes of human misery and oppression will be removed forever. That all men throughout the world may soon enjoy civil and religious liberty and equality before law is the sincere wish of Yours, truly, THOS. FARRELL.

THE unreasoning arrogance of the Romish claims, and the absolute identity of all the terms in the Romish syllogism of doctrine, have rarely been put in so few and pointed words, or in so innocent a way, as in the subjoined statement of the New-York Tablet, professedly disclosing the secret of unanimity concerning the temporal power:

"There is no difference of opinion among Catholics on this subject, *for we do not allow any difference on such questions.* The decrees of the Church forbid it. Whoever maintains contrary opinions cannot be a Catholic. This may be arbitrary, and is so. Truth is arbitrary, and this is truth. No Catholic can maintain an opinion opposed to the temporal power of the Pope."

Another equally interesting citation we make from an address of the R. C. Bishop of Virginia at *his* mass-meeting in Richmond. It *seems* to run in the face and teeth of that fundamental truism of our American Constitutions, first introduced in the Declaration of Independence, that "governments derive their just powers from the consent of the governed." "The Reformation," so affirmed the speaker, "had given birth to the *heresy* that the people are the source of power, but it was now becoming every day more apparent that the people cannot be governed by their own consent."

THE "Child's Paper" ("Ephemeris Ton Paidon"), conducted by our missionary, Rev. M. D. Kalopothakes, in Athens, appears with the new year in a fresh and beautiful dress. Mr. K. has been fortunate enough to secure the valuable aid of Mr. J. S. Dewar, a Scottish gentleman, heretofore an agent of the British Bible Society, in supervising the printing and publication of the Star of the East and the Child's Paper.—Mr. and Mrs. Kalopothakes are now on a brief visit to this country, and are seeking successfully to interest our churches and helpful friends in the details of their expanding and hopeful work. From Mr. Constantine also we are happy to report great and encouraging success in all departments of the work in which he is engaged. These two brethren, native Greeks, are thoroughly qualified for the service to their countrymen to which they have devoted their lives. They stand almost alone in Greece, as representatives of a pure Gospel Christianity, and their work peculiarly demands the prayers and the offerings of American Christians.

A Christian gentleman of moderate means, in Baltimore, said to Dr. William Butler, our Secretary for the M. E. Church, a few days ago:

"I have read 'The Christian World' for fourteen years past, and I feel so deeply

interested in your work, as a result of my reading, that I have been considering what can I do to aid it. I have come to the conclusion that I must give you at least $50 per annum, and here is the first year's subscription."

LITERARY NOTICES.

BOOKS.

THE TESTIMONY OF THE CATACOMBS AND OF OTHER MONUMENTS OF CHRISTIAN ART, *from the Second to the Eighteenth Century, concerning Questions of Doctrine.* By Rev. W. B. Marriott, B. D., F. S. A. London: Hatchards, 187 Piccadilly.

Of the large number of valuable publications issued by the Hatchards, bearing upon the religious questions of the day, especially the Protestant issue with Romanism and Ritualism, we regard this volume as surpassed by none in either worth or interest. The evident result of original, thorough, and candid study of primitive Christian Art by an eminent Christian scholar, written in kindly and dispassionate spirit, it conclusively shows that these great facts of Christian antiquity bear uniform testimony in direct antagonism to certain essential dogmas and practices of the Romish Church. The First Part exhibits in abundance of detail (with many facsimilies of authenticated inscriptions and pictures) the gradual development of the cultus of the Virgin Mary. The Second Part, in like manner, traces the evidence of the Monuments of Christian and Mediæval Art with reference to the supremacy claimed for the See of Rome. The Third Part presents an investigation of the Inscription found at Autun thirty years ago (with an exact photo-lithographic reproduction of the writing) in its bearing upon the Sacraments of Baptism and the Lord's Supper, and upon the State of the Believer after Death. A full appendix follows, condensing information of great value relating to the subject-matter of the several parts. We strongly commend the volume, itself a model for beauty of execution, to the study of our own Christian scholars, and shall be happy to forward any order to the publishers for the work.

VICK'S ILLUSTRATED CATALOGUE OF SEEDS AND FLORAL GUIDE for 1871, is a pamphlet of 100 pages, elegantly printed on tinted paper and illustrated with three hundred fine wood engravings and two beautiful colored plates. Address James Vick, Rochester, N. Y. Price 10 cents.

SIX BOOKS OF THE ÆNEID OF VIRGIL, with Explanatory Notes and Vocabulary. By Thomas Chase, M. A., Professor of Philology in Haverfort College, &c. Philadelphia: Eldridge & Brother. $1.25.

One of Chase and Stuart's Classical series, beautifully printed, and well bound; with a Vocabulary, extensive and accurate. It has instrucive remarks upon classical versification, and an Index of proper names, and a Metrical Index. It is a thorough class book.

FIRST LESSONS IN COMPOSITION. By John S. Hart, LL.D. Philadelphia: Eldridge & Brother. 90 cents.

This is the first of a series, by a master in the art of teaching, upon a subject of vital importance, yet, strangely enough, one which has been thus far practically ignored in all our schools of every grade. Training in Composition, that is, *in the practice of orderly thinking and correct expression of thought*, should manifestly be begun with reading and writing, and carried on, day by day, from the acquisition of rudimental knowledge through all the years of subsequent study to the entrance upon the actual work of life. Much as Prof. Hart has already achieved in the substantial interests of education, we set the highest estimate for value upon his work in these seemingly simple yet most admirable and elaborately wrought volumes. If our teachers in school and college, could be induced to give just attention to this most essential matter of daily training in right thinking and expression, in accordance with the views and detailed methods set forth by Prof. Hart, *the* great and universal *defect* in practical education would be remedied, and the next generation would come forth far more thoroughly equipped for every position and duty of actual life.

QUARTERLIES.

SYNOPSIS OF THE RELIGIOUS QUARTERLIES FOR JANUARY.

"It is our solemn belief that there is no way in which those who have money to give for the propagation of the Gospel and the effectiveness of ministers and missionaries, can do a better service than in providing that none shall be prevented through poverty from regularly receiving one of our standard Christian quarterlies." To put this declaration, by a writer who thoroughly apprehends the value of the literature he commends, into a more emphatic and practical form, we say to every lay reader, Let your own pastor or some missionary preacher receive at your hand one of the Quarterlies whose contents are here noted. As a token of personal interest, and as indicating a helpful appreciation of his worth, no uncostly donation will be more valued by him.

The Biblical Repertory and Princeton Review. Edited by Drs. Hodge & Atwater. New York: C. Scribner & Co. $3.00. Its nine leading articles

are:—Quarterly Reviews: their Province and Function, Rev. L. H. Atwater, D.D.; Responsibility of Society for the Causes of Crime, Rev. J. B. Bittinger, D.D.; Proposed Revision of the English Bible, Prof. C. W. Hodge, D.D.; The Philosophy of Civil Punishment, Walter H. Lowrie, LL.D.; Preaching the Gospel to the Poor, Rev. Charles Hodge, D.D.; Jonathan Dickinson and Dickinson Hall, Rev. J. O. Murray, D.D.; The True Sources of Literary Inspiration, Prof. J. C. Welling, LL.D.; The Theology Taught and Preached by Christ; and The Temporal Power of the Pope, Dr. J. M. Macdonald.

The American Presbyterian Review. Editors: Henry B. Smith. D.D., and J. Sherwood. New York: J. M. Sherwood, 26 Bible House. Contents: The Primitive Greek Religion, Prof. Taylor Lewis; Civil Law in Social Reform, Prof. John Bascom; The Social Contract, Prof. E. H. Gillett; Calvinism in the English Reformation, Prof. Wm. Blackburn; The Order of Salvation (translated), Shroder; The Dead Sea, Brit. & For. Evang. Review; and Ministerial Provision, the last an exhaustive discussion of a momentous theme, which we trust will be quoted freely in all the religious weeklies of the land.

The Congregational Review. Editors: Rev. Drs. Chapin, Magoun, Bartlett, Nichols, and Savage. Chicago: G. S. Savage. Contents: Wayland's New Mental Philosophy, Rev. G. F. Magoun, D.D.; Church Music, Rev. J. T. Tucker; F. W. Robertson, by Rev. A. S. Chapin, D.D.; Definite Preaching, Rev. S. L. Blake; The Academy in its relations to the College, Prof. H. K. Edson.

The Christian Quarterly. Cincinnati: R. W. Carroll & Co. $3.00. Contains five articles, as follows: I. What is Sectarianism? II. The Genuineness and Authenticity of the Gospels. III. Classic Baptism. IV. Indolent Preacher. V. Fiction. With Literary Notes and Foreign Literature.

The Bibliotheca Sacra and Theological Eclectic. Andover: W. Draper. 41st year. $4.00. As appears by the title, the Theological Eclectic is united with the Bibliotheca. The new volume commences in this number with a rich table of contents: I. The Protestant Sisterhood, Rev. Francis Watton, D.D. II. St. Patrick and the Primitive Irish Church, Rev. Enoch Pond, D.D. III. The Incarnation; Prof. T. A. Reubelt. IV. What can be done for augmenting the number of Christian Ministers? Prof. E. A. Park. V. The Decline of the Religious Sentiment, Rev. J. H. Fairchild. VI. Cicero, and the Ciceronian Style, by the late George Shepard, D.D. VII. Origin and Significance of Jewish Sacrifices. VIII. Literary Intelligence.

The Methodist Quarterly Review. D. D. Whedon, LL.D., Editor. New York: Carlton & Lanahan. $2.50. Contents: Monumental Theology, Prof. Bennett. The Slavic Races, A. S. Long, D.D. The Logic of Infant Church-membership, B. H. Nadal, D.D. Mohammedanism in Western Africa. Prof. E. W. Blyden. The Problem of Babel. Prof. A. B. Hyde. Spectrum Analysis, Prof. E. Emery, The Rhenish New Testament, B. Hawley, D.D., in which its grave errors and imperfections are thoroughly exposed. Religious and Literary Intelligence, most carefully prepared.

The New Englander. New Haven: W. L. Kingsley. $4.00. Articles: I. Was St. Peter ever in, and Bishop of Rome? Rev. E. Harwood, D.D. II. The Pronunciation of Greek, Prof. L. R. Packard. III. Taine's Philosophy of Art in the Netherlands, Prof. J. F. Weir. IV. Causes of the French-German War. V. Prof. Porter's Book on Reading. VI. Relation of the Congregational Churches of the Northwest to Collegiate Education, Pres. Sturtevant. With full Notices of New Books.

MAGAZINES—For February.

Harper's Magazine. New York: Harper & Bros. $4.00. The following are the principal illustrated articles: The American Baron, by the author of "The Dodge Club;" Glass-Blowing as a Fine Art; Along the Florida Reef: The Bank of St. George, Genoa; Frederick the Great; An Examination of the Claims of Columbus; Editor's Easy Chair; Literary Record; Scientific Record; Historical Record; and Drawer.

Scribner's Monthly—conducted by J. G. Holland. New York: Scribner & Co. Contents; The New Mercantile Library, illustrated; The French Conquest of Lorraine and Alsace, illustrated; M. Baird; A Tartar Love-Song, R. H. Stoddard; The Story of a Valentine, E. Eggleston; Lauriger, F. Gage; Something about Baloons, illustrated, F. R. Tompson; Lucky Peer, illustrated, Hans Christian Andersen; the Haunted Ship, by an Old Tar; Muskaline, Alice Cary; Weather-Telegrams and Storm-Forecasts, illustrated; Prof. T. B. Maury; Conference Wrong Side Out, Gail Hamilton; Wilfrid Cumbermede, George Macdonald; The Bondage of the Pulpit (Second Article), W. C. Wilkinson; Angélique Arnaud; Topics of the Time; The Old Cabinet; Home and Society; Books and Authors at Home; Etchings; St. Valentine's Day.

The Galaxy. New York: Sheldon & Co. $4.00. Lady Judith, Justin McCarthy; The Nether Side of New York; I. Private Detectives, Crapsey; Madame Vigee Le Brun, J. Durand; Overland, J. W. De Forest; Successful People, Titus Munson Coan; My Avenger, Lucy H. Hooper; Souvenir of Imperial Sovereigns, Donn Piatt; Mr. Lincoln and Three Friends in Council—A chapter from the Autobiography of Thurlow Weed; Mr. Black to Mr. Wilson, J. S. Black; Counsel; Vita Vitalis, R. Weeks; Ought We to Visit Her? Mrs. Edwards; Life's Answer, L. B. Moore; Drift-Wood; Scientific Miscellany; and Mark Twain's Memo.

Old and New. Boston: Roberts Brothers. $4.00. Contents: Old and New; Pink and White Tyranny, Mrs. H. B. Stowe; Porter—Humphreys—Harding, John A. Bolles; Raphael's Saint Cecilia, T. Davidson; Protoplasm Again, J. E. Cabot; A

Lady's Journey in Syria; Optimism, C. Palfrey; Translations, S. R. Calthrop; Before I went to Brook Farm; The Nearer Hemisphere, W. McLeod; An Eastern Story, Mr. H. L. Bostwick; Sorrento Papers, Charles D. Warner; Practical Atheism, C. H. Brigham; Letter from Gov. Andrew.

The Eclectic Magazine—Foreign Literature, Science and Art. New York: E. R. Pelton. $5.00. 120 large pages. Contents: The Future of France; M. Laveleye; On Progress, Froude; Bolivia and Brazil in the Amazon Valley; Trial by Battle; A Visit to Charles Dickens, Hans Andersen; The Modern Revolt; Richard Harris Barham; "Ingoldsby;" Why is Prussia Victorious? A Romance of Science; Modern Prussia; Marie de Mancini; Christopher Marlowe; The New Constitution of Germany; General Trochu; Literary Notices; Foreign Literary Notes on Science and Art.

Littell's Living Age. Weekly. 64 solid pages. $8.00. Boston: Littell & Gray. Nos. 1389 to 1392. Jan. 14 to Feb. 4. Among the contents are Castle St. Angelo, by W. W. Story; The Personal History of Imperialism in 1870; The Science of Nonsense; The Future of France; Browning's Poems; Louis the XIV. as a Matchmaker; The Arts of Destruction; American Literature; Wesley and Arnold on War; Some Recollections of a Reader; Life of Madame Beauharnais de Miramion; From an Englishman in Spain, "Pall Mall Gazette;" The New Constitution of Germany; Hellenism—Old and New, Henry T. Tuckerman; Prof. Shairp on Culture and Religion; The Highway of Cloud; Annette's Love Story, Julia Cavanagh; Moral Indignation as a National Characteristic; Mr. Bright's Resignation; Foreign Policy and No Policy; The Moabite Stone: The Records of the Venetian Inquisition; The Alabama Claims; The Titles of Books; The Nennig Inscriptions; The Ingoldsby Legends; The continuation of "Seed-Time and Harvest, or During My Apprenticeship," translated specially for the pages of this magazine from the "Platt Deutsch" of the favorite German author, Fritz Reuter; besides shorter articles and poetry.

Good Words. Edited by Norman McLeod, D.D. Philadelphia: J. B. Lippincott & Co. $2.75. Beautifully illustrated. Contents: The Sylvestres, M. D. Edwards; The Coolie, by the author of "Ginx's Baby;" The Estates; Coral and Coral Reefs, Prof. Huxley; "The Mist and the Rain," Alfred Tennyson; Thoughts on the Temptations of Our Lord, by the Editor; Michael Faraday, H. A. Page; Love in Winter; First Impressions of France and Italy, Nathan Hawthorne; German Miners, Dr. R. Angus Smith; the Dressmaker.

Our Monthly. Cincinnati: Pres. Magazine Co. $3.00.—The Mantle of Elijah; Leaves from the Note-Book of a Village Doctor; Alexandria of the Ptolemies; Prof. J. G. Moffat; Under the Yoke; Mrs. McNair Wright; Ancient Coins Found in Holy Soil; Dr. Robert Morris; The Scots in Ireland; Prof. M. Blackburn; The impending Reorganization of Eastern Europe; The Eye and its Structure; E. Williams, M.D.; The Life of the Prophet Hosea; Prof. W. Green. For Our Young People, the following articles—The Legend of the Canon Mountain; Battles of English History; The Battle of Hastings; The Frost Elf; Miscellany; Book Table and Gleanings.

Overland Monthly—Devoted to the development of the country. San Francisco: J. H. Carmany & Co. $4.00 per annum.—The principal prose contents of this number are: Salt-making in Alabama; The Rothschilds and Their Race; Coast Whaling, C. M. Scammon; Grave-Yard Literature; A New View of the Labor Question; The Night-Dancers of Waipio; Under the Dragon's Footstool, J. Ross Browne; How Jack Breeze Missed being a Pasha; A Chinese Primer; Grizzly Papers; "Ursus;" Current Literature.

The Manufacturer and Builder. New York: Western & Company. $1.50.—As usual, profusely illustrated, and replete with useful and interesting information upon fresh and timely subjects pertaining to the arts of construction and practical matters of the household.

Hearth and Home. Beautifully Illustrated. Full of interesting and valuable reading for Old and Young. A paper for everybody. Orange Judd & Company, 245 Broadway, New York. $3.00.—The same energy, and enterprise, and carefulness to secure reliability in every department, that has so long characterized the "American Agriculturist," and given it a name, and fame, and a circulation in the world, is evinced.

The National Sunday School Teacher. Chicago: Adams, Blackmer & Lyon. New York: Randolph & Co. $1.50.—Kindergarten and Sunday-School; Jesus the Christ, a Theme of Study; Robert Raikes; Truth by Thinking; Schools of Reform for Girls; How to Keep a Library, etc.

For the Young People.

Oliver Optic's Magazine; Our Boys and Girls Boston: Lee & Blanchard. $2 50. Additional chapters of the stories by Oliver Optic, Elijah Kellogg, and Sophie May; a story by B. P. Shillaber (Mrs. Partington), called "The King of the Coast; two humorous pieces, "The Household Ball;" "A Proverb Poem; an illustrated article, entitled "How they live in Alaska;" interesting editorials, historical and instructive articles, short stories, etc.

The Little Corporal—For Boys and Girls, and for older people who have young hearts. Chicago: Sewell & Miller. $1.50. A good number, containing: The Toy Nation, Mrs. F. Snow; The People in my Watch, T. K. Beecher; Uncle Bill's Second Letter; Search for the Holy Grail; Fish at Play; A True Story about Bees; Saint Valentine's Day; The Hard-Fought Battle; Art Amusements; Birds and their Ways; How Jimmy lost his Voice.

The Young Folks—An illustrated Magazine for Boys and Girls. Boston: Lee & Shepard. $2.50. The February number contains: Jack Hazard and His Fortunes, J. T. Trowbridge; Earthquakes and Volcanoes; Cracking Nuts (Poem); Kitty's Letter, H. B. Stowe; The Fairies (Poem); Meeting a Lucivee; Deb, E. S. Phelps; The Children's Choice (Poem), L. D. Nichols; Weeds and Words; Our Young Contributors; The Evening Lamps; Our Letter Box.

Good Words. Edited by Norman McLeod, D.D. Philadelphia: J. B. Lippincott & Co. Articles: The Princess and the Goblin, by the Editor; Pierre, the Milkmaid's Son; Lilliput Lecture on Trade; Distant Relations; At Home with the Pythons; The Village School Singing Lessons; The Boy who Lived in a Glass House, etc.

The Nursery—for Youngest Readers. Boston: J. L. Shorey. $1.50.—For its profusion of admirable pictures and equally excellent matter, this magazine for the very little ones finds universal acceptance wherever it goes. From our own experience, we can heartily commend it.

The Children's Hour. Philadelphia: T. S. Arthur & Sons.—Also an excellent and acceptable visitor to all intelligent children-readers, alike for its sensible character and choice illustrations.

The Young Folk's News. Weekly. $1.00. Philadelphia: A. Martien & Co. None more welcome or more ably filled than this weekly sheet from Rev. H. Reeves.

Bright Side. Chicago: J. B. Alden & Co. Monthly. $1.00. Tastefully printed and well made up.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st January, 1871.

MAINE.

Brandon. Rev. F. Tuxbury	$1 00

NEW HAMPSHIRE.

East Jaffray. Miss R. Law	2 00
Hanover. Ch. at Dart. Col., B. W. Hale, L.M.	42 75
Dunbarton. Cong. Ch., Rev. S. J. Bard, L.M.	12 57
Nashua. First Church	55 75
" Pearl st. Church	34 29
	147 36

VERMONT.

Norwich. Cong. Ch., in part	25 85
W. Charleston. Mrs. L. Barnard	1 00
	26 85

MASSACHUSETTS.

Taunton. N. Rand	3 00
Grandville Corners. C. H.	50 00
Boston. Bloomfield M. E. Ch. add.	30 00
E. Taunton. L. Andrews, Home Missions.	2 00
Marion. Hannah B. Cobb	1 00
Springfield. 1st Cong. Ch	59 61
" South Ch	35 53
" North Ch., Rev. R. G. Greene, L.D.	108 32
Norton. Mrs. E. B. Wheaton, to make J. R. Rogerson, A. A. Lincoln and E. Tibbots, L.M.'s	100 00
Long Meadow. Ladies' Ben. Soc'y	34 35
Chicopee. Second Church	36 17
Lowell. John street Church	10 60
Charlestown. Winthrop Ch., for Miss Rankin	68 00
Chelsea. A friend	50
Boston. J. O. L. Hillard	10 00
Grantville. A friend for Cent. Mex.	15 00
Andover. A friend	50 00
Southbridge. M. Leonard for L.D.	100 00
N. Brookfield. T. Snell, for Cent. Mexico	10 00

MASSACHUSETTS—*Continued.*

Littleton. Cong. Ch.	10 85
Cambridge. North Avenue Cong. Ch.	44 00
	778 93

CONNECTICUT.

Norfolk. Miss P. Beach	5 00
E. Woodstock. Cong. Church	12 50
Ekonk. Rev. Jos. Ayer	5 00
Woodbury. G. H. Atwood	3 68
Bridgeport. M. E. Ch.	10 00
Stamford. Pres. Ch.	20 00
Sharon. By Rev. A. B. Bullions	7 00
S. Windsor. Sab. Schl. for Miss R.	30 00
Farmington. Cong. Ch.	21 76
	114 94

NEW YORK.

Brooklyn. Classon Av. Pres. Ch.	112 75
Brockport. Beq. of the late Mrs S. Bushnell,	399 40
N. Y. City. Mrs. R. I. Brown $30 gold and $25 paper, for Miss R.'s field	55 15
Poughkeepsie. 2d Ref'd Ch., for Cent. Mex.	10 00
Hudson. First Pres. Ch.	50 00
N. Y. City. J. L. Post $10; Prof. B. N. Martin $10; Bedford st. M. E. Ch. $60	70 00
Brooklyn. H. J.	50 00
Cuba. Pres. Ch.	17 00
Brooklyn. Mrs. L. H. Foote	1 00
Sparta. 1st Pres. Ch.	5 00
Mecklenburg. R. Tallmadge, M. D.	1 00
	784 30

NEW JERSEY.

Englewood. Pres. Ch.	412 30
Elizabeth. St. Paul's M. E. Ch., in part	64 25
Rahway. M. E. Ch.	7 16
Camden. A. C. Scovel	5 00
Beverly. Rev. Dr. Taylor makes Mrs. M. J. Daniels, L.M.	30 00
	518 71

PENNSYLVANIA.

Philadelphia. Miss A. Graham $2; M. Ross $5; Mrs. H. S. Tolland $5; Mrs. H. B. Lentz, for Cent. Mex., $100; Messrs. Farr, Messrs. Junkin, Perkins, Vanuxum, Wigton, Thompson, Atwood, Rood, White, Cash, Carothers, Vanseyckles, Clark, Cash, Sinclair, Trimble, Taylor, $5 ea.; J. Bayard $20; Mrs. Bayard $10; Gest, Perkins, West, Trowbridge, Bodine, McElroy, Hodge, Young, Allison, Benson, McGee, $10 ea.; E. P. Bodine $15; Mrs. A. Fullerton $20; Earp, Wylie, Brockie, Lillagore, $2 ea.; Harkness $4; Miss M. A. Longstreth $20 ..... 409 00
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Lawrenceville. Rev. E. D. Wells..... 10 00
Farmington Hill. Miss C. M. Close, for Rome, 50
Erie. First Pres. Ch..... 25 00
Philadelphia. Second R. P. Ch., Rev. W. Sterrett, D.D., L.M..... 30 00
Bristol. Pres. Ch..... 29 28
Uniontown. Hon. N. Ewing..... 25 00
Norristown. Central Pres. Ch. add. $15; Geo. W. Rogers $5..... 20 00
Falls of Schuylkill. Pres. Ch., in part..... 4 00
Germantown. Rev. J. P. Leib..... 5 00
Mahanoy City. Pres. Ch..... 10 00
Murraysville. Pres. Ch..... 15 00

587 78

MARYLAND.

Havre de Grace. M. E. Ch. add..... 2 00
Baltimore. Mrs. G. O. Manning $100; S. Appold $100; G. J. Appold $20; R. S. Buckmiller $10; T. P. Stran $5; B. F. Parlett $5; R. Turner $20; W. E. Hooper $25; Mrs. E. Cornelius, Miss L. Cornelius, Miss R. N. Crawford $5 ea.; Mrs. M. B. Seager $2; W. H. Crawford $10; G. W. Corner $25; W. H. Stran $5; R. M. Dryden $20; J. S. Haggerty $10; Maj. J. Dryden $3; L. Jones $5; J. Bates $10; J. E. H. Boston $10; L. H. Cole, M. A. Thomas, $5 ea.; W. B. Walton $50; Rev. J. W. Randolph, W. H. Cathcart, E. T. Owens, A. J. Randolph, Rev. N. M. Smith, $5 ea.; Gen. J. S. Berry $10; C. J. Baker $50..... 545 00

547 00

MISSOURI.

New London. Mrs. E. Dodge..... 1 00

ILLINOIS.

Chicago. 1st Cong. Ch..... 168 45

INDIANA.

Greensburg. Coll'n by E. A. Edwards..... 11 75
Rising Sun. Mrs. Eliz'th Haines..... 12 00
Brazil. Pres. Ch. $11.25; Meth. Ch. $6.16... 17 41

41 16

OHIO.

Piqua. G. V. Dorsey, M.D., for Cent. Mex. 4 00
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Cincinnati. 1st Cong. Ch., for Miss R.'s field, 125 00
" Lane Sem. P. Ch. add., Babb & Cone $5 ea., W. D. Gotchell $2, Mr. Lea $1, Mr. Estep $5..... 18 00
Xenia. J. Durand in full L.M..... 25 00
Columbus. 1st M. W. C. Ch..... 7 50
" Trin. P. E. Ch., Mrs. Hubbard for herself and Mrs. M. N. Bliss, L.M.'s $40; Andrews & Hutchinson, $5 ea.; Mrs. Brown $3, Mrs. Randell $2, C. Fay, Mrs. Comstock and Geiger, $1 ea..... 58 00
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Lebanon. Miss L. John..... 5 00
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1,141 77

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20 29

Vol. XXII. No. 4.

THE

Christian World.

THE ORGAN OF THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

TRUTH.—"Though all the winds of doctrine were let loose upon the earth, so *truth* be among them we need not fear. Let her and falsehood grapple: who ever knew her to be put to the worst, in a free and open encounter?"—*Milton.*

APRIL, 1871.

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1871.

THE AMERICAN AND FOREIGN CHRISTIAN UNION.

[By Missions, Colportage, the Press, and other appropriate agencies, the Union seeks to diffuse and promote the principles of Religious Liberty and a pure and Evangelical Christianity, at home and abroad, where a corrupted Christianity exists.]

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THE CHRISTIAN WORLD.

Vol. XXII. APRIL, 1871. No. 4.

Christ's Kingdom Advancing.

BY REV. BISHOP SIMPSON.

In the second Psalm is presented the establishment of Christ's kingdom, the temporary effects produced upon the earth in the efforts for its establishment, and the final results. The Psalm says, looking out upon the scene of excitement, the nations are agitated, their rulers are enraged, and inquires: "Why do the heathen rage and the people imagine a vain thing?" The people supposed that, by their efforts, the establishment of Christianity could be prevented. As in the days when the Apostles went every where preaching, some were seized and imprisoned and banished and put to death; and yet it was a vain thing.—What they had done was useless, for God had decreed: "I set my King upon my holy hill of Zion." God had established His throne and placed upon it the Ruler, strengthened its foundations, and, though the kings of the earth and the rulers should join together against the Lord, yet all their efforts would be unavailing. "The Lord shall have them in derision." The Lord will laugh at their efforts, sitting on the throne of universal dominion, resolved to establish the kingdom of Christ. He regarded the efforts of men as potters' vessels. He would dash them together; with a rod of iron would He rule over the kingdom, and those who rose against it would be broken in pieces. Yet, when at last He sees the kingdom firmly established despite all the efforts of the kingdoms of the earth against it—after this, He sees its universal diffusion. "Ask of me and I shall give thee the heathen for thine inheritance."

Here are presented, evidently, different stages of progress and the gradual enlargement of the kingdom of our Saviour Jesus Christ. * * * *This kingdom is not to be of this world; it is not to interfere with the boundaries of other kingdoms; it is not to interfere, in the form of government, with other kingdoms;* it *is* to interfere with the principles of government rule, of administration. The laws of Christ are to become superior to all laws of men, and the authority of Christ to all authorities of men. Empires established on fraud shall give way; iniquity shall be broken

down ; truth and righteousness shall triumph, until in every land men shall honor the Cross, men shall read the Book of God, men shall feel their responsibility to the law of God, and men shall strive to promote each others happiness as members of the same great family destined to sit down in the kingdom of the Great Father.

In the passage there are two lines of thought. 1. The salvation of all the people in all parts of the earth is indicated. In this sense, the Gospel is to have its widening way until all shall acknowledge Christ. 2. The power of Christ shall be felt in all the kingdoms of the earth.—Not only in individuals and society, but in associated governmental relations, shall the kingdom of Christ embrace all parts of the earth. There is something very beautiful in the imagery presented here. Christ's throne is established. God has decreed and made Him King, proclaimed Him as such in the years of the universe. He is represented as looking to the throne of the Father and the Father saying : "Ask of me and I shall give thee the heathen," etc. The Apostle says that Christ has sat down "*expecting*," until His enemies be made His footstool—i. e., waiting, looking for the enlargement of His kingdom. And its accomplishment is not to be brought about by miraculous power, but through the agency of man. If I may use the phrase, God has bound himself not to enlarge that kingdom by means of force, conquest, heavenly appearances, or exhibition of Divine power directly displayed. Christ could command legions of angels—all authority is given Him in heaven and earth ; but He lays aside that authority and leaves it for men and women to subdue the earth, and, should it require hundreds of thousands of years to bring about the result, He will wait for it. The final triumph can be secured only through the sons of men. How is it to be brought about? By the prayer of Christ and the prayer of Christ's people. The first thing is, "Ask." This part of the work by Christ is done, and the reason that the kingdoms of the earth to-day are not in the possession of Christ is not on His account. Christ's intercession is not complete, however—it is still continued ; but Christ devolved upon His people the same work of intercession. Hence, He taught us to pray, "Thy kingdom come," before daily bread. The kingdom of God is more important than even daily bread, far more important than to be guarded from temptation or to be delivered out of evil. It is in harmony with other declarations of Jesus. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." People who ask for the kingdom of Christ grow more prosperous and wealthy from day to day. I speak now of communities, churches, and nations. The duty devolves upon the Church to plead for the coming of the kingdom, and a careful study of its wants so as to plead intelligently.

This thought is to take possession of a man's heart, becoming more

to him than the thought of his own daily comforts. If the man and the Church did live in this spirit of prayer; if it was asking for Christ's kingdom before laying out its plans, there would be a reflex action upon them. The prayers would be in accordance with God's will. There is a Divine sympathy in praying as Christ prays. If we ask anything according to His will, we know that He hears us. Is it not a comfort to kneel down in our closets and know that God hears us? To be there with the Divine Ear attent: then, if we ask for our daily bread, we get God's attention—if I may use the phrase—because He has promised to hear us if we ask in this way. Will not a Divine unction come down when we know that He hears? Oh! what a mistake we make when we exhibit such selfishness in our private, family and church prayers.

Churches deeply imbued with the missionary spirit become churches of power. Men and women who take no interest in Christ's kingdom abroad will soon have very little care for the churches of which they are members. Where there is this earnestness of spirit, there will be the exercise of agencies in harmony with this spirit. That brings me to notice this—that there is an unseen power to-day, and has been for ages, working in the hearts of men of this world, that prepares and opens the way, when the Church is resolved to go forward. An unseen influence, an unexpected influence, laughs at the combination of kings and kingdoms; the Lord holds them in derision. Whenever the Church is ready to send the Gospel to the ends of the earth, strangely! unexpectedly! apparently without effort! the external way is opened for the sending of the Gospel. When the missionary spirit is kindled in the bosom of the Church, going out beyond the boundaries of the Church, humanity, art, science, and almost nature itself, seem to respond to the anxious desire of the Church. God is working powerfully. For instance, the missionary spirit is aglow in the Church, and has been, for the last fifty years, I am glad to say, increasing. What do we see? The earth is laid open. Men risk their lives, like Franklin and Kane. Men, without being moved by the Christian spirit, but by the commercial and scientific spirit, try to find every island on the face of the globe, sailing all around, braving disease and danger, fighting against the very elements of nature. It is that Christ's name may be carried every where, and Christ's kingdom extended every where.

Again, every part of the globe is becoming explored. Expeditions go up the river Amazon, and in the darkness of Africa Livingstone has traveled, and others have risked life to find out the origin of the river Nile. It is God's voice ringing in the universe—"Prepare ye the way of the Lord; make His paths straight." Christ is coming; clear ye the way! Men are studying, and infidels are writing vocabularies, investigating dialects, tracing ethnological affinities, hunting out the meaning of words—the only practical result of all of which is to translate the

Book of God into all languages. All the kingdoms that set themselves against the progress of Christ's kingdom the Lord has in derision.—Looking over the world to-day, what wonderful changes within two years! Madagascar, where Christian missionaries were banished and put to death, as well as Christian natives—the Queen has passed away, and in the space of a few months, comparatively, the kingdom has become Christian. God opened the way. In Europe, where are the nations that prohibited the circulation of the Bible? In France, it was very partial; in Spain, totally prohibited; in Italy, absolutely forbidden; in the Papal States, it was death to circulate the Bible. But Christian churches have been praying and missionary societies have been trying to send out missionaries to every land, except those that have been thought hitherto unapproachable. But the stone that was severed from the mountain side kept rolling on and on! France, Napoleon's authority, was broken as in a day. Germany, sending its armies all over that country, carries with it and proclaims the Word of God. Bismarck, whatever his merits as a man and a statesman, has the merit of being a friend of Christian liberty. Whenever he has had power in the countries next to Prussia, there his influence has given to every religious body the right to hold their services and worship God according to the dictates of their own conscience. * * * The barriers are opened. God has been here. Unseen has been the work. No Christian armies have marshalled and made the attack upon them for Christianity. Not at all! It is the upheaval of the minds of the people, coming from the great thoughts of God. He has been working and preparing the way. I might say, looking at it in this aspect, when the Church is ready to go to the uttermost parts of the earth, God will have all things ready.

The World Full of Superstitions.

BY REV. WM. ADAMS, D. D.

THE etymology of the word *superstition* points to what is excessive, something put over, imposed and added to the conditions of truth and authority. The world is full of these superstitions, unauthorized and unreasonable additions to the requirements of religion. Systems have grown up in the course of time compounded of human traditions, of ecclesiastical customs which have acquired tremendous power over the conscience, and like vines growing all over a tree, have hidden the tree itself, and endangered its life. Nor is the power of these superstitions confined to the weak and the ignorant, who have no ability to investigate and decide for themselves. Multitudes of good and great men, of the purest lives, and consciences the most honest, have been so completely under the power of ecclesiastical traditions that in themselves

they illustrate the words of holy Scripture—"entangled with the yoke of bondage." Has not Samuel Johnson "gravely noted down in his diary, that he once committed *the sin* of drinking coffee on Good Friday?" Has he not informed us that "when in Scotland, he thought it his duty to pass several months without joining in public worship, solely because the ministers of the Kirk had not been ordained by bishops?" Did he not once write it out with his own hand, "Campbell is a good man, a pious man. I am afraid he has not been in the inside of a church for many years, but he never passes a church without pulling off his hat—this shows he has good principles."

Pray, why shouldn't a Christian drink coffee and eat butter, as much as he likes, on his buns, on Good Friday as on any other day? Is any one more religious, more a Christian for abstaining rather than indulging in such things? Does religion reside in one's hat rather than his head and his heart?

It is not without reason, not as against charity, but in charity, that we raise the warning, that there are those in all our churches who are in the way of making up something which will pass for religion, which is very different from the simple spiritual salvation which is by faith in Jesus Christ. Count nothing a trifle which looks in that direction. A word, a name, a practice of any kind, as light and graceful at first as the curls and tendrils of a vine, may grow and stiffen into fibrous folds which at last will bind and fetter and destroy. Our safety is not in imitation, but in contrast. Is it thought a matter of simple æsthetics—something to gratify the taste, that Protestant churches have their *altars*, and these to be decorated with all attractions of art—and the men who officiate before them assume the name of *priests*—and by every attitude, and dress, and sign, and act, foster the impression that they are vicegerents of Christ, doing something for the people, and in behalf of the people, which shall pass for a virtue and a religion? Christianity knows no altars since Jesus Christ offered up himself a sacrifice once for all, complete and perfect, and never to be repeated. Christianity knows no priest but Him who is THE GREAT HIGH PRIEST of our profession, our one and only and all-sufficient Mediator, Redeemer and Saviour.

The Bible or the Pope, Infallible?

[From a Review of Dr. Stone's "Invitation Heeded," in the October No. of the Princeton Repertory.]

THE pivot on which Dr. Stone's plea turns is that of Papal infallibility. With this his whole argument stands or falls. If he is successful in establishing that, of course he proves it the duty of all to submit to the Roman pontiff. Failing of this, he fails altogether.

The Papist and Protestant agree that we need an infallible guide in

religion. But the latter insists that God's Word, the former, that the church, through its hierarchy or some order or council or person thereof, is this infallible guide. Dr. Stone, the Vatican Council, and all ultramontanes maintain that this infallibility vests in the Pope primarily and exclusively, as the head of the church. We hold that all members of the true church, which is Christ's body, i. e., all real Christians and saints know infallibly all truths essential to salvation, because they find them asserted in the Scriptures, upon the authority of God. His voice they hear, and will not follow a stranger. This results from their being guided by the Holy Spirit whose anointing makes them to know all things essential to salvation; that they are the truth and no lie, and that no lie is of the truth. 1 John ii. 20-27.

But how do we know the Scriptures to be the word of God? What ground of certainty can we have that it speaks to us in the name and by the authority of God? Romish theologians, Dr. Stone included, deem these crucial and stunning questions. They think the sole possible answer is, that we can know it only by the testimony of the church. This testimony they maintain is that of the Romish hierarchy, and not only so, but ultramontanes, such as Dr. Stone and the Vatican Council, hold that it must be given by the Pope as the only original and primal repository of infallibility.

But the fallacy of such assumptions and paralogisms is readily apparent. How do we know the heavens, the earth, our own fearfully and wonderfully made frames, to be the work of God, to declare his glory, and evince his eternal power and Godhead? Do they not beam upon us a self-evidence of infallible certainty to every candid mind? And as surely as they are self-evidently the work of God, are not the holy Scriptures self-evidently the word of God, the utterance of one who spake as never man spake?

It is vain for Papists to impugn the sufficiency of such evidence. They are now wont to appeal to it as the evidence of the divine origin and prerogatives of their own body and the infallibility of its primate. Although Dr. Stone, like the Pope and Vatican Council, appeals at great length to the Scriptures to prove the primacy and infallibility of Peter and his alleged successors in the pontifical chair, nevertheless he follows Archbishop Manning, and the drift of recent ultramontane theologians in appealing to this self-evidence as the main proof of the divinity, supremacy, and infallibility of the Romish Church in the person of its supreme head. Says Dr. Stone, "The Catholic believes in the Holy Catholic Church. But he does not so *merely* as a logical inference from the words of Scripture. He does not even need the Scriptures to know that the church is divine. There she stands, and her existence is the evidence of her origin. She speaks; and her claims are her credentials. She acts; and her work is her vindication," p. 146. To this attitude

the Vatican claim is driven by remorseless logic. The claim is that the Scriptures derive their authority solely from the testimony of the church, uttered by its infallible head, the Pope. But if asked, on what evidence does the claim of the church and Pope to infallibility and spiritual supremacy rest? It will not do to say, upon the Scriptures. This is the old fallacy of the circle in proving the church by the Scriptures and the Scriptures by the church, which it is easier for our author to underrate than to escape. He, with other ultramontanes, is sagacious enough to see that, if testimony ever so conclusive for the Papacy could be obtained from the Scriptures, on their system, the whole fabric falls to the ground, unless they can rest it on other foundations. If the Scriptures rest on the church, how can the church rest on the Scriptures? On what then does the church rest? Whence the evidence of its divinity and infallibility? Clearly nowhere unless in itself. This being so, the appeal to Scripture in support of the Papacy so often made by their theologians, by Dr. Stone, and by the Vatican Council nullifies itself.—It is an appeal to a witness they have already discredited.

The issue then is clear and simple. Which bears the strongest self-evidence of a divine inspiration, authority, and infallibility? The Word recorded in the Holy Scriptures, or the occupant of the Papal chair at Rome and his predecessors fulminating anathemas against all Christians, ministers, and ecumenical councils even, who dispute their infallibility? Is it necessary to argue this self-answering question?

Tradition and the Prohibited Bible.

PROTESTANTS of every communion are prepared to uphold, as every one knows, the sufficiency of Scripture against all comers. But Rome, much loving to be at the antipodes to truth, employs evasive artifices in order to sustain, if possible, the contrary notion of the *insufficiency* of Scripture, in the feeble hope of shaking the grand principle which is the bulwark of the faith of Christendom and the world.—Their favorite method is to uphold tradition as of equal cogency and of co-ordinate authority with the Word of God. When once this article was settled by the Council of Trent, that "the unwritten traditions were to be accepted with the same veneration as the Holy Scriptures, it was felt," says D'Aubigne, "that *half the business* was accomplished, and they proceeded to the doctrine of justification."

Not to misrepresent them, however, we prefer to give the words of one of their selectest advocates, St. Alphonso Liguori, a man canonized by the Romish Church, whose works are pronounced worthy of the highest praise, but who places the Bible among the prohibited books in his catalogue. He says: "The Scriptures, and books of controversy, may not be permitted in the vernacular tongue, as also they cannot be read without permission." Cardinal Bellarmine more openly declares that "the Catholic Church forbids the reading of the Scriptures by all, without choice, or the public reading or singing of them in vulgar tongues, as it is decreed in the Council of Trent."

First, this Church claims tradition for her own; and for any novelty or strange heresy, such as the worship of the Virgin, or the celibacy of priests, it is no difficult thing to find or feign a tradition, which tradition overlays and hides the Bible, under

a mass of errors and delusions. Then she claims *the Fathers* as her own, though they were just such weak and erring beings as ourselves, and differed as widely from each other as the men of our time do now. Then she claims the Apocrypha as her own, though these books are not in the canon of the Old Testament—and never were.—This can be proved by the Septuagint, which does not contain them, and by Josephus and other Jewish authors, who give them no place in the Hebrew code. Next she claims the decisions of the ancient councils as her own, though some of these long preceded many of her latest and worst corruptions. And, lastly, she asserts it as her own exclusive right to determine the sense of Scripture, and to expound, or refuse to expound it, to the people, claiming moreover infallibility to herself in so doing.

And this is the system of monstrous folly and delusion which the Pope and the Cardinals, and certain Ritualists, Tractarians, and *perverts* among us, want to bind again upon the people of this country, if the people will let them. The great question is, whether the people will stand by the Bible, or tamely suffer artful and designing men to take from them Heaven's best gift, and their own immortal birthright; or whether, as God has kindled this great light among us, we will allow it to be extinguished, or placed under the large bushel of Roman follies and corruptions! Dryden keenly scoffs at this purblind tradition:

> The Word is then deposed, and in this view
> You rule the Scripture, not the Scripture you!

We perfectly endorse Dr. Lightfoot's bold and contemptuous statement: "The papist saith, Scripture is not sufficient to instruct all things of religion. True; not of the Romish religion. For the rags that patch that, you must go to some broker; for the Divine wardrobe of Scripture hath none such, viz.: the orders of monks and friars; pilgrimages; the single life of the clergy; salt, oil, spittle in baptism; tapers at the communion; processions; praying to, and for, the dead; and a thousand other trinklements and trumperies. Scripture never knew any such base ware,—we must go to some kind of shop for it. And that pedlar, with them, is 'Tradition'!" *London Christian Times.*

A Divine Endorsement of the Reformation.

EUROPEAN ISSUES.

Two hundred years ago there was not one of the petty margraves and electorates which had a less chance of being recognized as the head of Germany than the House of Hohenzollern and the Electorate of Brandenburg. It never contributed a member to the list of Kaisers; far a-field as the Electors sometimes looked, they never sought to Prussia for a chief. The genius and audacity of Frederick the Great first made his kingdom to be accounted for something in the scale of Europe; and in spite of many obstacles, Prussia has been perceptibly a growing, waxing, increasing power from the days of the Reformation till now that she has gathered all Germany in her grasp, and wields at her will the whole energies of the Fatherland. The most careless reader of history must be struck with her progress; the most skeptical must find it hard to maintain the conclusion that all this is but the result of accident.

Her progress appears still more striking if we contrast it with the position of her neighbors. It seems but as yesterday since Austria was the dictatorial power in Germany; now she is cast out, and is scarcely recognized as a member of the Reich. France was, at no very distant period, the unsparing scourge of Western Germany. The tales of blood and horror connected with the ravaging of the Palatinate by the soldiers of Louis XIV. surpass in atrocity anything we have yet read of in the present war; and we need not say that the possession of a large portion of that country, with the Rhine for a frontier, for generations the dream of French ambition, was to the last thought to be so attainable as to be the moving cause of the present war. Heavily the blow aimed at Germany has been made to recoil upon her own head.

One philosopher has propounded a solution of the problem than which we have never yet seen a better. Thomas Carlyle says (we quote from memory) that the period of the Reformation was a judgment-day for Europe, when all the nations were presented with an open Bible, and all the emancipation of heart and intellect which an open Bible involves.—England, North Germany, and other Powers accepted the boon, and they have been steadily growing in national greatness and moral influence ever since. France rejected it; and in its place it has had the gospel of Voltaire, with all the anarchy, misery, and bloodshed of those ceaseless revolutions of which that gospel is the parent. Such is the explanation of the phenomenon by one of the greatest thinkers of our time, and one who is by no means wedded to any special form of Christianity. But is there any other solution probable? Look abroad on the world; and it will be found that, with the single exception of Russia, the Protestant powers in Europe and America are the masters of the world.—Compare their political progress since the time when, little more than three centuries ago, Luther began to utter his solitary protest against the corruptions of Rome. See the Roman Pontiff tottering to his fall, deprived of his temporal power by those who profess to revere his spiritual authority, and reduced to the humiliation of looking to the Protestant powers of Germany and England for help against his own adherents! We stand so near the events that we cannot see their full grandeur, or guess their profound significance. Probably our successors may see in this rapid rise of Protestantism to the dominion of the earth a spectacle as impressive as the rise of Christianity itself from that obscure corner of Judea, till, also in three centuries, it filled the throne of the Cæsars.

We cannot leave this subject without adverting to the different fortunes that have befallen two historic houses that were once associated in the cause of Protestantism. The Elector of Brandenburg and the Elector of Saxony were the principal supporters of the Reformation in its earlier days; the latter the more resolute and determined of the two. The fortunes of their families differed widely, and yet both were extra-

ordinary. The one, as we have seen, has ascended by no slow or faltering steps from a petty princelet to revive the German Empire in the person of his descendants. Upon the other, the whole weight of the Catholic powers, as represented by the Emperor of the day, Charles V., fell. For his integrity to his faith his life was threatened, he was despoiled of his dominions, and his family honors were circumscribed to the petty principality of Saxe-Gotha. Driven from their home and despoiled of their dominions, it might have been thought that there was nothing in store for them. But from that family has sprung a race whose members occupy one of the proudest thrones in the world, and whose influence in its various branches is supreme over more than half Europe.—*Evan. Christendom.*

The Sources of Prussia's Greatness.

A VERY suggestive article on this subject is found in a recent number of the *North British Review*, entitled, "Agricultural and Agrarian Laws in Prussia." It seems that the political renovation of Prussia, so far as her agricultural system is concerned, dates back to 1807. On the 9th of October, of that year, an edict under the inspiration of Stein, the Prime Minister, appeared, which contained these noble words:

"Equity demands, and the principles of all good government require, that each individual should be able to attain, without hindrance, to the highest degree of prosperity to which his character, his talents, or his fortune can conduct him. The trammels which the ancient laws imposed upon the transfer and sale of property, have done great injury to agriculture, and neutralize in a great degree the intellectual and physical activity of the cultivator. The safety of the State requires that recourse should be had to a great resolve."

The subjection of the peasantry, and the universal prevalence of feudal institutions, was the state of things presented in Prussia at the beginning of this century. Frederick II., as early as 1766, had expressed himself thus, in regard to serfdom: "Certainly, a state of things in which the peasantry belong to the land, and are in bondage to the nobles, is the most unfortunate of all,—that against which the sentiment of humanity revolts with the greatest force." The law, however, by which serfdom was abolished did not take effect until 1810, when it was proclaimed that there should be only free men in the State. From that period down to 1857, there has been a succession of measures, of the most judicious character, calculated to free the land from its feudal burdens. No violence has been resorted to. Considerations of equity have always been paramount. The result is, that by peaceable means conflicting interests have been harmonized. The peasantry of Prussia have had millions of days of forced labor saved to them. Improvements of every kind have been introduced into agriculture, and the progress of

the peasant is seen in the active, intelligent farmer of to-day, or the brave and hardy soldier, when the cause of the Fatherland requires.

The grand Christian idea which has animated all this progress, is that which we have already quoted from Stein, and which is worthy of being written in letters of gold:

"Each individual should be able to attain, without hindrance, to the highest degree of prosperity to which his character, his talents, or his fortune can conduct him."—Prot. Churchman.

Gavazzi on the Italian Churches.

THE two great churches of Italy are now the Waldensian and the Free Church. I like two Evangelical churches in Italy, because when the people leave the church of Rome they can have their choice of these two, and adhere to the one they wish, and thus they can the more confidently leave the church of Rome when they know they have not one Protestant church only to go to, but a choice of two. Therefore, I like to have the two churches, and you need not be afraid of their separation, for it is an advantage. Some narrow-minded people may say these two churches show us that Italians cannot agree, but fight, and cause great scandal to the church of Christ; but nothing of the kind; we two will go hand in hand and heart in heart, doing in two different manners the same thing, namely, spreading the Gospel of Jesus Christ.—The choice pleases the converts, and makes no final difference. The Waldensian Church comes down from the Apostles' days to ours, and the Free Church goes out from our days to those of the Apostles, and therefore coming down and going up give the same result. Therefore, my dear friends, be not afraid of our disunion. I ask you to pray for our Italian Free Church from time to time in its work of evangelization, and that its evangelizers may be granted unanimity, and earnestness, and perseverance; and that shall be the greatest bounty you could give, for, you know, my friends, men cannot convert souls—they are only the instrumentality. It pleased God to inspire the Church of Milan, in the month of June last, to send a programme to all the Evangelical churches in Italy for a General Assembly, and thirty-three of the churches answered the appeal and met in the end of the same month, and they determined to make a union among themselves without a single dissenting vote.—They appointed a committee to organize and conduct the systematic evangelization of Italy. Thus we have a General Assembly to direct the churches; and when the whole was over, it unanimously proclaimed the existence of a Free Christian Church in Italy, and that Free Italian Church is a sister to all Christian churches throughout the whole world. But it is a remarkable thing to observe that this great union was made in Italy the very moment that the Pope decreed his own infallibility. The Œcumenical Council had for one of its objects the recalling of our Italian brethren to the Romish religion, and this they thought might be done by the doctrine of the infallibility of the Pope. But it has just had the opposite effect, and at Milan, the time the Church proclaimed in one of their articles of faith, the sole infallibility of the Word of God, the Œcumenical Council proclaimed the Pope's infallibility. So that, you see, in Italy the proclamation of the Pope's infallibility has done and shall do the greatest good to my Church—more than many and many thousand sermons and many and many thousand volumes.

All True Gifts made to God.

The principle which it is of most consequence to seize appears to be this, that a man's benefactions to the Church and to the poor are really offerings of pious gratitude, devoted directly to God. It cannot be too strongly urged that such benefactions are only given rightly when the giver distinctly contemplates God himself as the real though ultimate receiver of them; and this implies that the transaction is lifted out of the domain of secular conduct into that of religious worship. This principle is unquestionably overlooked in practice by many charitable people, and the statement of it may even be questioned by some. It is true that the clergy are quite in the habit of talking about sums that are paid into church funds as given to the Lord; but people are apt to set that down as a professional phrase, through which it is sought to cast a false sanctity over ecclesiastical revenues.

There is a real, and, if real, then a most blessed sense, in which God claims for Himself what is given to charity and religion, so that it becomes a tribute consecrated to the service of the Most High. Christian men, within Christ's Church, can recognize Jesus in His poor members whom they relieve. They surely know that God has a kingdom among us in which his servants work, and towards which our gold can lend some aid. They ought to see in the Church of Christ, His spouse and body, and feel that when they deck her they honor Him. Even the Hebrews recognised religious giving as an act of worship. Twice over they made splendid national offerings for Divine service—in Moses' days, for the building of the desert tent; in David's, of the city temple; and on both occasions, when they brought to the treasury their munificence in gold and silver, purple and linen and costly stones, we read that with willing and perfect hearts they "offered an offering unto Jehovah." It ought to be equally possible for a Christian, amidst the multitude of claims upon his generosity, to keep his invisible Lord in view, and in giving to this one or that to give unto Himself.

It is no objection to this view of religious beneficence that Christian men consider themselves as wholly God's property, and, as His stewards, are bound to consult His will and honor in the disposal of all their means. No doubt, it is not the fragment of a man's wealth bestowed upon the Church which alone is sacred from abuse, or in disposal of which God claims a voice; for everything with which we are intrusted by the Supreme Lord and only Giver of all good is held by us as a trust from Him, and is ours to use only within the limits and for the ends which His will has ordained. When a Christian devotes himself to his God and Saviour, he includes his property in the dedication, and that not with the false and greedy reserve of Ananias, but in the spirit of whole-hearted Barnabas. Thenceforward he and his are things devoted, sanctified, separated to divine use and service. But all this does not hinder the

special consecration to purposes which have a special divineness about them of a portion of the Christian's substance. It rather lays the foundation for it. Because the "lump" is holy, holy "first-fruits" of it can be offered without shame. Because the man is made a priest, he is able to offer acceptable sacrifices on God's altar. The gifts of the wicked are an abomination. God will not take a little from us to let us do what we please with the rest. We cannot commute with Him, by a percentage spent in charity, for the luxury, self-indulgence, display, and pride in which we waste what remains. Only the pure in heart can give purely. He who has first given himself to the Lord will rightly realize the privilege of giving back to God part of what God has given him. When he comes to lay his gift, with pure and priestly hands, upon the altar, he presents it not only in humble attestation of his thankfulness to God his Saviour, not only in humble imitation of His Grace who impoverished Himself to make us rich, but also as an eloquent token that he has got from God, and holds for God, the whole bulk and body of that worldly wealth whereof he renders back this "peppercorn" of tribute.—*Messenger and Miss. Record, England.*

A Free Church and a Free State.

From the Address of Dr. Bellows at the Italian Unity Meeting in New-York.

It is a merely historical fact that the Catholic Church is based upon theories identical with those which underlie monarchical political institutions. A hierarchy and a nobility correspond—a Pope and an Emperor; Cardinals are Princes: Bishops, Lords! Aristocratic institutions in State and Church both proceed on the theory—true enough in the infancy of society—that the people are incapable of governing themselves. America says to both, it may be so in Europe—it shan't be so here. We are going to try it anyhow. We believe enough in humanity and its present advance, to risk our lives upon the experiment of self-government. And, as it is illogical and impossible to have a free State without a free Church, we propose to run all the risks for time and eternity connected with the divorce of Church and State. Church and State—both shall be free. Now, if our respected Roman Catholic citizens believe in only half our theory, we have no power and no right to enforce the other half upon them by any political means. For a free Church means a Church that shall not be forced in any way by the State. But a free State equally means a State that shall not in any way be forced by the Church. The Catholic Church, therefore, may safely teach the capacity of man in America for self-government in politics, and his incapacity for self-government in religion. Some Protestants, I dare say, receive the same belated opinion. But so long as the maintenance of

the aristocratic idea in religion does not involve the overthrow of the popular idea in politics, we have not, as an American citizen, a word to say against it. But that it is difficult and perhaps impossible to maintain a disconnection between the Church idea of subordination and a plan and purpose of political subordination, it is important to keep in view. American citizens do not propose to allow their political institutions to be sacrificed to any romantic confidence in ecclesiastics of either a Protestant or Catholic school. We must be on the watch! When, therefore, bishops and archbishops attempt to govern votes and to influence legislation by ecclesiastical considerations, we ought all to take the alarm. When any foreign ruler is recognized as having a power in our politics, it is time to look sharply into the theories and practices of those who uphold his right.

It is from no hostility to any church or any class of religionists, from no partiality to any sect or school, but from allegiance to our institutions and to the cause of civil and religious liberty, that we express our sympathy to-night with Italy's glorious emancipation from hierarchical politics in her capital, and America's determination not to see Italy's misfortune, by any address of others or negligence of our own, foisted upon this country.

Freedom in the State, freedom in the Church, political liberty, religious liberty, are slowly, surely working toward each other in all countries. Alps of long-established custom and ancient necessities have interposed between them, and laid heavy upon them both. They have been sought independently, by different generations and by different reformers in the same generation. They were sought together and at the same time by our fathers. It is political freedom that Italy is seeking. It was religious freedom that Germany was seeking in the days of Luther. But really, begin at either end, humanity is always working at the same tunnel, in the same mountain, and with the same tool, for Freedom is her own engineer, and her plans have a more than scientific unity. Already the two opposite bands of laborers are, in the tunnel of Mont Cenis, approaching each other. Their pickaxes are heard by each other through the rocky vail that separates them. May their encouraging halloo pierce the granite wall; the first gleam of their torches thrill each other's hearts as their eyes meet. The Alpine range is abolished, and civil and religious liberty rush into each other's arms.

About Pew Rents. — Something New and True.

Paying our pew rents is not in any sense a matter of Christian benevolence. Our pews are contrivances for our personal comfort, and our pastors are selected for our special edification. If we must have beautiful architecture, luxurious cushions, frescoed walls, costly organs and

scientific musicians, we must pay for them as for other luxuries; and we should try to do it ungrudgingly, and yet at the same time without supposing that a high pew rent is a "deodand"—which may be subtracted from our allowance for charities.

The salaries of pastor and sexton, and the cost of Sunday-schools, music, gas, fuel, etc., are *our own private expenses;* as much so as stopping leaks in our roofs at home, repairing our own broken windows, or paying our own house rent. I cannot point you to any blessings specifically promised for doing these particular things. In the days of Peter and Paul, church mortgages, as well as gas, organs, and Sunday-school libraries were unknown, and anthracite furnaces were not required in Palestine; but nevertheless I am sure, from general Gospel principles, that blessings always follow duties performed, and I can easily find a denunciation, if we neglect them. "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." I take it to be strictly true, that paying our due share of the necessary expenses of our place of worship, is a most important way of providing for our own, and for those of our own house.

And now, speaking as the world speaks, what do we get for this annual investment? Instruction from our chosen teachers, for ourselves and our families, on matters which are as much more important than all earthly culture, as the soul is more important than the body; as eternity is more important than time. Those of us who have children at boarding schools or colleges, do not hesitate to pay for the secular education of each one of them, four times as much as we are charged for the pew, which represents the cost of public religious instruction for ourself and family at home; and yet this last is the only kind of knowledge that we cannot afford to dispense with, upon any consideration.—*From a Lay Sermon*, by E. M.

The Late Dean Alford.

We are not sure that there was a man in England who could so ill be spared to his country as Dean Alford. His death did not come quite as a shock, for his friends knew that for many years his health had been precarious; but it has taken place at a moment when we vainly look round for one to occupy the position he filled. He alone, in our humble opinion, among the dignitaries of the State Church, apprehended with perfect distinctness, perfect decision, the duties of Englishmen, especially of her own members, towards her at this critical juncture. Of the party of Dean Stanley—the party which demands comprehension of every form of belief or unbelief that pleases to call itself Christian within the pale of the Established Church—we desire to speak with all respect; yet it is by seeing it in contrast with this party that Dean Alford's party—if indeed he had a party—stands out in all that boldness and massive force of principle by which it is distinguished. Dean Stanley seeks for the Church comprehension; Dean Alford sought for the Church freedom. Dean Stanley is one of the noblest of men, and his theory of comprehension has, we have

no doubt, in his eyes a commanding breadth and liberality; but practically it must mean that every denomination too sluggish to manage its own affairs and too niggardly to pay its own clergy shall nestle under the wing of the State, that discipline, both as to doctrine and morals, shall become a mere sham, and that a Babel of discordant sounds, from Low Churchism to all but express atheism, shall fill the pulpits of England. At the same time this scheme would involve the fatal defects, first, of keeping the State encumbered with ecclesiastical affairs, and, secondly, of entailing enormous and utterly superfluous expense on a tax-burdened nation. Dean Alford's plan of perfect ecclesiastical freedom in the United Kingdom avoids every evil which glares in the face of the advocates of comprehension. It does full honor to the Episcopalian Church, as not requiring, more than any other Church, to go to civil lawyers to have her affairs managed. It permits Episcopalians, as intelligent religionists ought surely to be permitted, to define their own creed and determine their own ritual. It saves Episcopalians from the bitter humiliation of seeing their clergy suspended from the discharge of their spiritual functions by lawyers. It saves the public from the grotesque but expensive absurdity of seeing clergymen dragged before lawyers on the "criminal" charge of having lighted candles or bent their knees, or done some other act of preposterous ecclesiastical babyhood, of which no civil court should ever hear. It prepares for the Episcopalian Church, along with the honors of freedom, the legitimate burdens of freedom—to wit, the maintenance of her own clergy, thus releasing an enormous amount of national property for application to national objects. In whatever point of view we contemplate it, Dean Alford's plan of entire freedom for all Churches is simple, thorough, fair, and beneficent. But it required no ordinary courage, no ordinary clearness of brain, no ordinary conscientiousness, in a Churchman to accept in its completeness the principle of a Free Church in a Free State. We doubt whether any other form of opinion whatever would have exposed Dean Alford to more obloquy.

We have dwelt upon this aspect of Dean Alford's public character because it was distinctive of the man, and because of its intrinsic importance. But it was connected with and dependent upon a general conscientiousness and clearness of nature which lent value to all he said and did. As a critic of the Scriptures his veracity and courage were as conspicuous as when he acted in any other capacity. A keen conscientiousness purified and irradiated all he thought, said or did. It was this conscientiousness which urged him to right views, and impelled him to publish them. His own preference would have been for a life comparatively in the shade. His delight was in poetry, and he was an accomplished amateur artist and musician. To set sweet and beautiful Christian thoughts to delicate melody, to linger among the valleys and by the seaside watching effects of sunlight, pencil in hand, to muse over Scripture in private until its richest treasures were unfolded to his loving gaze—this would have been his choice. But he felt the gravity of the issues which have to be decided in our day in England; the prompting of duty was strong within him; and, therefore, he took the post which of all others required a man of resolute courage and pious decision. Who is there now to head the growing party in the State Church who hold that, for her, too, the path of safety and of honor is in freedom? Who is there to protest in terms so eloquently simple against ecclesiastical assumption, and the maintenance, out of the nation's property, of the Church of the rich? The cause espoused by Dean Alford is, we believe, destined with God's help to triumph, but at this moment we sorely miss his leadership.—*Chris. World, London.*

"O Lord, Thou Knowest."

Thou knowest, Lord, the weariness and sorrow
Of the sad heart that comes to Thee for rest.
Cares of to-day, and burdens for to-morrow,
Blessings implored, and sins to be confessed;
I come before Thee at Thy gracious word,
And lay them at Thy feet—thou knowest, Lord!

Thou knowest all the present—each temptation,
Each toilsome duty, each foreboding fear;
All to myself assigned of tribulation,
Or to beloved ones, than self more dear!
All pensive memories, as I journey on,
Longings for vanished smiles, and voices gone!

Thou knowest all the future—gleams of gladness,
By stormy clouds too quickly overcast—
Hours of sweet fellowship, and parting sadness,
And the dark river to be crossed at last.
Oh, what could confidence and hope afford
To tread that path, but this—Thou knowest, Lord!

Thou knowest, not alone as God, all-knowing—
As Man, our mortal weakness Thou hast proved;
On earth, with purest sympathies o'erflowing,
O Saviour! Thou hast wept and Thou hast loved!
And love and sorrow still to Thee may come,
And find a hiding place, a rest, a home.

Therefore, I come, Thy gentle call obeying,
And lay my sins and sorrows at Thy feet,
On everlasting strength my weakness staying,
Clothed in the righteousness of faith complete;
Then, rising and refreshed, I leave Thy throne,
And follow on to know as I am known.

Christian Trust.

Oh, what a load of struggle and distress
Falls off before the cross! The feverish care;
The wish that we were other than we are;
The sick regrets; the yearnings numberless;
The thought, "This might have been," so apt to press
On the reluctant soul; even past despair,
Past sin itself,—all, all is turned to fair,
Aye, to a scheme of ordered happiness,
So soon as we love God, or rather, know
That God loves us. Accepting the great pledge
Of his concern for all our wants and woe,
We cease to tremble upon danger's edge;
While varying troubles form and break anew,
Safe in a Father's arms, we smile as infants do.

—*Chauncy Hare Townshend.*

MISSIONARY WORK, PROGRESS, Etc.

Italy.

REV. WILLIAM CLARK.

Education in Rome, under the Papal Goverment.

In an official report upon the admission of pupils to the government schools, recently opened in Rome, many facts are given in regard to the past state of public instruction under the direct supervision of the Papal government. The methods of training are exceedingly defective in all the educational institutions of Italy, but those of Rome are found to be far behind all. In no other city has instruction been so entirely in the hands of the priests, and in no other city is instruction found in so deplorable a state.

The Counsellor of Public Instruction, in his report, says, that the unhappy state to which education in Rome was reduced, struck him with painful surprise. The ancient fame of these institutions had led him to believe that, though some might be greatly defective, yet others, by their profundity and solidity of culture, would atone for these defects. It was known that the natural sciences, history and geography, formed almost no part of the instruction given, but it was reasonably supposed that the study of Latin and Greek, in a word, of classical antiquity, to which the site and monuments of Rome afford a favorable occasion, stimulus and aid, would be cultivated with great solicitude and care.

In the examinations, however, for admission to the higher government institutions, it was found that the knowlege of Latin in nearly all the pupils was very imperfect, and Greek almost entirely unknown. As to Latin the commission for examination says: "The written proofs, whether of translation or composition, were full, not only of improprieties but of grammatical errors, and those the least exceptional were entirely wanting in elegance of expression, and the just form of the period peculiar to the language. In the oral examination, the pupils had the greatest difficulty in understanding and explaining the simplest passages in prose, and from no one was there the least evidence that he had studied the language according to the improved methods practiced at the present day in the study of the classics As to Greek, such was the ignorance that it was rather a matter of surprise even if any were found who could distinguish the comparative and superlative forms."

But in the best educational institutions under the Pope's government, there was not ignorance merely in respect to the ancient languages, but much more, if possible, in regard to Italian itself. According to the report, from the written proofs and interrogations made to the pupils, it resulted that they had no elementary idea of the history of the Italian language or of its literature, confounding all past times, or rather regarding the past, as an empty space in which all authors moved contemporaneously, Dante, Virgil, Tasso, and David. Of Italian writers they knew almost nothing, aside from a few lines from the *Inferno* of Dante, some sermons of Segneri, and verses from Monti and Fornosciani. It appeared that in unfolding a simple subject they had never been taught to find and arrange thoughts, and hence to express them with propriety and force, but only to produce a certain movement of form under which, however, there was wanting all movement of thought and idea. They had been accustomed to commence their written compositions with words, without having thought at all of what they were to say.

As to Mathematics, it was found that those examined had no idea of Geometry, Algebra or Arithmetic. Thus after five or six years of study, pupils left the higher institutions with only a very imperfect knowledge of Latin, and even this entirely unattended by the knowledge of history and antiquity that render profitable the study of the language and form true classical culture. All was petrified in mechanical exercises of memory, in formulas and rules without sense, that

were a thousand times repeated from year to year, that resulted in making the language a kind of instrument of torture, and rendered intolerable not only the language itself, but all study whatever.

And at the same time, while thought and intelligence were checked and hindered by mechanism, every effort was used to awaken and excite the imagination. This method, according to the report, seems to have been adopted in order to take away all subjects of observation and reflection from the mind, and supply such as would distract it, so to dazzle the senses or imagination with the *forms* of things as to conceal or weaken the substance of truth and fact.

This method of instruction in the principal institutions of Rome, says the counsellor of public instruction, was evidently practiced as a means to domineer over the youth, and to penetrate into families. The masters of all these schools were ecclesiastics, no lay or secular teacher was allowed.

A state of things even more deplorable was revealed in examinations for admission to the *Ginasio* and *Senola tecnica*. The pupils when interrogated upon the Latin and Italian languages, Geography, History and Arithmetic, were not able to respond to the simplest questions. With rare exceptions, they had no knowledge of the Italian language. Pupils of fifteen, sixteen, and eighteen years, did not even know the conjugation of verbs. Some excused themselves by saying that the Italian language was prohibited in the schools, others that it was not taught until after the Latin.

With respect to those examined in history and geography for admission to these same schools, the report says that they had no knowledge, even the most elementary, of the earth, or of Italy itself, her mountains, seas, rivers, and the cities the most renowned and populous, and of course knew nothing of different nationalities and countries.

Some did not even comprehend the meaning of the word Geography, and others who said they had studied it for one or two years, answered that the Adriatic was a mountain, that Sardinia was a city, and Milan was the capital of Sicily. They knew nothing of the population of Italy, and many took the name of the peninsula for that of a city. In regard to Italian history, one said that Brutus was a tyrant, Dante a French poet, and Petrarch an illustrious Italian poetess. Of Columbus, one answered that he was an Apostle, and another that he was the Holy Spirit. With respect to Arithmetic, the best pupils were from the Jewish schools, and the most ignorant from the ecclesiastical public schools. The latter when asked if they knew something of arithmetic, answered directly in the negative. They had no knowledge of the simplest methods of numeration.

Such was education in Rome and the Roman provinces under the blissful reign of the Pope.

OUR EVANGELIST IN BRESCIA.

REV. MR. CLARK.

In order to awaken more interest and sympathy among Christians in America in the work in Italy, I will send each month a brief notice of some one of our Evangelists. In this way the friends of our Society will become acquainted with the men they are sustaining in this country, the work they are accomplishing, and the places where they are laboring.

It will be seen that they are all faithful and efficient laborers in the vineyard of our Lord, and that they are doing a great and important work in evangelizing this centre of the Papal world. The notices will be given in alphabetical order, and, in general, as made by themselves.

Our Evangelist in the city of Brescia says: "I was born of poor parents in the city of Milan, the 17th of January, 1845; and when quite young was sent by them at great sacrifices to study, in order one day to become a priest in the Romish Church. At a certain age I put on the priestly habit, and passed in the seminary the course *ginnasiale*, and by this means attained a position where I could pursue my studies free of expense. But during the revolutionary movements of 1859,

ssized with the spirit of liberty and patriotism, I threw aside my priestly habit, to the great regret of my parents, and devoted myself to commercial pursuits. In 1860, residing in Milan, a milkman in the street one day related to me that the evening before he had heard a discourse, he knew not what name to give it, and knew not whether it was Christian or not, since it was made by a layman. From curiosity I inquired the place, and the same evening went myself to hear. It was Signor Lagomarsino, who was speaking to a crowd of hearers upon the Gospel, and his subject that evening was Nicodemus. Before the close of the service I was compelled to weep at his moving and eloquent words. From this time I attended his preaching constantly, and was a Nicodemus myself, in the sense that I was careful to inform no one of my friends or relatives of the fact.

At length, after some months, I asked to be admitted to the Lord's Supper, but in all this time said not a word to my parents. One Sabbath, as I was partaking of the communion with the brethren of the church, behold! my father entered the place of worship, and with a look towards me severe and agitated. After service I returned home, but my parents would not receive me into the house. I felt at the time that all this happened to me to prove and rebuke me for the fear I had manifested in thus concealing my conversion to the truth from my parents. —Driven from my father's house, I was kindly received by an uncle; but at the end of three days my father came and invited me to return home and conduct him also to hear the Gospel. In a short time my father, mother, and uncle, were all converted to the truth, and became members of the church, and thus I had the comfort of hoping that I was an instrument in the hands of God of their conversion. A short time after, being invited by Signor Mazzarella to come to Genoa, and study with him and Dr. DeSanctis, I gave up business in commerce, in order to prepare myself to preach the Gospel. After a year, however, I returned to Milan, and here remained two years studying and assisting in the work of the Lord. I then proceeded for a short time to Como, and from thence to Barletta and Trani, as an evangelist. Afterwards I came to Bassignana, where I preached for two years, and finally to Brescia, where I am still laboring in the work of the Gospel, and where I can truly say that the Lord blesses my labors. ARTIDORO BERIA."

This faithful and zealous Evangelist, though young, has had experience, and has labored with great success. He came into relation with our Society at the time he was called to the church in Bassignana, and the flourishing church in that place was greatly strengthened and increased by his faithful labors. On account of his health he was obliged to leave, and has since had care of the church in Brescia. Here he is encouraged also in his labors, by seeing the number of those who embrace the truth continually increasing.

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LETTER OF CARDINAL ANTONELLI.

IT shows the inveterate and persistent hostility of the Roman Court to the Italian government. There is no possibility of conciliation with the present despotism of the Pope, or rather of the Jesuits, who guide him at their will. It is well known that every effort possible is made at the Vatican to embarass and annoy the Italian government. Every day the Roman journals speak of secret foreign agents that surround the Pope, and of their plots to secure secretly the aid of foreign powers to restore his Temporal Sovereignty. He himself seems to be fully persuaded that help will come from some source, and it is said that he has confidently spoken of the interference of the new Emperor of Germany in his favor, when he should terminate his war with France.

The letter is subjoined:

From the "Unita Cattolica."—Note of Cardinal Antonelli.

Most Illustrious and Very Reverend Sir:

Yesterday, January 23, at 4 o'clock in the afternoon, Prince Umberto of Savoy and the Princess made their pompous entrance into Rome, and are now installed in the apartments of the Holy Father

in the Quirinal, which is entirely transformed and appropriated to their use.

In order to assemble crowds of people to welcome the Prince with great demonstrations of joy, proclamations and circulars were issued, and articles in the public journals, together with advertisements from the municipality, invited the population to gather in the streets through which they were to pass. The students of the University and of the Lyceum, inhabiting the Roman College from whence the Jesuits have been expelled, also had to appear with their respective banners.

When the two travelers had arrived at their destined dwelling, they who had cried and applauded by the way, began to call for the appearance of the Prince and Princess upon the principal balcony of the palace.

This desire was no sooner expressed than granted. The same balcony from which is announced to the Catholic world the election of the High Pontiff, Sovereign of Rome and August Head of the Church, was then decorated with drapery of red silk, and the Prince and Princess presented themselves to the people.

While this was taking place, the cannons of the forts were heard, and the bells of the Campidoglio announced to the capital of the Christian world the arrival of the first-born of Victor Emanuel, that king who has reduced the High Pontiff, the common Father of the faithful, to the painful condition in which he is now found.

I refrain from making any comments, and from speaking of the impressions which this new outrage upon the sovereign rights of the Holy Father, and upon the dignity of the High Pontiff, would necessarily produce.

If all upright persons were profoundly afflicted at this sight, it is easy to imagine that the heart of his Holiness would be much more grievously smitten by every cannon shot and every stroke of the bell which reminded him less of his own entire spoliation than of the great evils that would result to the injury of religion and the Church.

As for myself, I believe that every honest man, I do not say Catholic, who will cast his eye upon all that is disseminated in matters of faith and ecclesiastical discipline, upon the obscenity that is spreading among the people and upon the artifices used to ruin religious principle by the distribution of Protestant books and Bibles, would easily be convinced that in no country in Europe, and under no government, would be tolerated such atrocious assaults upon the religion of the State, and such sanguinary injuries to its ministers as are now permitted in Rome, in presence of the Holy Father, and under the eyes of the Sovereign Pontiff.

Accept, my dear Sir, etc.,

GIACOMO CARD. ANTONELLI.

Rome, Jan. 24th, 1871.

Evangelical Work in Rome.

ON the 15th of January the Provisional Government ceased in Rome, and since then there has been no restriction whatever upon the freedom of evangelical operations in that city. The Waldensians have hired for five years a large hall in a very central position, have already commenced regular services, and will soon be opening schools. Gavazzi is in Rome, preaching and lecturing in connection with the Free Italian Church, and where Gavazzi meets with no let or hindrance, *a fortiori* will there be ample scope and margin for any body else. He and Lagomarsino, [our own Evangelist. Sec. & Ed.] preach alternately, every evening, in a large room in Via Seminario. A Protestant depot has been opened, where books and pamphlets are freely exposed for sale treating with the largest liberty of discussion every question belonging to the Romish controversy. Any Roman, that is, may buy openly in the light of day, in his own thoroughfares, treatises to prove that his religion is a travesty of Christianity, his Pope a form of Anti-christ, and his city the Apocalyptic Babylon. Surely *this* is a new thing under the sun.

And how will the Romans receive these missionaries of a purer faith? On this subject I formed a strong opinion while in Rome, which nothing has transpired as yet to modify. In Italy the Gospel has to encounter two mighty obstacles, seemingly the antithesis of each other, in reality united by a subtle affinity lying deep in the primary elements of human nature. The one of these is the strong attachment to Popery as a superstition, ancient, splendid, and wonderfully though treacherously adapted to the heart of man, which still animates a large portion of the population. The other is the scoffing scepticism, rarely earnest enough to be bitter, the hard worldly indifference to all religion wrought in the hearts of multi-

tudes by the hollow formalism, the palpable imposture, the easily compounded licentiousness of the system that has for centuries been presented to them and to their fathers as the veritable form of Christianity. Of these two evils the latter is by far the more widely spread and difficult to deal with; and between the two there is continual action and reaction.—They are reciprocally provocative. Superstition becomes even more fanatical from having constantly before its eyes that desolate abyss of scepticism into which all who loosen their hold upon the faith seem inevitably to fall. Infidelity becomes ever more contemptuous and obdurate from being constantly in contact with the puerilities and contradictions of a religion corrupt in doctrine, powerless over life. The combined influence of these two antagonisms is such as to render Italy one of the most difficult fields of evangelical labor. The Gospel seed falls, alas! not even on the stony or the thorny ground, but on the hard wayside, trodden into impenetrability either by the revolving wheel of prejudice or the iron hoof of incredulity. —*Rev. H. J. Piggott.*

NEW PROTESTANT CHURCH IN ROME.

The Rev. James Lewis, D. D., first went to Rome in 1864, and Presbyterian services have ever since continued to be maintained, despite the difficulties encountered. From the first the services were held at the minister's house in the most private manner. No public notice was given, and the people were requested to come and to disperse few at a time, and not openly carrying their Bible. Singing was not attempted. But notwithstanding all these precautions, in 1867 Dr. Lewis received an intimation from the British Consul to the effect that the Governor of Rome, unless Mr. Lewis desisted from holding the meetings in his house, would subject him to imprisonment or "exile" (banishment was intended to be signified.) But Mr. Lewis at once secured an upper room in the Locanda dei Tre Ré, resolving to make a last stand there to preach the Gospel. The attempt at suppression on the part of the Roman Government of the Presbyterian services providentially caused the triumph of the preaching of the Word. The attention of the British and American press being attracted by the event, such publicity was given to the affair that the extramural services became so numerously attended as to overcrowd the spacious hall at the Tre Ré, and the necessity of a larger place of worship being recognized, a collection to build a church was opened. Pecuniary means becoming sufficient, the next question was how to build the church under the eyes of a vigilant police. Heretics could not hold property on Roman soil, and who would risk renting a piece of ground for such a purpose? But even this difficulty was overcome. The landlord of a field behind the English church consented to let a portion of it, and to purchase the building about to be erected upon it when no longer required. During the summer of 1869 the foundations were laid and the work steadily prosecuted throughout the ensuing year. Though every precaution was taken to give the building as little as possible the outward appearance of a church, it was feared by the most sanguine that the intolerance of the priests might not allow it to be used for divine service. The entrance of the Italian troops into Rome dispelled all doubts and apprehensions on that score, and on the 8th of January this first Protestant church ever built on Roman soil was opened, the inauguration being publicly announced by the local press. The Rev. John Macdougall (of Florence), conducted the morning service, taking for his text 2 Corinthians, viii. 9. The Rev. Dr. Lewis preached in the afternoon on 1 John, iv. 9. Though the number of Roman visitors is unusually small this year, both morning and afternoon services were well attended. The interior of the church is decorated with designs in stucco and marble imitation, in which work the Roman painters excel, and the general appearance of the church is nobler than what had been contemplated under the Papal *regime*, and is generally admired.

THE BIBLE IN ST. PETERS.

A son of Dr. Cote, the well known missionary in Canada, has written to his sister in this city that he lately read and distributed copies of the New Testament beath the dome of St. Peter's at Rome, and that the people eagerly took them.—The prelates of the church came forth and unsuccessfully attempted to prevent the distribution. The police were called upon to drive the heretics from the "sacred" place, but when they found that Mr. Cote and friends were doing nothing more than scattering the word of God, they not only refused to arrest them, but asked for copies themselves, saying, "This is what we have long wanted." Truly a wide and effectual door is now opened in Italy for the triumphal entrance of the truth.

THE TONE OF THE DAILY PRESS OF ROME.

I happened just now to take up the leader of the *Capitale*, one of the evening papers. It occupies nearly four columns (five are a page of the paper), and is a solemn protest against all attempts on the part of the government to come to terms with the Papacy. It declares that Italy has a worse enemy in the Pope than France has in Prussia. (The Italians hate Napoleon, but are French sympathizers.) It reviews the various attempts made by the German emperors and others to conciliate the Papal power, and the fatal results always produced thereby.—"Papacy is not religion," says the author, "it denies religion; it created Catholicism, but it killed Christianity!"

Louisville.

REV. J. M. SADD.

Something of an Annual Report.

I HAVE preached once or twice nearly every Sabbath during the year, either in the Jail, Alms-house, House of Refuge, City Hospital, or in private houses—distributing tracts and good religious papers in these places and on the river boats.—My visits have been kept up from house to house among the poor, as my strength would permit, especially in connection with those families who send their children to our Sabbath-schools. I have secured a room on Main-street, in one of the best locations for gathering the poor river children, and opened a new Mission Sabbath-school, and also an industrial school. The prospect is good for teachers and children. There is no expense for rent, only for fitting it up. I have the general oversight of two other Sabbath-schools, which number together about four hundred children. I have received and distributed since November about 300 garments to the suffering poor, and about $175 in cash and orders on stores for food for the poor also.

Mrs. Sadd attends two Sabbath-schools and one sewing-school, besides those I have mentioned, and much depends on her for their continuance and prosperity. Our sewing-schools continue to be useful institutions, especially for securing admittance to the Irish and Italian families with the Bible, and prayer and tracts.—Bibles and Testaments have been obtained, and given to poor families where they have been found destitute, and would receive them.

I attend one weekly prayer meeting regularly, and one or two others among the poor. Our Sabbath-school teachers meet every Sabbath after the school is over for prayer for the blessing of God on their labors. One heavy burden we bear (and I hope bear it cheerfully), is the tax on our sympathies for the suffering poor.—While writing this report, I am called for to hear a tale of sorrow. A widow woman, poor and sick, is introduced to us by one of our good ladies, with three children. I must drop all, and find her a room, and become responsible for part of the rent. I have done it, and now write again. But my Master has said, "Blessed is he that considereth the poor." Widows, who know no other religion but the Roman Catholic, seeing something of the religion of love, I trust, in our missionary work, bring their needy children to us and plead to have us take care of them, or direct them what to do. One woman has called ten times at least, and seems determined that Roman Catholics shall not have her child. We finally made excellent provi-

sion for the child, and now wait to see her again. Our prayer is constantly for faith and strength—strength of soul, and strength of body, to go on with our work. Evidence of conversions among the children, and other precious results, come to our knowledge often. Three little boys, of dissipated parents, two of them taught by us to pray for help in time of trouble, the other a wicked boy—all were carried off in a boat on the falls of the river. The boat lodged on a rock. There they remained two days and nights, and no help came. They cried and made signs of distress. Finally one of the boys said, "Mr. S. told us to pray to Jesus in time of trouble." They knelt down in the boat and prayed to Jesus. A man, just then on shore, saw the boat, and the appearance of persons in it in distress. He hastened to them in another boat, and brought them safely to shore.

We ask your earnest prayers that our life and strength may be more *in* and *for* Christ, and that our influence, now so extended over the city, may be all used for the relief, comfort and salvation of many souls.

BIBLES IN EUROPE.

THE European war has furnished an opportunity for the wide circulation of the Word of God among those who could not otherwise have been reached. Between July 25th, and November 5th, 1870, the Cologne, Frankfort and Berlin depots had put into circulation 430,159 Bibles, Testaments, or portions, in no less than six languages. The agent of the British & Foreign Bible Society in France, states that the circulation has been great beyond anticipation; no less than 657,000 copies of Bibles, Testaments, or portions; of which above 180,775 were in French, and 1,484 in Arabic. Roman Catholic soldiers received the Word of God gladly, and promised never to part with it.

REFORM IN ORIENTAL CHURCHES.

EVIDENCE of a gradual reform in the Oriental churches, especially the Armenian church, as the result of evangelical labors, creeps out in almost every city.—Consecrated pictures leave church walls for the garret; silver crosses go into the refining pot; auricular confession is neglected; many superstitious ceremonies and foolish restrictions, imposed by the priesthood, are regarded only as a curious relic of the past. We note, also, a growing friendliness towards Protestants, and occasionally very sensible efforts, in emulation of them, to educate the people. An instance, in point, has just come to my knowledge. An evening school and a Sunday-school have been opened in the Armenian church here, sixty-five leading and influential men having pledged themselves to sustain the school by their own presence and labors. "Whoever knows anything," said the President of the Society to me, at one of our meetings, "is to teach whomsoever knows it not." A better example still may be found in Marsovan, where the Armenians freely consult the Protestant pastor (in regard to rules and regulations for their meetings), have introduced the New Testament in their Sabbath meetings, and lopped off a good part of the ancient liturgy, which is no more intelligible to them than the Latin Ave Maria is to an Irishman.—*Miss. Herald.*

India.

Rev. Jacob Chamberlain, of the Reformed Church in America, gives an interesting account of a free reading-room opened at Mudnapilly. The letter narrates the following interesting incident that occurred one Wednesday evening:

A REMARKABLE ADDRESS.

At the close of the lecture, which was attentively listened to by an audience of one hundred and eighty, composed of Brahmins, merchants, farmers, artisans, officials and students, and which I concluded with a short prayer, as I took my hat to come away, a Brahmin, one of the best educated in the place, arose and politely asked permission to say a word. I of course as politely assented, and took my seat again, though I had not the slightest idea what his purpose was, but thought perhaps he was intending to

question some of the ideas I had advanced in my lecture. But nothing of the kind. In a neat address of ten or fifteen minutes, couched in choice and ornate language, and with apt illustrations, he urged it upon his fellow citizens present to come forward and second in every way the efforts I was making for their intellectual and moral advancement.

"Behold that mango tree on yonder roadside. Its fruit is approaching to ripeness. Bears it that fruit for itself or for its own profit? From the moment the first ripe fruits turn their yellow sides towards the morning sun until the last mango is pelted off, it is assailed with showers of sticks and stones from boys and men and every passer-by, until it stands bereft of leaves, with branches knocked off, and bleeding from many a broken twig. And piles of stones underneath, and clubs and sticks lodged in its boughs, are the only trophies of its joyous crop of fruit. Is it discouraged? Does it cease to bear fruit? Does it say, 'If I am barren no one will pelt me and I shall live in peace?' Not at all. The next season the budding leaves, the beauteous flowers, the tender fruit again appear. Again it is pelted and broken and wounded, but it goes on bearing, and children's children pelt its branches and enjoy its fruit.

"That is a type of these missionaries. I have watched them well, and have seen what they are. What do they come to this country for? What tempts them to leave their parents, friends, and country? and come to this, to them, unhealthy climate? Is it for gain or profit that they come? Some of us country clerks in government offices receive more salary than they. Is it for the sake of an easy life? See how they work, and then tell me. No. They seek, like the mango tree, to bear fruit for the benefit of others, and that though treated with contumely and abuse from those they are benefiting.

"Now look at this missionary. He came here a few years ago, leaving all, seeking only our good. He was met with cold looks and suspicious glances, and shunned and avoided and maligned. He sought to talk with us of what he told us was the matter of most importance in heaven or earth, and we would not listen, but he was not discouraged. He started a dispensary, and we said, 'Let the Pariahs take his medicines, we won't,' but in the times of our sickness and fear we had to go to him, and he healed us. We complained if he walked through our Brahmin streets, but ere long when our wives and daughters were in sickness and anguish, we went and begged him to come even into our inner apartments, and he came, and our daughters and wives now smile upon us in health. Has he made any money out of it? Even the cost of the medicines has not been returned to him.

"Now what is it makes him do all this for us? *It is his Bible.* I have looked into it a good deal at one time and another in the different languages I chance to know. It is just the same in all languages. The Bible—there is nothing to compare with it in all our sacred books for goodness and purity and holiness and love, and for motives of action. Where did the English-speaking people get all their intelligence and energy and cleverness and power? It is their Bible that gives it to them. And now they bring it to us and say—'This is what raised us, take it and rise yourselves.' They do not force it upon us as the Mohammedans used to their Koran, but they bring it in love, and translate it into our languages, and lay it before us and say, 'Look at it. Read it. Examine it and see if it is not good.' Of one thing I am convinced. Do what we will, oppose it as we may, it is the Christian's Bible that will sooner or later work the regeneration of this land."

I could not but be surprised at this testimony thus borne. How far the speaker was sincere I cannot tell, but he had every appearance of a man speaking his earnest convictions. Some three years ago I had attended in his zenana his second wife, a beautiful girl, through a dangerous attack, and I knew that he felt very grateful, but I was not prepared to see him come out before such an audience, with such testimony to the power

and excellence of the Bible. My earnest prayer is that not only his intellect may be convinced, but that his heart may be reached by the Holy Spirit, and that he may soon become an earnest follower of Jesus.

Burmah.

NARRATIVE OF A BLIND MAN.

A CONVERSATION that I had this evening with Oo Shway Goe, an old blind man (he has been blind four years), a member of the Henthada Church, encourages me much to scatter abroad the truth in every way possible, whether we see immediate fruit or not.

Oo Shway Goe was born near Ava, and lived about fifty years in a village a few miles east of that city. He says that about thirty years since a man came along one evening, stopped at his house and showed him a book that he received from a foreign teacher when in this city. He read a little in the book, and then bought it from the man for eight annas, twenty-four cents. The Bible had then been printed in Burmese, and was bound in four volumes, and the book that Oo Shway Goe thus purchased, was one volume of the Old Testament, containing the Psalms and a part of the Prophets. He says he had not finished reading the book of Psalms, when he cast away idols and Buddhism, and believed in the existence of a living God, the Creator, preserver, and the judge of men; that from that time until the present he has believed in, worshiped, and daily prayed to the Eternal God. He committed to memory many of the prayers of the Psalms, and daily repeated them, especially the prayer in the fifty-first Psalm.

For twenty years he thus lived, knowing only what he learned from that volume of the Old Testament. He says that for twenty years he believed in, worshiped, and daily prayed to the Eternal God, before he ever heard of Christ or an atonement. About ten years since he came down to Prome: and while attending to business, learned that a foreign teacher resided in that city. He went to the house, and from brother Kincaid, there received a copy of the New Testament. He says that if a man should walk about and attend to his work for twenty years by star-light, having never once seen the sun, and the sun should then rise and shine on him in all its glory, he thinks it would produce about such a change on his eyes and vision, as reading the Gospel by Matthew produced on his mind; that then the long night of praying to God and hoping for mercy without a Mediator or atonement came to an end; that the past ten years his hope has been firmly fixed on Christ, and there it rests. —*Burman Missionary.*

THERE is an old legend told of the three crosses being found buried at Calvary, and when it could not be told which was the true Cross of the Saviour, a dead body was brought near. It touched one of the crosses and it was dead as before; another, and it did not change; but when it touched the third, the true Cross, the dead man was restored to life again. This is the test of the true Church. Has it the power of Him who gave life to the dead? Have we faith in our Church? We must take it to the dead and see if it will give them life.

God with us in the Missionary Work.

I fear that men don't sufficiently realize the fact that the world, with all its concerns, is under the immediate power of God, and that with or without the aid of human instrumentality, He could accomplish His purposes. Let us permit this truth rightly to impress our heart and memory, and then we shall go forward in faith and with renewed zeal, assured that God has not only given to us the battle, but has assured us of the victory too. Thus, sir, whatever the difficulties that may arise, let the old man of the seven hills fill his mouth with great swelling words of vanity, and proclaim dogma after dogma, to God defiant, to man insolent, himself imbecile and walking on blindfold into the pit he had dug for others—let

even Kings and priests *unite* themselves against the Lord—let the demon of Pharisaic Ritualism, in the way of ludicrous mimicry, strive to revive the varied mechanisms and manipulations of a lifeless, heartless, mediæval formalism, and so provoke Christian converts from the multitudinous heathenisms of India and China, of New Zealand and Kaffraria, in very pity and compassion, to send over Missionaries to convert these Protestant Romanizers—let the demon of intellectual pride vent its scorn and sarcasm upon the reputed influenza of a holy religious excitement—let the demon of materialistic infidelity amuse itself with the old heathenish folly of tracing the human original to some obscure, self-developing molecule or atom, up through a series of animated beings, till it reach the aristocracy of monkeys and gorillas, men's immediate ancestry—and a thousand things besides—what does it all avail when He who sits behind the visible elements of time interposes to assert His glorious supremacy? Then shall the shout be heard and re-echoed, "Arise, O Lord, let Thine enemies be scattered!"—then shall God come forth from His place, and the visitations of the Spirit shall increase in breadth and frequency—then shall there be suddenness of spiritual birth, rapidity, expansion, and stateliness of spiritual growth, and an overflowing copiousness of spiritual influences—then shall a nation be born in a day—then shall kingdom after kingdom be added to the swelling empire of the Messiah—then shall this earth, sighing and groaning, rise up invigorated and regenerated, and enter upon its jubilee of a thousand years.—Rev. J. P. Dunn.

England.

MULLER AND HIS ORPHAN-HOUSE.

"What do you think of Muller's Orphan houses?" I said to a man who gave himself out as a liberal-minded Catholic. He looked at me as if he wished to convince me of the truth of what he was going to say: "Sir Ashley Downs, here in Bristol, has presented the most wonderful spectacle in the world since the founding of these houses. A poor man, and a foreigner besides, falls upon his knees in this city, and in answer to his prayers alone there rise up one, two, three, four, five houses, which would be cheap at $1,250,000. I am not a rich man personally, but I can see this after ten years' observation, that God blesses Bristol because Muller resides in it." Indeed, everywhere in Bristol, ask where you will, all, if they do not speak so decidedly as the above, still with one voice express their admiration of this noble work.

There are now 2,050 children in the Institution. If any person knows of a child who is a proper subject of its care, the applicant is required to give in writing the date of the child's birth, the names of his parents, and any other information of importance. If the child is healthy and under fourteen years of age, he is admitted. First he is carefully bathed; the clothes in which he came are laid away for him as a memorial, and he is dressed in the uniform of the orphans. The boys wear brown pants, dark blue jackets, and simple cloth caps. The girls wear blue striped frocks, a grey plaid shawl, and a straw hat covering the ears and shielding the face,—of an old fashion, but a fashion dictated by delicacy. Muller does not generally read the Paris fashions. Every child has two suits.

The day in the Institution begins at six in the morning, when all are required to rise. Between that hour and eight every one has time to wash, dress, make his bed and pray in secret. Then follow breakfast and family prayer. At ten o'clock is school time. All the usual branches are taught. Particular attention is paid to writing. Twelve o'clock, play time; twelve and a half, dinner. They have meat five times a week. The afternoons are spent in alternate play, study and work. All their clothes, except shoes, are cut, fitted and made by the children. They also do the washing. At nine o'clock in the evening, all is still. Every moment, day and night, the children are subject to the careful oversight of pious teachers, male and female.

When the boys are fourteen years old, they are taken to a safe place to learn a trade. The girls remain in the Institution till they are sixteen or eighteen, and then go out to service. Most of the number go out Christians.

WHAT TWO BIBLES DID.

A FACT recently stated to me by a clergyman shows what cause the priests have to fear the Bible. This clergyman went to a large settlement of German Catholics, accompanied by a Christian German lad as an interpreter, and spent two days in trying to scatter Bibles among them. There was not a Bible near the place, and the mere mention of one seemed to strike terror to the hearts of these benighted people. After two days of prayerful labor the pastor had succeeded in *giving away* two Bibles. Only two! One to an aged man, one to a young married woman. He went to his own city, weary and discouraged—only two Bibles at most, forced on these people! A year passed. He was holding a meeting some six miles from this German settlement, when an old man entered. He came at the close of the exercises and grasped the speaker's hand: "Don't you know me; you gave me a Bible. Oh, sir, come to our town and tell us of Jesus Christ!" "How can I? You cannot understand me." In broken accents the old man pressed his plea: "We can understand two words; ten words. Bring a German who loves the Son of God, to talk your words. Come, come, sir." "No one will listen to me; I shall be driven away." "All will listen. We have heard the Bible; we wait for you; we weep to know more of Jesus."

The minister set a time and went. The log school-house was crowded. Until late at night they listened to the speaker and his German interpreter, and hearing, wept.

What has resulted? That people came in a body out of the Church of Rome, built a house of worship, have a pastor, and are a strong, earnest, working Presbyterian church. Rome lost through two Bibles more than a hundred souls. Do you wonder that Rome dreads the Bible! Priests and Bibles cannot flourish on one soil.

SIGNIFICANT ITEMS.

CARDINAL WISEMAN ON THE SUBJUGATION OF THE ENGLISH (1859).—IF ever there was a land in which work is to be done, and perhaps much to suffer, it is here. I shall not say too much if I say we have to subjugate and subdue, to conquer and to rule an imperial race; we have to do with a will which reigns throughout the world as the will of old Rome reigned once; we have to bend or break that will which nations and kingdoms have found invincible and inflexible. We have to gather for the work the rough stones of this great people, and to perfect them as gems for the sanctuary of God. It is good for us to be here, because a nobler field could not be chosen than England on which to fight the battle of the Church. What Constantinople, and Ephesus, and Africa, were to the heresies of old, England is to the last, complex, and manifold heresy of modern times. Were it conquered in England, it would be conquered throughout the world. All its lines meet here, and therefore in England the Church of God must be gathered in its strength.

A CANON of the recent Ecumenical Council affirms that the Church has a right to compel by "salutary inflictions" those who separate themselves from the "holy apostolic church," and so puts these inflections as a duty upon those who *have power* to execute them. *Canon XII.*: "If any think that Christ, our Lord and King, has *only* given to his Church a power to guide, *by advice and persuasion*, but not to ordain by laws, to *compel* and *force* by anterior judgments, and *salutary inflictions*, those who thus separate themselves, let them be anathema."

Dr. Manning, Roman Catholic Archbishop of Westminster, preached recently a sermon explaining and defending the decree by which St. Joseph has been declared to be the patron of the universal Church. The only thing, in the report of his discourse, of any interest, is the declaration that "the Church is, as it were, a family, the Saviour being a brother, Mary the mother, and St. Joseph the guardian!"

"Saint Peter," a new Catholic journal published at New-York, says of the meeting held in that city in commemoration of Italian unity: "It was much in the course of human outrage on the rights of God as the deed on Calvary itself. The carnal Jews would not believe, and they crucified the Lord of all the earth. The Dixes, Greeleys, Bellowses, Beechers, Bryants, the letter-writers and the mixed audience, follow the carnal Jews." The same paper says of the decree declaring Joseph the patron of the Romish Church—"In a particular manner the Jesuits have great reason to suffer these immense souls of theirs to expand in new religious jubilation over the act of Pope Pius. A vast increase of the cultus of Joseph started into most vigorous life with the foundation of their Order. The First Nine diffused it wherever they went, and from that day to this, the successors have fully inherited the spirit of the founders. All that is of homage and of art among Catholics, and even among Protestants, in regard to the Holy Family, has a Jesuit origin. Jesus, Mary, and Joseph are three names which are carved in millions of places, and it is Jesuit chisels that have done the sculpture. Like the Angelus, the new decree will be a great diffuser of the mystery of the Incarnation. Let every family which contains a Joseph set up a new oratory; let every church called after St. Joseph have a triduum; and let every son of the Faith see to it that the imprisoned, enchained Pope, the common Father of all Catholics, has not done a vain thing."

The *Tablet* gives its view of what the result would be should there be a "collision" between the authority of the State and the Church. "Is 'the American idea' higher than this Church idea? No Catholic can pretend it; for to him the Church idea is divine, and nothing is or can be higher than God, who is Supreme Creator, proprietor and Lord of all things, visible and invisible. If then between the Church or Catholic idea and 'the American idea' there should happen to be a collision, which should give way, the higher or lower? The Catholic idea being supreme, must be the law, the universal standard of right and wrong, of truth and falsehood, and consequently all ideas, whether Celtic or Saxon, English or American, that contradict it or do not accord with it, are to be rejected as false and wrong, as repugnant to the supreme law of God, even to God himself, and not to be entertained for a moment."

The same paper says of the day when Roman Catholicism shall be supreme in this country, that the clergy would at once be removed wholly out of the pale of the civil law, and be answerable for every offense whatsoever only to an ecclesiastical court!

The *Freeman's Journal* remarks on the political holidays of this country as interfering with the due observance of those of the church calendar: "In these States, the political party that has upset the institutions for which George Washington contended, now 'build his sepulchre' and count his birthday a national feast. It is used in our cities as a day of general dissipation and excess. But coming within twenty-six days of the Feast of St. Joseph, its occurrence, perhaps, will render it inconvenient for Catholics, of whom St. Joseph is the universal patron, to celebrate, in our cities, his festival by a Mass later than at about sunrise. The same disagreeable interferences of the world with the church comes in here, that occurs when the Puritan feast of Thanksgiving, coming within a fortnight of the grand festival of the Immaculate Conception of our Most Blessed Lady, gives us the Puritan day, to suit a hundred thousand, and forbids the Catholic day that would please six or seven hundred thousand in the city of New-York."

On the records of the passengers arriving here by a late steamer we read, "twelve ecclesiastics"—that's all. Not men, with names and individual existence and duties, but servants of a church and of a foreign power. They come here to place themselves under our protection, yet with no allegiance to our government, and with no thought of obeying the laws. Not much is said about it, but such are the men who decline to obey our laws when *the Church* rules differently—as more than one has refused to return his records of baptism, marriages and deaths, for statistical purposes, on the ground that the sacraments of the Church were not to be interfered with, and are independent of the secular power. There have been plenty of alarmists, the subject is stale and wearisome. So men grew tired of Noah's preaching, and his long work upon the ark. And now while one talks and warns, and hundreds cry, "Nonsense, you never can establish the power of such a power over a *free country like this*," the work is being done. Men would open their eyes could they see the extent to which this encroachment has already been carried, by a power which always goes forward and never lets go, never goes back.—*Advance.*

Dr. N. C. Burt, in a letter to the *Presbyterian*, dated Nice, France, Dec. 3, 1870, says: "If you will believe it, a Professor of science in one of the Universities of Sicily, in writing concerning the infidelity of modern science, just before the meeting of the Œcumenical Council, cited as a flagrant example of the facts that the Copernican theory of astronomy was now widely taught! The educated countryman of Galileo, Professor of Science, in this nineteenth century, denies that 'the world moves.' Verily, it would appear *not* to move, if such are the only indications of progress. American and British astronomers are on their way to Spain and Sicily to observe the coming eclipse [of the sun, Dec. 23, 1870; total, but invisible in the U. S.] Had they not better call in some of the distinguished native Professors, and learn their theory of the phenomenon?

The Gist of the Papal Claim.—"The liberty of the Pope" simply means his liberty to put down freedom of thought in others. It means that he shall be at liberty to visit heresy—that which is defined as heresy by the law which he makes and interprets—as a punishable offence. And this kind of liberty he obviously cannot possess unless he has some corner of the earth—the larger, doubtless, the better, but size is not essential—within his own jurisdiction. He must have room in which to furnish an example to the world by asserting, at all events, that right to persecute which he has never abandoned, and which he has taken recent occasion to assert afresh in the form of syllabus and encyclical for the benefit of the Christian world. That the Pope may have no real wish to exercise so odious a right, that he would find any excuse rather than act up to his principles, as we Protestants are constantly told—all this may be or may not be true, but has no bearing on the question. The "liberty" which it is sought to establish in principle is simply that which excludes all other liberty, through the method, if necessary, of annihilating it.—*Pall Mall Gaz.*

The Netherlands were fighting—even more than they knew—for liberty of conscience, for equality of all religions; not for Moses, not for Melancthon, for Henry Philip or Pius, while Philip justly urged that no prince in Christendom permitted license. "Let them well understand," said his Majesty, "that since others who live in error hold the opinion that vassals are to conform to the religion of their master, *it is insufferable that it* should be proposed to me that my vassals should have a different religion from mine, and that too being the true religion, proved by so many testimonies and miracles, while all others are deception. This must be arranged with the authority of the commissioners of the Emperor, since it is well understood by them that *the vassal is never to differ from the opinion of his master.*" Certainly it was worth an eighty years' war to drive such blasphemous madness as this out of human heads, whether crowned or shaven.—*Motley's United Netherlands*, Vol. iii, pp. 37, 38.

EDITORIAL NOTES.

After carefully investigating the evidence from Roman Catholic sources of the statistics of American Romanism, we fully accord with the estimate of the best-informed writers, which gives the number of about *four millions* as the full proportion of the Roman Catholic population in the United States. It would be well if our writers and public men would take note of this number, instead of inconsiderately accepting the exaggerated estimate of Mr. Hecker and his school of boasting prophets. Give them their due for tact, boldness and energy in all departments of their work, but do not second their efforts by concession of their fundamental assumption of rapid and excessive growth. They are yearly multiplying and extending their ecclesiastical machinery, of churches, chapels, and Sunday-schools, and of priestly and lay agents, but they do not keep pace with the single denomination of Methodists in the number of churches, laborers or actual adherents. They are not perverting any appreciable number of Protestants, nor retaining hold on tens of thousands who by birth, training or position, belong to their communion. And while they are multiplying, too, their educational and charitable institutions, and increasing their publications, and while they are introducing novel and ingenious methods of adapting all these appliances to retain their own members and to lure and pervert Protestants of every age and class, yet neither the number nor the effectiveness of these agencies are comparable with those of the great Christian churches of our land. The only real and formidable peril from Americanized Romanism lies in the direction of political chicanery and consequent legislative action. The consummate arts and most elaborate efforts of the Romish priesthood are now devoted to the subjugation and control of party leaders. Until their purposes and plans are fully exposed to the great body of the American people, the supreme interests of civil and religious liberty must be seriously threatened and imperilled. It needs only that the press and the influential men of the nation watchfully note and widely expose these purposes and plans, and the danger will be met and counteracted.

The liberal-hearted Father Farrel has taken back his brave words for liberty in an humble letter of "reparation and apology" on account of "some of his teachings and public acts which had incurred the censure of his Archbishop and given pain and disedification to the Catholic community." This letter was read in all the city (R. C.) churches. Archbishop Kenrick, too, who stood, in the late Council, among the most outspoken and uncompromising in opposition to the Infallibility, who said that the dogma was absurd and sacrilegious, returns last of all the American officials, and in his own cathedral retracts these bold words, declares the dogma to be indefeasible, and tramples his manhood in the

dust by pledging himself to the defence of this consummate outrage against man and blasphemy against God. And now Lord Acton, the famous English Liberal Catholic, who not only opposed this dogma in Rome, but after the Council addressed a letter to the prelates of the opposition, citing their language and entreating them not to stultify themselves and forfeit the confidence of thoughtful, truthful men, this same cultured, liberal, generous Lord has followed in the wake of the retracting American and English Bishops, by standing up in open defence of that most odious of all human tyrannies, the despotism of the Pope. Is not all this rather discouraging to those large-hearted Protestants who still hope and look for radical reform within the Romish Church?

In a piteous plea with "Catholic ladies" to make an offering for the Pope's relief, of superfluous jewelry and money expended in the extravagances of dress and amusement, the Baltimore Archbishop affirms that

"Their Father in Christ, like St. Peter, is in chains, robbed of the very necessaries of life, reduced to the very verge of want and almost starvation, and wholly at the mercies of his enemies, who are also the enemies of Christ, and of all religion, and all virtue!"

This statement would be in place in a Romish newspaper, but is it not a little sensational for an Archbishop?

"No State grants to sectarian institutions of any sort," is now one of the leading doctrines by which the unity of Protestants in this country is practically illustrated. It is greatly to be regretted that the Baptist Ladies' Home Missionary Society (N. Y.), by accepting a lease of land from the city, should have openly arrayed themselves with Roman Catholics in the rejection of this wholesome and necessary position. We are glad to note that at least one of the Baptist journals, and one of the ablest, the *National Baptist*, of Philadelphia, condemns the acceptance in severe terms. It characterizes the act of the city as "a flagrant outrage upon the tax-payers, a gross breach of public trust, and the attempted subsidizing of a religious denomination for immoral ends." An earnest protest, addressed to Dr. W. R. Williams (who opposed the acceptance) signed by many leading representative names of the other denominations, concludes thus:

"The wrong, as is well known, has hitherto been done chiefly in the interest of that one denomination which is most largely represented in our city government, and which wields the greatest influence in our State Legislature; and there is no reason to doubt that the chief tide of public gifts will continue to flow in the same channel. The sole cure for so great an evil will be found at length in that popular indignation which is sure to rise against this systematic aggrandizement of the Roman Catholic Church. But it needs, we think, very little reflection to discover that this ultimate rally of all good citizens against this enormous wrong must be materially delayed by every act like that which is now proposed to the Baptist Home Society."

Two other leading cities, Boston and Pittsburgh, have given hearty expression in large public meetings, to American sympathy with a united Italy, a free Church in a free State. We have noted extracts for our next issue.

As a note of the progress of "Our Established Church" in this State—it being already established in the city—we cite the following proposed, *but rejected*, amendment to the N. Y. Tax Levy Bill (a bill which puts the entire collection and disbursement of all city funds absolutely into the control of four men, under the title of "Board of Apportionment") recently enacted by the Albany Legislature:

"That neither the Mayor and Commonalty of New York, nor the Board of Supervisors, nor the Board of Apportionment provided for in the Bill, should appropriate any of the public money, or any property or credit of the city or county, to any private or sectarian school, or to any institution under the control of any religious denomination."

We ask attention to the fresh intelligence from Italy. The statements of the Commissioner of Public Instruction on the condition of education in Rome under the Pope, the circular Letter of Cardinal Antonelli, and the personal sketch of one of our Italian laborers, all included in the communications of Mr. Clark, will be found especially interesting. In reference to the other matter, cited from Gavazzi, Mr. Piggott, &c., it is but just to remind *all* our readers, especially gentlemen of the religious press, that Lagomarsino, the fellow-laborer with Gavazzi in Rome, who has been preaching there from the first opening, is and has long been one of the most efficient Evangelists connected with our missions, and that at least two-thirds of the churches and the men included in the Italian Free Church, are some of the fruits that God has given for the ten years expenditure and labor of this Society in Italy.

Our brother and friend, Rev. A. M. Merwin, for five years an earnest and successful laborer in Santiago and Valparaiso, is now on a brief visit with his many friends, a visit greatly saddened by the recent loss of a first-born child three years of age.—Mr. Merwin proposes to return in June to the work which to him is a heart-work. Meanwhile, he will gladly avail himself of special opportunities of making this work more thoroughly known. He can be addressed at this office.

Mr. Hall sends these items just received from Spain:—The Mission and Schools established by the American & Foreign Christian Union in Seville are thriving—the schools are largely attended. Messrs. Tugwell, Cabrera and Clough are actively engaged in training the young of both sexes for aggressive work among their countrymen. Churches and preaching stations are formed and located in Cadiz, Jerez, Huelva, Malaga, Valencia and Alicante, and in all the places the Bible is publicly and freely sold. Free Schools are being started in all parts of the kingdom. Protestants and Catholics are alike eligible as teachers. The recent revocation of old customs laws, prohibiting importation of foreign printed Spanish books, has given a fresh impetus to educational operations.

LITERARY NOTICES.

BOOKS.

Roman Imperialism, and other Lectures and Essays. By J. R. Seeley, M. A., Professor of Modern History in the University of Cambridge, Eng., Author of "Ecce Homo." 16mo. Price $1.50. Boston: Roberts Brothers.

Beside three Lectures on the Roman Empire from its formation to its decline and fall, which embody an historically valuable supplement to Gibbon, there are two Essays on Milton, one, a vindication of his political principles and acts, alike against the bias of royalist and republican, through a clear exhibition of the innate simplicity and greatness of his character and life; the other, a critical and scholarly estimate of his poetry. Following these are Lectures on Elementary Principles in Art, Liberal Education in Universities, English in Schools, the Church as a teacher of morality, and the teaching of politics, all of which are well worthy the attention of educators and leaders of thought. For practical value we would especially emphasize the paper on English in Schools, in which the arguments of the classicists

are fairly stated and forcibly rebutted in assertion of the superior advantage and value of a direct and thorough study of the English. It is high time that this view of so important a matter be taken into careful consideration, and we hope that this outspoken judgment of so eminent a scholar will attract the attention of those whom it especially concerns, upon whom a great responsibility is imposed.

AD CLERUM: ADVICES TO A YOUNG PREACHER. By Joseph Parker, D.D., Author of "Ecce Deus." 16mo. Price $1.50. Boston: Roberts Brothers.

Contents: Discipline; Earnestness; Naturalness, Delivery; Sensational Preaching; The Homilist: Man and Book; Textural Divisions; Harris and Beecher; The Minister in the Pulpit; Published Sermons; Suburbanism; Dr. John Campbell; A Chapter on Pastoral Theology; Unsuccessful Men; Beware of Men; Directories; The Guarantees of a Successful Ministry; Figures, Parables and Anecdotes; Frameworks; Epilogue.

Discriminating, keen, thorough, and genial in matter and style, this is a book which deserves and will richly repay the thoughtful perusal of preachers, experienced as well as inexperienced.

COMPREHENSIVE DICTIONARY OF THE BIBLE. By Smith and Barnum.

A beautifully printed volume of 1,220 pp. 8vo, by Appleton & Co., N. Y., mainly abridged from Dr Wm. Smith's Dictionary, in three volumes. In respect to maps and illustrations, it surpasses the original work, and contains many new articles and numerous additions, giving greater value and completeness to this work, for an English reader. It gives particular attention to pronunciation, and aims to make everything intelligible to common readers, and place them on a level with scholars familiar with the original languages of the Scriptures. The work is admirably prepared and edited. H. J.

WONDERFUL ESCAPES. Revised and enlarged from the French. By Richard Whiting, with twenty-six plates. New York: Scribner & Co., $1.50.

One of the later volumes of the Illustrated Library of Wonders, containing escapes from prison, and personal peril, taken out of the chapters of universal history, from Aristomenes the Messenian to James Stephens, the Irish Agitator.

THE YOUNG PIONEERS OF THE NORTH-WEST. By Dr. C. H. Pearson. Illustrated. Boston: Lee & Shepard. $1.25.

The fifth volume of the Frontier Series,

THE OBSERVER YEAR BOOK. New York: New York Observer Office. $1.00.

Contains, beside Statistics of Governments, etc., a complete view of all the Churches of the United States, with a list of ministers of almost every denomination. As a book of reference, giving accurate information upon these and many other matters, it has no equal in thoroughness and value.

THE RESTORATION OF THE POPE. A Discourse by Rev. W. P. Breed, D.D. Philadelphia: Sherman & Co.

A timely and effective exhibition of the absurdities and insanities of Popery in its recent phases and doings, and a plea for the principles of Christian and American liberty in opposition to Romish efforts to subsidize American support of the Pope's restoration to temporal sovereignty.

MAGAZINES—For March.

Harper's Magazine. New York: Harper & Bros. $4.00. Principal articles with abundant illustrations: The American Baron; Pictures of Ireland; Along the Florida Reef; An Examination of the Claims of Columbus; A Day in Castle Garden; Frederick the Great; Wallenstein and Gustavus Adolphus; Anteros; Lieutenant-General Winfield Scott; Anne Furness; Our Harbor Defences; Editor's Easy Chair; Editor's Literary Record; Editor's Scientific Record; Editor's Historical Record; and Editor's Drawer.

Scribner's Monthly—conducted by J. G. Holland. New York: Scribner & Co. Contents: Weather-Telegrams and Storm-Forecasts; illustrated, by Prof. T. B. Maury; King Gambrinus and His Subjects; illustrated by William Wells; Lucky Peer, by Hans Christian Andersen; The Ancient Fenians, by L. Clark Seelye; Victor Emanuel's Queen; Life in the Cannibal Islands, illustrated, by J. C. Bates; Wilfrid Cumbermede, by George MacDonald; The Celestials in Sunday-School; Topics of the Time; Books and Authors at Home.

The Galaxy. New York: Sheldon & Co. $4.00. Contents: Lady Judith, continued; One-Legged Men; About Bears, by Donn Piatt; The Higher Education in America; Overland, by J. W. De Forest; The Nether Side of New York; The Annexation of San Domingo, by Americus; Told in Letters, by Edgar A. Fawcett; England in June; Drift-Wood; Scientific, Miscellany and Current Literature.

The Eclectic Magazine. Foreign Literature, Science and Art. New York: E. R. Pelton, $5.00. 120 large pages. Embellished with a fine portrait of William, Emperor of Germany. Among the more valuable papers are a thoughtful Essay by Prof. Von Sybel, on "The German Empire," a fine criticism on "Browning's Poems;" "The True Story of Francesca da Rimini;" "The Records of the Venetian Inquisition;" "How I came out of Paris in a Balloon;" "Mr. Dickens' Amateur Theatricals;" and ten others, besides the editorial miscellanies.

Littell's Living Age. Weekly. 64 solid pages. $8.00. Boston: Littell & Gay. Nos. 1393 to 1396, for the week ending February 11th, to March 4th, contains The Social Condition of England under Henry VIII.; On Progress, by James Anthony Froude; Seeing Lapland; The Lessons of the Eclipse; Mr. Carlyle on Verse; The Malmesbury Papers; The So-called Latin Race, by Francis Lieber; The Political Lessons of the War; The Gamut of Light; General Trochu; Hugh Miller; Science and Imagination; Mendelssohn at Buckingham Palace; The North German Arctic Expedition; War and Christianity; The New Emperor of Germany; A Story by George MacDonald, and other articles.

We take great pleasure in acknowledging the receipt of the following sums for the suffering Protestant ministers of France, which have been transmitted to the pastors Fisch, DePressense and Monod:—Hartford, Conn., from A. $550, a Friend $50, Messrs. Day & Coit, each $10, and Messrs. Gleason, Wilcox, Cone, Boswell, Matson & Hillyer, each $5.; Ref. Church S. S., Eng. Neighborhood, N. J., $20, and A. G. Jewett, Westhampton, Mass., $5. Since remitting the above $675, we have received from Mr. H. L. Young, Poughkeepsie, $40.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 28th February, 1871.

MAINE.

Saco. 1st Parish Cong. Ch	$16 20

NEW HAMPSHIRE.

Portsmouth. Chas. E. Myers	20 00
Nashua. Pearl st. Ch. add	15 00
Swanzey. Rev. C. Willey	5 00
Troy. Dea. A. Baker	5 00
	45 00

VERMONT.

Brattleboro. Mrs. B. H. V. D	20 00
Thetford. 1st Cong. Ch	12 05
	32 05

MASSACHUSETTS.

Huntington. 1st Cong. Ch	4 50
Boston. T. C. Whittemore	5 00
East Long Meadow. M. E. Ch	1 50
Boston. Meridian st. M. E. Ch. add	18 08
Northampton. Miss M. B., for Italy	5 00
N. Hadley. Cong. Ch	22 00
Hampshire Co. A Friend	200 00
Monson. Cong. Ch	31 00
W. Springfield. 1st Cong. Ch	25 89
Chicopee. Third Church	23 25
Springfield. North Ch. add	6 60
Winchester. 1st Cong. Ch	142 40
N. Wilmington. A Friend—L. F. Manning, L.M	10 00
Manchester. Ortho. Cong. Ch	31 60
Groton. Union Cong. Ch., H. W. Whiting and Mrs. E. Shumway, L. Ms	78 50
Readville. James Downing	5 00
Tewksbury. Cong. Ch	30 00
Worcester. Central Ch	91 00
Ashburnham. Rev. D. Wight	5 00
Clinton. Evan. Cong. Ch	72 04
" C. S. Swan	75 00
Boston. Mrs. A. Blood	5 00
Medway Village. Cong. Ch	14 70
Melrose. Otho. Cong. Ch	117 00
Springfield. Olivet Sab. School	26 40
	1,100 86

RHODE ISLAND.

Pawtucket. A Friend	15 00
Cranston. True Friends for Cent. Mex	5 00
	20 00

CONNECTICUT.

Stratford. Gen. Loomis, U. S. A	5 00
So. Britain. C. Le Roy Mitchell	5 00
Mansfield Centre. 1st Cong. Ch	24 00
Bridgeport. 1st Cong. Ch	113 76
So. Manchester. R. R. Phelps	4 00
New Haven. Ladies for Miss Rankin	350 00
Stratford. Gen. Loomis, U. S. A	2 50
Bridgeport. 1st Pres. Ch., $30 by Capt. J. Brooks, L.M	75 00
West Haven. S. L. Smith	35 00
Plainfield. 1st Cong. Ch., Rev. W. Phipps, L.M	27 25
Woodbridge. 1st Cong. Ch., in part	13 49
New Haven. Yale College Miss'y Soc	2 20

CONNECTICUT—*Continued.*

Middletown. South Ch	40 00
Bloomfield. Cong. Ch., in part	12 50
East Hartford. Cong. Ch., E. A. Willard, L.M	58 00
	1,267 70

NEW YORK.

Brooklyn. Westminster Ch	30 00
N. Y. City. H. I., $150; H. G. DeForest, $50	200 00
Cambridge. Ahira Eldridge	1 00
Paris. Cong. Ch	8 00
Union Falls. Mrs. F. D. Duncan	4 00
Williamsburg. Rev. P. I. H. Myers	1 00
West Charleston. Rev. W. N. Randles	5 00
Maspeth. Mrs. C. Moore	5 00
Youngstown. A Friend—Mrs. C. E. Skinner, L.M	30 00
Churchville. L. Brooks, for Cent. Mex	5 00
Glenville. 1st Ref'd Ch	3 35
N. Y. City. 30th st. M. E. Ch. add	11 00
" St. John's M. E. Ch	13 00
" 27th st. M. E. Ch., in part	72 95
" Elizabeth M. E. Ch., in part	13 00
" S. Gedney	2 00
Utica. Mrs. M. Bice, L.M., and for Miss R.	30 00
Coila. Rev. Henry Gordon	12 00
Astoria. Ref'd Dutch Church	27 00
Shodac Landing. Rev. A. B. Peffers	2 00
Rochester. Plymouth Cong. Ch	30 05
Buffalo. Lafayette st. Pres. Ch	216 98
Kortright. Benev. Association	8 00
	780 33

NEW JERSEY.

Vineland. S. Phœnix, for Cent. Mex	9 02
Fredon. Fredon Sab. School	14 70
Bloomfield. J. C. Baldwin Legacy	8,000 00
Elizabeth. 2d Pres. Ch	30 00
Passaic. North Ref'd Ch	30 00
Jersey City. 3d Ref'd Ch	30 17
Bordentown. Pres. Ch	10 55
W. Hoboken. Mrs. M. Little	5 00
	8,179 44

PENNSYLVANIA.

Philadelphia. Mrs. D. Rockwood, for Cent. Mex	4 00
" F. W., for Cent. Mex	10 00
" E. H. Warne, $25; R. Cornelius, $25; R. C. Cornelius, $5; Cash, Purves, Cash, $10 ea.; Lang, Tenbrook, Combs, Harris, Yocum, Emley, Lincoln, Wilson, $5 ea.; T. A. Biddle, $15; J. A. Brown, $50; R. C. Clark, $6	196 00
Towanda. Pres. Ch	15 80
Allegany. Y. L. M. Soc. of 1st U. P. Ch. for Miss R	50 00
Pittsburgh. 1st U. P. Ch., H. McMasters, L.M	30 00
Addisville. Ref'd Ch	3 62
Waynesburg. P. Ch. part L.D., $68.05; S. Schl., part L.M., $5.25	74 30
Lititz. Rev. Mr. Fetz	5 00

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Norristown. Rev. Dr. Ralston 20 00
Pequa. Pres. Ch 18 15
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457 87

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Townsend. M. E. Ch. add 14 00
Baltimore. Grace M. E. Ch. add 15 00
" Whatcoat M. E. Ch. in part 18 00
" Dr. and Mrs. Warfield, $20; J. N. Gary, $20; F. W. Heath, $15; M. Gault, I. A. Bennet, A. H. Greenfield, J. E. Beachman, B. Darby, B. F. Darby, F. P. Stevens, J. W. Flack, J. P. Murray, Messrs. Sanders and George, J. Weatherby, G. O. Stevens, S. Baldwin, D. Carson, W. I. Tilghman, $10 ea.; W. A. Gault, N. W. Polk, T. Deakeley, W. B. Barry, W. S. Hinds, A. I. Sears, F. S. George, C. W. Slagh, J. G. Hewes, D. C. Fulton, J. C. Collinson, J. W. Childs, W. Harper, D. A. Jones, J. Dowell, J. A. Morgan, Rev. J. North, $5 ea.; S. Kimmel, C. Cochran, Cash, $2 ea.; G. W. Tucker, $3.50; R. Brunt, $1 ..... 300 50

337 50

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110 47

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Springfield. Cong. Sab. School for Mex 10 00
" Female College for Miss Rankin 50 00
Xenia. A. S. Frazer 3 00
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" 1st U. P. Ch. W. A. Barnet 2 00
" St. Luke's P. E. Ch., Mrs. Clark, $10; Mrs Tiers and Warder, $5 ea.; Mrs. Bishop and Rev. C. Robbins, $2 ea.; Mr. Ludlow, $1 to make Rev. C. Robbins, L.M 25 00
" Meth. P. Ch. Mr. Basset, $3; Finch, Buckley, Mrs. Heath, $1; Brown and Calhoun, 50c. ea 7 00
" 2d Pres. Ch 43 50
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Clifton. 1st U. P. Ch. Wm. Fanchett, L.M. 30 00
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" 1st Eng. Luth., Ch., 3 Messrs. Gebhart, $20 ea.; Gebhart, Beaver, Gebhart, Houck, Eckert, Bemen, Baird, Gebhart, $5 ea.; Mr. Beaver, $4; three Messrs Gebhart, Phelps, $2 ea.; Post, Lentz, Grove, Harnish, Lane, Walker, Mrs. Gebhart, $1 ea.; Shaffel, Morrison, 50c. ea 120 00
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" Meth. Ch 6 00
Four Corners. 1st Cong. Ch 4 65

1,231 79

MICHIGAN.

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Ann Arbor. Alvin Norton 4 00
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" Fort st. Pres. Ch 5 00
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200 35

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THE CHRISTIAN WORLD.

Vol. XXII. MAY, 1871. No. 5.

Contrast of the Old and New Testament Ministry.

WAITING AT THE ALTAR, AND PREACHING THE GOSPEL.

[From a Sermon preached in St. Paul's Cathedral, London, by Rev. Wm. Cadman.]

DURING the Old Testament dispensation there was an altar. This was the chief and distinguishing characteristic of the worship then enjoined. Everything else either led to it, or derived its significance from it. But an altar implies sacrifice, the taking away of life, the shedding of blood, which is the life. And sacrifice, again, involves the necessity of a priesthood, who might come between God and the sinner, by whom the essential sacrifice might be offered, and through whom alone the offerer might be accepted. All these, again, the priest, the sacrifice, the altar, require, to be complete, a corresponding ritual, so contrived that every act, and every dress, and every arrangement should be symbolical and typical. In point of fact, this was the case. Very minute particulars concerning everything connected with the Old Testament worship were ordained and enjoined by God himself. The holy anointing oil, the incense, the priestly garments, the special vestments of the high priest, the curtains of the sanctuary, the candlesticks, and the many regulations connected with them—all are so described, that no deviation in their composition or pattern, and no variety in their use, could be allowed. They were shadows of things to come—holy things, because God had appointed them to be used in his worship. They were connected with God's altar; and those who ministered about these holy things might be fitly described, therefore, as priests who waited at the altar. But the time appointed for their use came to an end. They were intended to point to the great High Priest, Christ Jesus; and when he came, then these, having all testified of him, and, therefore, served their purpose, were put aside. The priesthood being changed, there was of necessity a change in the ritual connected with it. As a significant indication of this, at his death the veil was rent in sunder from the top to the bottom. A way to the immediate presence of God in the holiest was now seen to be through the atoning work and the continued

intercession of the one great High Priest. His High Priesthood is intransmissible, it passes not, that is, from one to another. No one but himself can exercise it. There can be no atoning sacrifice for sin, but that which he offered once. "We are sanctified," says the apostle, "through the offering of the body of Jesus Christ once." To attempt the reconstruction now of that which testified of him, and then required an altar and a continual recurring sacrifice, would be to build again that which God has taught us he has pulled down, as being no longer necessary; it would be to attempt to mend the torn veil; and, if the attempt could succeed, it would intimate that the way to the holiest is not yet made manifest; it would be to interpose between the sinner and God that which God himself has removed; it would be to keep at a distance those to whom he has given liberty to enter even into the holiest by the blood of Jesus; it would be to give up that liberty with which Christ has made us free, and suffer ourselves to be entangled again with the yoke of bondage.

See, then, the other part of the contrast in the characteristic feature of the New Testament dispensation. They who once ministered in holy things had to do with the *altar;* they who now minister in holy things have to do with the *Gospel.* Once the descriptive term for God's ministers was: "*They wait at the altar;*" now the descriptive term for God's ministers is: "*They preach the Gospel.*" This is a contrast in which there is untold significance. Then, the Lord's priests sacrificed for his people; now his people are themselves a holy priesthood to offer up spiritual sacrifice acceptable to God by Jesus Christ; and his ministers are helpers of their faith, exhorting and testifying of Christ, and of the true grace of God wherein we stand. Then, the words priest, altar, and sacrifice had a primary and real significance; now, when used, they can only have a secondary meaning, sufficient, indeed, to show the reality of the blessings which they indicate, but in no way either interfering with, or supplementing, the office and work of him who is our true Priest, Altar, and Sacrifice. Then, they who ministered in holy things had to show the necessity of a work to be done; the work of reconciliation was committed to God's priests, that they might set it forth by types and symbols; but now, they who minister in holy things have to testify to the work of Christ already done; and, consequently, the apostle tells us, that to us, Christ's ambassadors, is committed the *word* of reconciliation. The *work* is in Christ's hands alone. It could be trusted in no other hands but his. It is honor enough for his ministers to be trusted with the *word,* the testimony concerning our Master and his finished work. We need not seek that priesthood also, which, jealous for his honor and dignity, we attribute exclusively to him. I appeal for the proof of the significance of the contrast and its importance to the whole of the New Testament Scriptures. If under this dispensation it had

been intended that there should be an elaborate ritual corresponding to that under the Old Testament dispensation, might we not reasonably expect that minute details and careful directions would have been as characteristic of the one as of the other? But what is it that we find? Very much about Christian doctrine and practice; very little about the ceremonial of Christian worship; many details about the office and character of bishops [elders], very much about the sanctity that should characterize presbyters [elders], and the piety and purity of deacons, but not a word, simply nothing, about their ministerial vestments. Even the book of Revelation is no exception. It is a book of symbols, but yet of symbols which it is impossible to copy; a book full of meaning, but prescribing no ritual which we can imitate. Are not these things significant? Do they not show that weightier matters should occupy the thoughts of those whom the Father seeks to worship him in spirit and in truth? Do they not show that a manly Christianity, while seeking that everything shall be done decently and in order and to edification, will connect itself with that reasonable service which makes the distinction, which God himself has drawn, between the worship whose chief characteristic was, that its ministers *wait at the altar*, and the worship, the grand description of which is, that its ministers *preach the Gospel!*

The preservation of Christian liberty requires that we have decided views on this matter. Rights have been dearly purchased; and they are at stake. They cannot be maintained except, as it seems to me, by earnest and loving contention for the simplicity of the Gospel. We were delivered at the Reformation from an enormous sacerdotal usurpation. Embrace the sacerdotal theory, and there is neither reasonable justification for the Reformation, nor any effectual safeguard against the re-imposition of that yoke which our forefathers were not able to bear. To be forewarned should be to be forearmed. Warning upon warning is found in the sacred Scriptures. Perilous times will come, that some will depart from the faith; that even among Christian teachers some will arise speaking perverse things. Fact upon fact has been accumulated in our own times showing that such warnings are not to be despised. It ought, therefore, to be neither matter for reproach nor surprise, if one, whose solemn duty it is to keep back nothing that is profitable, should say, even to such a congregation as this, with godly jealousy: "I fear lest by any means, as the serpent corrupted Eve through his subtility, so your mind should be corrupted from the simplicity that is in Christ."

We hope that all exchange journals will take notice of the leading editorial in our April number, and transfer its *substance* to their own editorial columns.

Just Before the Reformation.

BY BISHOP MCILVAINE.

Popery had imitated Judaism, not only in priesthood, and sacrifice, and ritualism, and in overriding the Scriptures with traditions that made them of none effect, but in substituting for God's laws the commandments of men. At no period had religious forms been more minutely observed, or more diversely expanded into all conceivable applications, and never had the spiritual reality been so rejected and despised. Never had the mere form a more complete experiment; never so disgraceful a failure. There was no hindrance of opposition or protest.—Public sentiment gave it open field. The rulers of the nations gave it all their power. Æsthetic art was at its height. All the attraction and influence of ceremonial pomp, sentimental symbolism, altars of lofty magnificence, priests radiant with gold and jewelry, and wielding an awful power over the consciences of the people, were at command. And yet, if ever since the last days of the Jewish priesthood the terrible description of St. Paul of what is to be in the last days of this dispensation was fulfilled, it was then; Romish divines being the witnesses and recording the testimony. The same cause, the same effect. The vital spirit of godliness denied, such religion as remained had no power to purify man's evil nature. "The strong man armed," *unregenerate man*, "corrupt according to the deceitful lusts," could no more be mastered by such restraints than Samson by the green withes of the Philistines. Sacramental ritualism was most flourishing, and so was all iniquity. As priestly rites abounded, sin did more abound. It was not that the two abounded in opposing lines, but in the same, the same ecclesiastical, the same lay ranks. The same classes that luxuriated in the ritualism were "the lovers of pleasure more than the lovers of God." Nor was it *in spite* of the imposing rites that iniquity abounded, but by their connivance and indulgence; for universally, whenever the necessity of inward holiness is ignored, and conformity to outward rites becomes the accepted substance of godliness in a powerful communion, it will ensue that to be religious and immoral at the same time is no longer incompatible.—Drunkards and blasphemers *can* now enter into the kingdom of God, because they can observe the form and go to mass as much as others. The adulterer is religious, because he is a devotee; the highway robber, because he makes his votive offering before the image of Mary, and his confession to a priest.

The history of the reign of Romish supremacy, all along the centuries, establishes this. Indulgences to sin had no need of a special proclamation. The whole system was an indulgence to make void the law of God and yet expect salvation. That was a dark night, those years of Rome just before the intrepid Luther sounded the call to reformation. Devout

men there were, of the power of godliness, who "kept the faith" in their hearts, and hoped for better days. Perilous the times to them, and especially if they tried to make their light shine before men. They watched and prayed and waited and did not faint, though sometimes at the cost of bitter sufferings and death. At last came the better days. The Scriptures broke jail and came forth. The true Gospel was preached again. Its power appeared again. Sinners were made new creatures in Christ Jesus, and "turned from idols to serve the living God." A genuine holiness revived. God's worship "in spirit and in truth" established its temple in many hearts. As the truth made men free, the power of a usurping priesthood fell off. Men took knowledge of the truly godly Christian that he had been, not with the priest, but with Jesus.

The Neglected Truth.

BY REV. J. HALL, D. D.

THERE is a feeling after sacerdotalism among many who should know better, which most intelligent people regard with contempt. But such errors are the common avengers of neglected truths. *The neglected truth is the priesthood of all the saints.* Let us revive and illustrate it. An idle, selfish, corrupt clergy has always provoked the dislike and scorn of men. But what if the priesthood of the world neglect its duties, and prove unfaithful to its trust? For we are—if saints at all—"a peculiar people to show forth the praises of Him who hath called us out of darkness into His marvellous light." Let us keep our vows. Let us fulfill our calling. Let us offer our daily sacrifices. What hope is there for the world if the Church be useless? What can a dead world do if the Church be lifeless? If the priests be recreant to God and set up the golden calf, what can come but apostacy and judgment? Let us, in our homes, our business relaxations, our givings, our labors, be holy; and to us shall be made the promise that binds together both Testaments and both worlds—"Ye shall be named the priests of the Lord; men shall call you the ministers of our God."—Isaiah 61 : 6.

Greece.—I.

BY REV. M. D. KALOPOTHAKES.

THE present kingdom of Greece consists of a portion of the ancient Continental Greece, the peninsula of the Peloponnesus, the fertile and beautiful island of Eubæa, the Cyclades—a group of small islands on its eastern coast—and the Ionian islands. Its area and population (about 1,300,000 souls) are about equal to those of the State of New Jersey.—The country is mostly mountainous, yet contains large tracts of land

both on the Continent and in the Peloponnesus, of great natural fertility—lands which, if properly cultivated, might sustain ten times the number of the present inhabitants of the country.

Greece has very few forests, owing partly to the repeated wars that have devastated it at different periods of its history, and partly to the wanton habit of setting fire to the young trees by the shepherds, in order that the goats may feed on the tender boughs which spring up after the fire—so that both the mountains and the country look barren and naked.

The winters are generally mild, the thermometer seldom falling below zero, on the plains and the coast—while the summers are hot and long, and for months not a drop of rain falls to cool the atmosphere. Yet the climate in general is good, and when the country is well cultivated, will become one of the finest climates in the world. Besides all kinds of cereals, it produces most of the tropical fruits, and has some of the best mines.

Before the revolution of 1821, Greece was under the rule of the Turks. In 1828, after a severe and bloody struggle of seven years, in which the whole country, with the exception of its mountainous parts, was devastated by the Turkish hordes, it was declared independent, and adopted the Republican form of government under the Presidency of John Capodistria, a Greek gentleman of great political ability. He was not allowed, however, to govern the little Republic more than a couple of years. Two men, belonging to one of the first families of Greece, assassinated him in the church—and this was a good pretext for England, France, and Russia, who guaranteed the Greek independence, to declare the Greeks not fit for a republic, and to impose upon them a king. Consequently Otho, a prince of the reigning family of Bavaria, was put on the throne of the new kingdom in 1833, and continued to reign under different forms of government till 1862, when by a unanimous assent of the nation, he was deposed and sent away from the country.

The present King George is a prince of the reigning family of Denmark. He was elected by the Greek National Assembly King of the Greeks in 1863, and married to the daughter of the Grand Duke Constantine of Russia, a brother to the Emperor Alexander, in 1867. He is a Lutheran by profession, while Queen Olga belongs to the Greco-Russian Church. Their children, however, of whom there are now three, must, according to the Greek Constitution, be baptized in the Greek Church.

The present form of government in Greece is a Constitutional Monarchy, more liberal in some respects than that of England. There are neither titles nor privileged classes among the people—the suffrage is universal, the Constitution requiring no other qualification for voting than that of a prescribed age. All citizens are eligible to all the offices of the State, provided they possess the required mental qualifications,

although as is the case in other free countries this rule is often evaded by the politicians.

Unfortunately for Greece, however, the article that proclaimed religious freedom to all religious creeds and people in the first Constitution was changed in the Constitution of 1843 into another, which granted *toleration* only, prohibiting at the same time proselytism from the Established Church as a crime punishable by the penal code.

This unwise provision in the later Constitution was a retrograde step and has caused a great deal of trouble to the nation and persecution to missionaries and teachers of various Christian sects. It is hoped that it will be dropped from the Constitution of Greece in its revision in 1875, as it has been banished from those of Austria, Spain and Italy, being manifestly out of place and time in a country that aspires to take the lead in freedom, civilization, and Christianity in the East.

Rome—a Missionary Field.

BY REV. S. G. SPEES, D.D.

It was a glorious September morning, at sunrise. I had been walking on the Pincian Hill, which commands the finest view of St. Peters, the Vatican, and the Flaminian Way, where Constantine fought his great battle. As I descended from the Hill, crossed the Piazza des Popolo, walked down the Corso, made my way across the Capitoline to the Coliseum, one thought possessed my mind. It was the thought to which Dr. Chalmers gave utterance when, standing in the Cowgate Edinburgh with his friend Dr. Guthrie, he exclaimed with characteristic energy: "A splendid field, Sir, a *splendid* field!" So thought I of Rome, with its two hundred and sixty thousand inhabitants. A splendid field, a *splendid* field! Never in my life did my heart so yearn towards any people. O, said I, that the glorious Gospel of the blessed God might come to them in its simplicity and power! For really they know nothing about it. The fault is not their own. It is that of their blind leaders. Who would ever recognize the pompous ceremonial and the senseless mummery, which I had witnessed the day before in St. Peter's, as Christian worship? Romanism in Rome is neither more nor less than the old pagan mythology of the Empire baptized in the name of Christ. In the name of Santa Maria, should I not rather say? For the Divinity of St. Peter's is not God, but Mary. You see it, you feel it, and it stirs your soul. What wonder that such numbers of the Romans are totally disgusted with the very name of Christianity!

But sure I am it would not long be so if some Apollos eloquent and mighty in the Scriptures, could gather the people around him and preach

Christ to them. Verily do I believe that the blind eyes of multitudes would be opened, and that they would turn from darkness to light, and from the power of Satan unto God.

This brings me to the very gist of what I have to say. It came with great power into my mind while I was standing by the Black Cross in the center of the Arena of the Coliseum. O, said I, if such a man as Charles Spurgeon could come here and make this old Flavian Amphitheatre his Tabernacle to preach in! Would there not be a repetition of the early triumphs of Christianity in Rome? For sure I am the people would flock to hear him, yea, by thousands. Just as they came together in this same place only a few hours after I stood there, when twenty thousand of them assembled and made speeches in true Roman style, and passed resolutions with a shout that shook the Seven Hills, praying his majesty Victor Emmanuel to come down with his army and put an end to the political despotism of the Papacy. Thus would they come together to hear Christ preached by some such mighty man as Spurgeon.

But he cannot be spared from London. Then, thought I, this would I do if it were in my power: I would choose out the most gifted young man I could find in America,—educate him in the beautiful Italian language till he could talk like a Roman,—infuse his soul with the Scriptures till he was as mighty in them as Apollos—and train him in all the arts of oratory, for the Romans love eloquence as well as they ever did. Then would I build a platform for him right here in the Coliseum, and here he should stand, as did Paul not far from here, and preach the Gospel to these dear Romans. Very soon their faith would again be spoken of throughout the whole world. For the blessed sun does not shine on a more splendid field of missionary labor than is this same old city of the Cæsars.

May these lines meet the eyes and fire the heart of just such a young man in some of our seminaries!

[Very warmly do we sympathize with these fervid utterances, springing out of a strongly stirred Christian heart. Gladly would we add such an one to the few native laborers already engaged in preaching a pure Gospel in Rome.]

As to Calvin's Part in the Burning of Servetus?

BY REV. D. N. MACLISE, D. D.

The Rev. J. Ambrose Wight, in an article in the "Christian World" reprinted from the "Interior," says "The Roman Catholic Church is as truly responsible for the burning of Servetus, as for that of John Huss. And Calvin is responsible for it, subject to the conditions of his birth and training." Of Calvin he says: "He burned therefore one man,

while the Inquisition was burning ten thousand; and he ceased *with* one man, while the Inquisition kept on burning."

It is true that the birth and training of Calvin and all the Reformers were such as the church of Rome gave *them*, and all within her pale.—She taught them, and teaches still, that heretics should be put to death, and forcibly has she illustrated her belief in the monstrous dogma. The tens of thousands she has persecuted to the death, by the rack, the gibbet, the stake, and almost every form of torture, more than demonstrate the truth of the statement. The sentiment was universal in Calvin's day, and was shared by him, that men for their opinions might lawfully be put to death. But it is not true that Calvin is to be held responsible for the death of Servetus. There is no *proof* that Calvin even *desired* the death of Servetus, while there *is* proof in Servetus' own words that *he* desired the death of Calvin.

Calvin had Servetus arraigned on charges of heresy, in order to prevent him from spreading his pestiferous doctrines. The magistrates of Geneva took the matter entirely into their own hands, and by their Attorney General, Claude Rigot, carried on the prosecution to the bitter end. They wrote to the magistrates of Berne, Bayle, Zurich, Schaffenhausen, and other places, asking their opinion, advice and judgment in the matter of the punishment. All with one voice declared him guilty of death; and not only they but the mild Melancthon, the zealous and godly Farel, the temperate Bullinger, and Servetus himself sanctioned the maxim that heresy deserved death. Servetus has been represented as a model of a meek martyr. But on the 22d of Sept., 1553, he asked the Council of Geneva to put Calvin on trial for his life—and proposed to stake his own life against that of Calvin. Accusing Calvin of having falsely attributed to him the opinion that the soul is mortal, he says:—"If I have said that—not only said it, but publicly written it, to infect the world, I would condemn myself to death. Wherefore, my Lords, I demand that my false accuser be punished, *poena talionis*, and that he be detained a prisoner till the cause be decided, for *his* death or *mine*, or other punishment. And to accomplish that, I now lodge an accusation against him, for the said poena talionis, and I am content to die, if he be not convicted of these things, as well as of others which I shall bring forward."

Contrary to this blood-thirsty spirit, Calvin used all his great influence to prevent the burning of Servetus when the Council had condemned him, but failed. Of this there is abundant evidence. Space permits only two proofs:

Farel, the pastor of Neuchatel, writing to Calvin, Sept. 8th, 1553, strongly urging the severest punishment of Servetus, says: "Your desire to mitigate the rigor of the punishment, is the service of a friend to one who is your mortal enemy, but I beseech you so to act as that no

one shall hereafter seek, with impunity, to publish novel doctrines, and to embroil us all as Servetus has done." Calvin himself says: "From the time he was convicted of his heresies, I have made no endeavor to have his punishment made capital; and not merely all honest men will be witnesses of what I say, but I challenge all the malignants to say if it is not so." (Declaration, p. 1318.) That challenge stood, and stands unanswered. He had attained his object when Servetus was convicted, and would be prevented from doing mischief to men's souls, and desired to mitigate or remit the severity of the sentence.

"Spero capitale saltern judiciumfore; poenae vero atrocitatem remitti cupio. Epist. Calo ad Farrellum. 20th August, 1553."

To these and similar utterances Farel replies as above. It is time that at least the friends of Calvin should know the real facts in the case, and relieve his memory from the charge so often made by his foes that he was directly and mainly responsible for the burning of Servetus.

The "Catholic World" and Mr. Ffoulkes.

Mr. Ffoulkes, in his pamphlet, *The Church's Creed or The Crown's Creed*, charges that the addition of the *filioque* to the creed was made in violation of the law of the Church, as expressed by the fourth General Council [Ephesus], and by the Council of Chalcedon; and, moreover, that it was done in no open or public way; no "decretal, whether encyclical or synodical," having ever announced the adhesion of Rome to the addition. The later popes are to blame, therefore, according to their own law, for sanctioning the change. How does the *Catholic World* answer this? Simply by taking up the canon of Ephesus, and arguing that it was only meant to hinder definitions of faith *contrary* to the Nicene creed, and not at all to restrain the popes from sanctioning doctrines recognized by the Church as part of the original deposit of faith. This is the whole substance of the answer, so far as we have been able to gather it. Not one word does the *Catholic World* give its readers of Mr. Ffoulkes' appeal to the Council of Chalcedon, and to the decisions of pope after pope *against* the propriety of the change in the creed. The Council of Chalcedon declared of *this portion* of the creed that it "sets forth the perfect doctrine;" and anathematized all who should dare "to compile, put together, hold, or teach others another faith." Mr. Ffoulkes explicitly declares that these acts of Ephesus and Chalcedon were *not* intended to prohibit "new definitions of faith, in harmony with what had been defined by the Church previously," but *were* intended to prevent additions to the Nicene creed. And pope after pope not only admitted this restriction, but reaffirmed it in the strongest possible language. Leo I. wrote to the Emperor, concerning the creed as enounced at Chalcedon, that, "having been promulgated by divine inspiration, nothing could be added to it or subtracted from it." Pope Pelagius I. puts under anathema "whomsoever shall unsettle, in any way whatsoever, the faith of Nice, Constantinople, Ephesus and Chalcedon." Gregory anathematizes "any who shall add to or take from the faith of the four Councils, and especially of Chalcedon;" and Theodore I., in express terms, pronounces anathema "upon those who *add to* or take from the creed."

More such "anathemas" might be cited, but these are enough. None of them are mentioned, or even referred to, by the *Catholic World*. But that journal might, perhaps, say that all these *dicta* were uttered before the question of this particular addition to the creed came up, and therefore are not pertinent. Let us then cite one case to which this reply could not by any possibility be made. The habit of using the creed with the addition of *filioque* grew up gradually in the Western Church between the sixth and ninth centuries. Charlemagne in 809 held a synod at Aix-la-Chapelle, which sanctioned the addition, and sent deputies to Pope Leo III. to obtain his confirmation of their decision. Leo positively refused, and caused the creed, in its original form, to be engraved on two silver shields, in Greek and Latin, and hung up in public as a permanent testimony; first, as to the true form of the creed—and, secondly, as to his unwillingness to break his oath of allegiance to the early councils by adding one jot or tittle to it. He asserted broadly that "he himself and all other Catholic Christians were so subject to the decrees of the œcumenical councils, forbidding all alterations of the creed, that if they inserted the clause in question, however orthodox they might think it, they would make it impossible for any man afterward either to teach, to sing, or say the creed without blame." Will our readers believe that the *Catholic World* cites Leo's decision as simply ordering the ejection of the article from the creed on the ground that it had been added "by private individuals, and without authority"?

The question of the truth of the doctrine of the procession of the Holy Ghost from the Father and the Son, is not involved in this discussion at all. But the *Catholic World*, in vindicating that doctrine [which Mr. Ffoulkes does not impugn], cites Pope Hormisdas (A. D. 521) as writing: "It is known to all that the Holy Ghost proceeds from the Father and the Son under one substance of the Deity." In this citation, the *Catholic World* follows a critique on Mr. Ffoulkes' first pamphlet by Father Ryder. But neither Father Ryder nor the *Catholic World* tells us that in all editions of Hormisdas (we have Migne's before us as we write, Vol. LXIII, p. 513), it is stated in the notes that the text has been altered, and that in the original manuscript the words referring to the procession of the Holy Ghost do not appear at all.

It is now clear, we think, that the reply of the *Catholic World* to Mr. Ffoulkes, on the matter in question (the addition to the creed), is of no account at all. It remains true that pope after pope denounced "anathema" upon all who should add to or take from the letter of the creed. It remains true that an addition was made "to the letter of the creed," first, by an earthly monarch; that this addition was never sanctioned by a general council, and that, finally, pope after pope has sanctioned it, though none ever officially decreed it.

Mr. Ffoulkes, in another pamphlet, under the title of "*Is the Western Church under Anathema?*" answers the most important criticisms made in the Roman Catholic journals, and closes with the following dilemma: 1. Either the declarations of each infallible Pope are to be held as infallible only during his life-time; or, 2. That all declarations of all past pontiffs have been infallible, and are therefore now authoritative. If the first horn be taken, the *reductio ad absurdum* is accomplished for the dogma of infallibility; men will simply laugh at it. If the second horn be taken then it follows inevitably that the present Roman Catholic Church (Pope and all) is under anathema and excommunicate, in virtue of the long series of papal (infallible) decisions as to the completeness of the Nicene Creed, and in virtue of the multiplied papal anathemas against any changes, by either diminution or addition, of the said Creed. The whole history stands fatally in the way of the dogma of infallibility.—Either Leo and Theodore and the rest of the early popes blundered, or the later popes since the time of Nicholas have blundered. On one or the other horn of this dilemma, the advocates of papal infallibility are impaled, finally and forever.—*Meth.*

Contrary Doctrines Demanding Belief.

If Pius IX. is personally infallible, every other Pope before and after his time has been and will be inerrable, for the decree confers the attribute on the popes generally, and does not limit it to the present Holy Father and his successors. * * * Let us fill in this sketch for the benefit of the Romanists of the future.

Innocent I. and Gelasius I. declared that it was so indispensable for infants to receive the Holy Communion, that those babes who die uncommunicated go straight to hell. Pius IV. confirmed the decrees of the Council of Trent which anathematized this doctrine. Gregory VII. and Urban II. declared that ordination performed by a simoniacal bishop is invalid. Celestine III. decreed that if a husband or a wife became a heretic, the marriage-bond was dissolved. Hadrian VI. pronounced Celestine a heretic for having thus decided. The Capernaite doctrine of the Blessed Sacrament, rejected by the whole Church, was affirmed by Nicholas II. Innocent III. informed the Church that all Christians were required to obey all the regulations of the Book of Deuteronomy. John XII. condemned the teaching of the Fratricelli as heretical, and delivered the unfortunate brethren over to the Inquisition. Sixtus IV. reversed the decision of John XXII., and pronounced these heretics to be orthodox. Eugenius IV., in a decree issued to the Armenians in 1439, expounded the dogmas of the Western Church in such wise that he made the outward formulæ and matter of certain sacraments to consist of that which made the sacraments of confirmation, penance, and ordination invalid in the first centuries of the Church.

Honorius III. (in 1220), Innocent IV. (in 1243), Alexander IV. (in 1258), Urban IV. (in 1262), and Clement IV. (in 1265) decreed heresy to be a public crime, worse than treason; and ordered all heretics, without appeal or possibility of pardon, to be burnt alive, their goods to be confiscated and never to be restored to their families. Persons suspected of heresy, unless they could clear themselves within a year, were to be put to death. Repentant heretics to be imprisoned for life; if they relapsed, to be killed. When, in 1486, the magistrates of Brixen refused to burn heretics, they were excommunicated by Innocent VIII. In 1520, Leo X. formally condemned as heretical the proposition—"That it is against the will of the Holy Ghost to burn heretics alive." Pius V. condemned the practice of lending money on interest.—Sixtus V. issued his bull *Detestabilis* against partnership in business whereby one of the partners lends capital and the other gives his activity, as a mortal sin. Galileo was condemned by the Congregation of the Index acting under Papal authority and in the presence of the Pope, and it decreed, by order of Paul V., that to assert that the sun is in the centre of the solar system is absurd, philosophically false, and formally heretical, that to say that the earth revolves on its axis, and is not immovable in the centre of the universe, is also absurd, philosophically false, and erroneous in faith.

We are now able pretty well to fill in the outline of faith in the personal infallibility of the Pope, and to inform Romanists what are some of the articles of the creed to which they are called upon to subscribe. They must believe faithfully if they hope for salvation. [1] That children dying uncommunicate are undoubtedly damned; but also [2] that such a statement is heretical—*i. e.*, that children dying uncommunicate are not undoubtedly damned. [3] That ordination performed by a simoniacal bishop is invalid; but also [4] that such an ordination is valid. [5] That heresy dissolves the marriage contract; but also [6] that heresy does not dissolve the marriage contract. [7] That in the blessed sacrament the body and blood of Christ are present visibly changed, and sensibly present to sight, and scent, and taste; but also [8] that the accidents remain unchanged—*i. e.*, that Christ is not sensibly present to sight, scent and taste. [9] That Christian men are bound by the

ceremonial law of Moses contained in the Book of Deuteronomy; but also [10] that they are not bound by the ceremonial law of Moses. [11] That the teaching of the Fratricelli on voluntary poverty is heretical; and also [12] that it is strictly orthodox. [13] That in the first few centuries of the Church three at least of the sacraments were invalid; but also [14] that they were valid. [15] That it is according to the will of the Holy Ghost that no man who disbelieves any one article of the creed has any fixed right to his life or property; that every Christian government should commit him to the flames; that children should be encouraged to denounce their parents if they suspect them of heresy; that the persons of heretics may be reduced to slavery, be bought and sold, and their slayers exempt from punishment. [16] That to give interest for the loan of money is mortal sin; and that the principle of partnership is also sinful. [17] That the sun moves round the world, and that the world does not revolve on its own axis, but is the centre of the system, and that sun and planets wheel round it.

Verily, were it not that we commiserate the unfortunate Catholics abroad, we should be inclined to smile at the absurd position into which the Pope and the Curia have brought the faithful. Pius IX. seems to have accepted the adulation and homage of the Roman hierarchy crying to him like Ekebolius to the Emperor Julian, "Only trample us under your feet!" and to have answered, "I take you at your word, the dust you love shall be your food."—*Ch. Review, London.*

"Non Homines sed Cadavera."

The extreme Papal party is shrewd and worldly-wise in securing the dogmatic definition of Papal infallability, and in setting the Church in direct and defiant opposition to modern intelligence, andto the principles on which free political institutions are founded. Once admit the original premises of the Catholic creed, and the extremest assertions of the authority of the Church are easily accepted. The doctrine of the immanence of the Holy Spirit in the Church has Papal infallibility as a logical consequence. The charge to Peter is the warrant for the utmost claims of spiritual absolutism. The existing powers in Rome are intelligent enough to recognize that the other churches or sects, that assert spiritual rights over the consciences and thoughts of men, are in a false position compared with that of the Roman Church; are deficient in logic, and have no tradition like hers. The struggle of the Reformation was but to a very imperfect liberty of opinion; it was but a half-victory of free thought. Rome has no real quarrel with the Protestant sects. But this century, beginning to put in actual practice the doctrine of toleration, and asserting the absolute authority of the reason and the right of free thought, has gradually drawn the lines between the Church and the unchurched with great sharpness. The dispute is not now about justification and salvation, about faith and grace; it is between the principle of authority and that of freedom in matters of opinion, between faith and skepticism, between supernaturalism and science, between obscurantism and intelligence. The Church does not blink the fact that "enlightenment," "culture," so-called, is against her in the struggle; but she takes her ground in full view of the camp of her opponents; looking through history, she says the "enlightened" have always been an inconsiderable minority, they have always been disturbers of the established order and disbelievers in the established faith. The majority always rests upon and yields to a well-asserted authority; the majority is unintelligent, does not reason, does not like reasoners, wants to be quiet, and to be assured of its own belief and certain of its own salvation. Power then will rest with the spiritual authority that has the best disciplined forces, that asserts its claims the most posi-

tively, and that tries no compromises with freedom of thought. The leaders of the Papal party distinctly mean "obscurantism;" they mean to make all the bishops more dependent than heretofore on Rome, to have all the Catholic institutions of learning wholly under control, to exclude all liberal professors, and to reduce the whole ecclesiastical body, so far as obedience and submissiveness are concerned, to the likeness of the order of the Jesuits. *Non homines sed cadavera* was Loyola's description of what he required the members of his order to become. Now all this seems to me a shrewd and able policy, and if it is carried out as vigorously and as unrelentingly as it has been entered on, it will not only render the Roman Church a much more compact and united body than it has been, but far more powerful also, and far more dangerous and difficult to deal with in a free State. It makes the question of the relation of the Church to our own institutions more important than it has hitherto been, and makes a demand that will hardly be answered, on the foresight of our public men.—*Nation.*

The Charge of Bibliolatry.—Scriptural believers have been sneered at as bibliolators, worshipers of a book, and their religion ridiculed as bibliolatry or book-worship. But this is either malice or mistake. We do not say our faith is in the book. Our faith is in Christ Jesus. But our Christ is the Christ of the Holy Scriptures. He is neither the Christ of infidel Rationalism, a phantom of man's imagination, nor the Christ made of matter by the guilty hands of blaspheming priests, and sacrilegiously offered, and idolatrously worshiped, on what they falsely call an altar. Nay; our faith is in Him who was promised afore by his prophets *in the Holy Scriptures*—who died for our sins, *according to the Scriptures*—who was buried and rose again the third day, *according to the Scriptures*—who, after his resurrection, appeared to his disciples, and, beginning at Moses and all the prophets, expounded unto them, *in all the Scriptures*, the things concerning himself; while he also opened their understandings *to understand the Scriptures.*—*Dr. Blackwood of Middleton-Tyas, England.*

The Two Giant Errors.—Men and brethren, it would be wilful blindness to close our eyes to the fact that in our day two giant errors have, indeed, been waging inveterate war against pure Evangelic truth, and assailing the divine foundations of our faith and hope. On the one hand, infidel presumption, honoring itself too proudly with the title of "Rationalism," reproduces the religion of the Sadducee; depreciates God, exalts humanity, makes light of the evil of sin, abrogates the divine atonement, despises the Scriptures of God, and even casts dismal doubts upon man's immortality. On the other hand, revived Ritualism would restore the dark ages of post-heathen history, and quench once more that bright light the pure Scriptures unfolded by the Reformation had caused to shine upon the long-benighted world.—This system—at first coming in with fair pretensions of comely order and reverential devotion, but soon degenerating, and sometimes vain and childish, sometimes superstitious and grovelling, sometimes meretricious and idolatrous—appeals to the senses, to the fears, to the imaginative faculties, but shuns both the light of revealed truth and the encounter of a sound and sanctified logic. The fables of a bodily apostolical succession, of priestly power and authority, and of mechanically-conveyed sacramental grace, compose the foundations of this anti-Christian structure. Let us avoid these houses built upon the sand, which are sure to perish, and whose fall shall be great. Let us cleave to the rock, and call to mind once more that grand old maxim, "*The Bible, and the Bible only, is the religion of Protestants.*" Here is the hammer of God. Here is the sword of the Spirit. Christ, the only one, is the sinner's Saviour. The Bible, and the Bible only, reveals Christ. Faith, and faith only, receives, holds fast, and lives by the Christ of the Bible, and in Him finds perfect present and everlasting salvation.—*Ibid.*

A Roman Catholic's Idea of the Protestant Stronghold.—Who will not say that the uncommon beauty and marvellous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear like a music that can never be forgotten—like the sound of church bells which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of man is hidden in its words. It is the representative of his best moments, and all that has been about him of soft, and gentle, and pure, and penitent, and good speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed and controversy never soiled. In the length and breadth of the land, there is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible.—*Dr. Newman.*

The Influence of the Bible.—This collection of books has been to the world what no other book has ever been to a nation. States have been founded on its principles. Kings rule by a compact based on it. Men hold the Bible in their hands when they prepare to give solemn evidence affecting life, death, or property; the sick man is almost afraid to die unless the Book be within reach of his hands; the battle-ship goes into action with one on board whose office is to expound it; its prayers, its psalms are the language which we use when we speak to God; eighteen centuries have found no holier, no diviner language. If ever there has been a prayer or a hymn enshrined in the heart of a nation, you are sure to find its basis in the Bible. There is no new religious idea given to the world, but it is merely the development of something given in the Bible. The very translation of it has fixed language and settled the idioms of speech. Germany and England speak as they speak because the Bible was translated. It has made the most illiterate peasant more familiar with the history, customs, and geography of ancient Palestine, than with the localities of his own country. Men who know nothing of the Grampians, of Snowdon, or of Skiddaw, are at home in Zion, the lake of Gennesaret, or among the rills of Carmel. People who know little about London know by heart the palaces in Jerusalem, where those blessed feet trod which were nailed to the Cross. Men who know nothing of the architecture of a Christian cathedral, can yet tell you all about the pattern of the Holy Temple. Even this shows us the influence of the Bible. The orator holds a thousand men for half-an-hour breathless—a thousand men as one, listening to his single word. But this Word of God has held a thousand nations for thrice a thousand years spell-bound; held them by an abiding power, even the universality of its truth; and we feel it to be no more a collection of books, but *the* Book. —*Rev. F. Robertson.*

The End of the Temporal Power.

This means the failure of an experiment of great grandeur, to which all the energy of the most popular and successful of Christian churches has been heart and soul devoted. The "infallible" Church, after 1,150 years' trial, has failed to construct a single solid society or government rooted in the conscience and affections of the people. . . . . The secular power of the papacy arose from the most natural possible causes. When the Goths and Lombards invaded Italy, the only power which stood firm and undismayed was the power which rested on a deep spiritual faith; and of course around it the elements of a new secular society began rapidly to crystallize. It has just fallen from causes precisely corresponding to those from which it arose.

Instead of exerting a creative, sustaining and sanitary influence on the affairs of the world, it had for centuries been exerting a cramping and destructive influence upon them. Instead of standing as a fresh spiritual power among the discords of earthly passions, uttering the voice of the purest consciences, and boldly opposing the march of stately injustice, it had become a power that finessed with courts for its own temporal safety—that too often blessed princes who had their feet on the necks of the people, if only they supported the Pope against his enemies—that resisted despotism (as in Poland) only when despotism happened to be schismatic—that withdrew its half-formed and faltering blessing on Italian freedom the moment it seemed likely to endanger Papal authority.—*London Spectator.*

Nothing connected with the end of the Temporal Powers impresses the attentive observer so much as the apparently total absence of a Papal party in the annexed States. Poland has been subjected to Russia for about one hundred years, and even to this day the Poles, almost to a man, demand their sovereignty, and are only waiting for a favorable opportunity to rise again for their independence. Northern Schleswig persists in sending Danish representatives to the German Parliament, and their ballots defy the Power the bullets of which have just proved victorious over one of the greatest nations of Europe. Don Carlos and Isabella of Spain, and even the ex-King of Naples, have their parties, which are willing to remain loyal to them, and risk for their cause property and even life. But where is now the Pope's party in the late Papal States? When the Italian army marched upon Rome, the entire population of the invaded territory remained passive and indifferent spectators; and when, after the occupation, an opportunity was offered to the annexed people, for the first time, to express their own wishes, they cast an almost unanimous vote for the ratification of their union with Italy.

Even the Pope's adherents cannot deny that there is a total absence of all signs from which the existence of a strong party still devoted to the interests of the Pope could be inferred. This remarkable fact admits of only a two-fold explanation—either the immense majority of the people were, as it appears, really opposed to the Pope's temporal rule, and hailed the annexation to Italy as a deliverance from a hated yoke, or they were totally indifferent, and did not deem the Pope's cause worth making the least sacrifice for. In either case, the Pope's hold on his former subjects will be noted in history for its unparalleled weakness.—*Methodist.*

The overthrow of the Temporal Power of the Pope, is in itself a small matter. He has been deprived of his dominions before now, and has come back again. What gives the recent revolution in Rome its significance is, that it is but the expression of an idea, which has only taken hold of the world in our day, that the State and the Church are two separate and distinct interests, to be transacted on different bases for different ends, and secured by different sanctions. The identity of the Church and State was a cardinal doctrine of the creed of Christendom for fifteen hundred years. It has been decaying slowly ever since the Reformation, but has, nevertheless, exercised a powerful influence on the civilization of the Western world. The complete separation of the two in the United States gave it a serious blow, and the rapid democratization of European institutions has, for the last thirty years, been giving it the air of a dream. The Pope's loss of his temporal power virtually gives it a death-blow. It was a great and noble idea when it first took its rise, and for centuries gave a miserable world almost its only glimpses of heaven. It has perished before the growth of the very civilization which it saved and cherished. The effect of its disappearance on religion and society it is too soon to speculate about; but our experience here justifies the belief that religion everywhere will gain greatly in real influence by its loss of all official recognition.

The whole history of the temporal power has been in the highest degree dramatic. That power took its rise amidst the desolation of a decayed and ruined Italy; it vanishes after a thousand years before the advent of the new Italian nation; and it would be foolish either for Italians or for the rest of the world to forget that, of all the great creations of Italian genius, the Papacy has not been the least wonderful. The race whose patient hands and valiant hearts built up the Roman empire, and whose cunning brains wrought the great web of the Roman law, might perhaps afford to treat the Popedom as a mere reminder of its weakness or misfortunes; but the new Italy, which the Popedom neither frets nor oppresses, will hardly so regard it. To have erected, in a world made up of crouching slaves and barbarian invaders, a dominion vaster and more powerful than that of the Cæsars, which found its authority and distributed its rewards in an unseen world, and which, through ages of the darkest periods of human history, raised the only voice that spoke for justice, for truth, and for purity, was certainly a rare exploit, and it was Italians who performed it.—*Nation.*

Dante, three hundred years before the Reformation, advocated the separation of the temporal power from the spiritual, and denounced the former as a scandalous usurpation, unsupported by the law and the testimony of God's word. "Every Divine law," urged this writer, "is found in one or other of two Testaments: but *in neither can I find that the care* of temporal matters was given to the priesthood. On the contrary, I find that the first priests were removed from them by law, and the later priests by command of Christ to His disciples." (De Monarchia, lib. iii. cap. xi.) It is, however, to the patriotic poetry of Dante that Italy owes, according to Count Cavour, the preservation of its patriotism from the absorbing tyranny of the Church, which for centuries threatened its annihilation. The most marvellous and most majestic poem in the Italian language has not only become a song of the most passionate and the purest patriotism, but it has become, for the best of purposes, in its unparalleled popularity, an agent of unbounded influence on the growing mind of Italy. In lays that will outlast the most enduring monuments of his fame, Dante pictured to the mind of his country the supreme Pontiff as a double usurper—usurping the spiritual sovereignty of Christ and sitting in His place, and usurping the sovereignty of native princes, and aspiring to a throne far above the Kings of the earth.—*True Catholic.*

If ever a government, by the complete and systematic perversion and abuse of its powers, forfeited its right to exist, that was the Papal Government. Instead of being the best government in the world, as it undoubtedly ought to have been when presided over by the Vicar of Christ, it has been the worst known to modern civilization. It has been notoriously inefficient, abominably corrupt, and outrageously and ingeniously cruel. Hated by its oppressed and tortured subjects, it has maintained its existence only by armed force—by the troops of the foreigner and a home-guard of cut-throats. Under its sway Rome became a city of idlers and beggars; its vice, and misery, and filth grew hideous; all industries were discouraged except the lottery business; all learning was hindered except such as might be controlled for the purposes of Jesuitism.

The poverty, and ignorance, and vice prevalent at Rome are typified in the horrible filth of the place. And the inefficiency of the government for any good thing is typified in its acquiescence in the filthy condition of the city, when any other government would certainly undertake the work of cleansing. No one who has not visited Rome can conceive of the slippery, reeking nastiness of its streets. These seem never to be swept, except by the wind and the showers. Yet the city possesses a most abundant supply of water. By the aqueducts of the old Emperors, rivers of purest water pour into the city, and are distributed to numberless fountains. The

city, too, being built on uneven ground—being the city of the seven hills—the work of draining it would be most easy. Surface drainage is alone required. Almost every where the water, turned on the streets, would find its convenient way to the Tiber. But the Papal Government has not possessed consideration or energy enough to *turn on the water!* Even thus has it been elsewhere and in everything.—*Dr. Burt.*

Italian Unity in Boston.—Feb. 23.

Resolutions.—Whereas, among the remarkable political revolutions of our age, the rise of Italy from her fragmentary condition to unity holds conspicuous place; and whereas every national achievement of good is a contribution to the general welfare of the race; and whereas nations are strengthened by the expression of their mutual sympathy and confidence; therefore

Resolved, 1. That as American citizens nurtured in the principles of civil and religious liberty, we heartily rejoice in whatever tends to disenthral the human mind, and to quicken and invigorate its manifest powers.

2. That the peaceful and bloodless dissolution of the political sovereignty of the Pope, resulting as much from corruption and decay as from the pressure of external forces, is among the most important events of the century, and marks an era in the progress of man.

3. That the assumption of infallibility in moral and religious affairs logically necessitates the claim of Papal sovereignty in all secular affairs, therein giving birth to the whole family of tyrannies—the subjugation of individuals and of nations, the enthralment of the human intellect and conscience, the repression of science, the discouragement of enterprise, the withholding of the Scriptures from the people, the enforced ignorance of the masses, the censorship of the press, and even the prohibition of all worship of God not authorized by this usurping head of the church.

4. That every true American echoes in spirit the refrain of Cavour—"A free Church in a free State"—and rejoices in the hope that worship will henceforth be as free to American citizens in Rome as it now is to Roman citizens in America.

5. That we congratulate the people of united Italy on the practicability henceforward, in the Papal States as elsewhere, of the maintenance of free schools and a free press, as well as of freedom to worship God.

6. That we recognize in Italian unity an inspiration that will nurture patriotism, quicken enterprise, stimulate ambition, and renew in government, literature, art, and religion all that gave to that classic land her ancient renown.

7. That we tender sincere congratulations to Victor Emmanuel and the Italian nation of twenty-seven millions, as Italy, under a constitutional government, with Rome for her capital, takes again, and finally, we trust, her place among the great nations of the earth.

Dr. Haven.—It cannot be said that this temporal power has been exclusively a Papal institution. In lesser ways the same idea has exhibited itself in all countries. Our own State, till within a generation, supported its clergy by a town tax. England's establishment is the shadow of the Papal throne. Everywhere, until America arose into national existence, this usage obtained. Her proclamation of the independence of Church and State was the beginning of the overthrow of ecclesiastical political sovereignty in all the earth.

Dr. Hedge.—Italy has claims on all the nations. The civilized world is indebted to her for impulse and guidance in almost every province of life. She has rendered to humanity a double service never to be forgotten; she has been the custodian of the treasures of the old civilization and also the pioneer of the new. It was she who first awoke from the sleep of the long historic night which we call the dark ages, and opened her windows wide to the light and morning freshness of the new day which dawned with the thirteenth century on the Christian world. She broke the path for Europe in art, in literature, in science, philosophy and commerce. Each of these activities owns an Italian lineage. In each of them the earliest names of note are Italian names. Italy was learned before Germany could read or write. She covered

the Mediterranean with her commerce before there was any dream of Britannia's ruling the waves, and while Holland was under water. She traded with India before a Portuguese vessel had found its way around the Cape of Good Hope, and she had perfected her poetic dialect while France was stammering in provincial romance.—Italian influence was to English literature once what the German is now. Take from Shakspeare and Milton the Italian ingredients in their works, and you leave a perceptible gap. A very wholesome influence it was. The Italian mind has fine and noble traits; it combines the sobriety of the English with the idealism of the German and the clearness of the French. I think it the freest of these nationalities.

Papists here and abroad have protested against the absorption of Rome by the country to which it geographically and ancestrally belongs. The cry is raised of usurpation, of spoliation. Rome and the Church-state, it is argued, belong to the Pope; Italy had no right to this part of her soil. Such pleading on the part of despots and advocates of the divine right of kings is natural enough, but it sounds unnatural and is very offensive on American lips. We in America hold that the country belongs to the people who live in it; we believe in the right of the people to choose their own rulers. The three millions, more or less, of the *Stati Pontifici* had precisely the same right to change the government of Pio IX. for that of Victor Emmanuel that our fathers had to change the government of George III. for that of the United States.

Mr. A. B. Ely.—Who shall follow down through the long sweep of centuries the dark and dreary course of disunited, dismembered Italy! Who shall tell of peoples crushed, and broken, and utterly demoralized, and every symptom of popular freedom suppressed, and every, even phosphorescent, flicker of the light of liberty well nigh quenched! But in the midst of the blackness of darkness that so long brooded over that land, and all along down the ages of ignorance and superstition, and grinding servitude of body and mind and soul, there has been even in Italy a glimmering light shining out upon the wild waste, the light of the "*witnesses*" whom the Seer of Patmos saw, centuries before, traveling down the vistas of coming time, bearing the light of eternal truth, and so of eternal liberty and life.

"*Lux lucet in tenebris*" was and is the significant device of an humble people, that up among the valleys of the Alps, preserved for a thousand years that liberty of conscience which underlies all true liberty. For centuries they had lived, and suffered, and died, martyr witnesses to the truth of the sentiment that made Cavour immortal, "*a free Church in a free State*;" and so they preserved in Italy the seed corn of those glorious harvests which now wave over her broad territories.

I believe in a divine Providence that turns and overturns, and controls the destinies of nations, and will in his own time "avenge his slaughtered saints." And I count it worthy of special note, that from the time when the King of Sardinia gave liberty and citizenship to the poor Waldenses, the march of his rule onward over Italy and finally over Rome has been steady and resistless as the tide.

What is Italy without Rome? What is Rome without Italy? What has Italy been without Rome, and what Rome without Italy, for these more than a thousand years? Is liberty of any worth? Is a constitutional government of any value? Is the disenthralment of a people from tyrannical power of any interest? Is the consolidation of scattered and enslaved provinces, into a nation under constitutional rule of any concernment in the world? If so, then may this night be well devoted to congratulations upon the unity of Italy as a nation, and the establishment of liberated Rome as its capital, by the voice of more than 25,000,000 of people.

Let us then thank God, who, we trust, will one day free the world from despotic thraldom, that He has done so much for Italy and Rome, and ever pray that in the unity of Italy, and the liberty of Rome, the Christian world may rejoice for ever

more, and the old shams, and cruel claims of human sway over the conscience and eternal destinies of human souls, be numbered with the fetters of the slave, among the buried bones of the giant usurpations of a dead past.

Mr. E. P. Whipple.—It would seem impossible, Mr. Chairman, that an American, of whatever religious creed, who has witnessed the enormous sacrifices of treasure and blood by which our country has recently repurchased union and liberty, can hesitate to bid God-speed to the great Italian people—in other words, to the *Roman Catholic* inhabitants of Italy—in their efforts to establish Italian unity under a constitutional government. Every drop of our blood unites with every thought of our minds in the cry with which we hail a free, regenerated, and united Italy. The majority of us are, I suppose, Protestants as respects theology; but we none the less welcome the establishment of a great Roman Catholic nationality, as one of the grandest and most impressive triumphs of constitutional ideas in the sphere of government. No historic student, not carried away by momentary enthusiasm, supposes that the Latin races are to be converted into Calvinists, or Presbyterians, or Episcopalians, or Unitarians, because the Pope of Rome has been deprived of a few square miles of territory over which he formerly exercised an absolute *political* dominion. Guizot, the Protestant, Thiers, the Roman Catholic, may, for political reasons, have insisted on the temporal sovereignty of the Pope as indispensable to his efficiency and dignity; but the mind and heart of the Catholic world may well rejoice that the defence of the doctrines and discipline of their church, which they consider of universal application, is now disconnected from the defence of a local government, which Catholics without number have declared the worst in Europe.—If I felt the passionate dislike of Romanism which fills some Protestants breasts, I should regret the dethronement of the Pope; for the unity of Italy, by depriving the Pope of a temporal sovereignty over a few square miles, will, in my opinion, inevitably increase his spiritual power—the only power which Protestants have any reason to dread. As the purely "governmental" corruptions of the court of Rome were the occasion if not the cause of the Reformation, so the incapacity of the Pope to govern well a few millions of Italians has ever since been one of the most efficient of the Protestant arguments against the Roman Catholic Church. If the Papal States are hereafter misgoverned, the misgovernment cannot be said to result from the defects of a theological system. For what is the Roman Catholic Church? Is it a temporal power, wielding temporal sway over a few millions of acres, less in number than our Congress annually tosses to speculators in new railways? Is it a European State of the fifth class, like Baden or Wurtemburg? No. It is essentially a spiritual institution, existing for spiritual ends. Its true territory extends over millions on millions of square miles. Its true population numbers nearly a hundred and fifty millions. Historically it has lost ground only when its head subordinated his spiritual interests to temporal aims and territorial aggrandizement. A succession of mere politicians, like Alexander the Sixth, Julius the Second and Leo the Tenth, would have enabled the Reformation to leap the Alps, cross the Rhine, and become triumphant in Europe. The Reformation was checked because the Popes, as Holy Fathers, awoke to the vast interests of their spiritual dominion, and comparatively neglected their petty interests as Italian princes.

In truth, the Roman Catholic Church, divested of all abuses in its administration, has won its position by ministering to spiritual needs. Its success is its reason for existence. It excels, perhaps, all other Christian churches in the sagacity with which it adapts itself to the average of human beings. It has shown its capacity to deal both with the heart of the savage and the heart of the *savant*. More than any other Christian church, it has succeeded in making religion visible and palpable—that is, in spiritualizing the senses. Through long ages of barbarism it was unmistakably the defence of the weak and the civilizer of the strong. It has produced every variety

of human genius and every variety of human virtue. I have no words, therefore, to express my wonder that any Roman Catholic should think his church was menaced because the Roman Catholic inhabitants of a few square miles of Italian soil have entered into their undoubted rights to conduct their temporal affairs in their own way. Roman Catholics in Spain, Portugal, France, South Germany, Austria, the United States, the republics of South America, notoriously do and have done what the Roman Catholics of the Papal States are now doing. Does any one pretend that the great Roman Catholic nations should be governed by ecclesiastics instead of by statesmen?

The fact is that, justly or unjustly, the temporal sovereignty of the Pope has long been the scandal of political science. The very virtues of priests are apt to become vices when they aspire to govern States. This is as true of Calvin and Laud as of any pious pope or cardinal—true of every priest who has not, like Richelieu, sunk the priest in the statesman. The literature of Roman Catholic countries swarm with books in which the government of the Papal States is satirized and denounced as the most absurd and iniquitous of all temporal governments. It is impossible that a church, whose spiritual aim is to establish a universal monarchy over the souls of men, should not be injured, as regards its primary purpose, by its ill success in practically managing the material concerns of a million of people. Indeed, I would most emphatically repeat my conviction that the power of the Roman Catholic Church will be increased, now that the Pope is no longer a temporal prince; that the revolution we come here to celebrate is a revolution, not in favor of Protestant doctrines, but in favor of constitutional ideas. I believe that every Christian church, Protestant as well as Catholic, has been injured just so far as it has attempted to govern States as well as to direct souls. You remember the vivid image in which Chillingworth, and after him Macaulay, have embodied this opinion. "The whole history of Christianity," says Macaulay, "shows that she is in far greater danger of being corrupted by the alliance of power than of being crushed by its opposition. Those who thrust temporal sovereignty upon her treat her as their prototypes treated her author. They bow the knee, and spit upon her; they cry "Hail!" and smite her on the cheek; they put a sceptre in her hand, but it is a fragile reed; they crown her, but it is with thorns; they cover with purple the wounds that their own hands have inflicted on her, and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain."

SIGNIFICANT ITEMS.

The *Tablet* is discussing the relations of Church and State, and in doing so thus admonishes the members of its Church:

Our Catholic brethren have an instinctive horror of Puritanism, and this horror of Puritanism made them generally sympathize with the South rather than with the North; but have they duly considered that the democratic principle itself, whether in the Republican party or in the Democratic party, that is, the doctrine that the people are sovereign and majorities have an indefeasible right to govern, is only Puritanism transformed into socialism? We are loyal to the Constitution, to which we have sworn allegiance, to American institutions as they were founded by the fathers of the Republic; but as Catholics and lovers of liberty, we can have no sympathy with the Puritanic or Jacobinical interpretation they are receiving from the majority of the American people. We assert, and assert without any compromise, that God is sovereign, and His law supreme in all things, not the people, not society, but humanity; and, therefore, we repudiate, not the institutions, but the popular doctrine of the country, as we do the European Jacobinism or revolutionism that has stripped the Holy Father of his temporal dominions, and holds him a prisoner in his own capital. We hold our rights of conscience at the mercy of the majority, and if

that majority is Puritanic or Evangelical, our Church will be voted a nuisance, and abated as such. Do those of our Catholic brethren who are such great sticklers for popular sovereignty ever think of this?

THE *Tablet* says: "If the Church had her own way in this country, ecclesiastics would probably be answerable for civil as for ecclesiastical offences only in the ecclesiastical courts, or be answerable in the civil courts only by the consent of the Supreme Ecclesiastical Authority, not likely to be given till the offenders are first degraded from their ecclesiastical state. In a Christian State the clergy should be free and independent in the face of the State; yet as the Church enjoins on all her children obedience to the civil law, when not repugnant to the Divine law, she cannot suffer her clergy to violate it with impunity. But to preserve their freedom and independence in the discharge of their ministry, she insists that she should be tried only in her own courts. This does not withdraw them from the law, nor raise them above it, but simply withdraws them from the jurisdiction of the civil tribunals, and subjects them solely to the ecclesiastical law."

Here is the principle which, at the close of the nineteenth century, is deliberately claimed for the clergy: It exists in no Christian land that we know of, outside some of the South American States. In all Europe it has been deliberately put down as the most intolerable of evils. It is the principle that the clergy are independent of the law. There are certain consequences of this theory which show its double-edged character. Let us suppose the bishops of the Church of Rome *not* amenable to the civil jurisdiction of the several States of the Union. By the necessary operation of the common law they cease to be *citizens*. Every foot of real estate now held by them is liable to escheat to the Government, and this, if we mistake not, would cover *all* Church property now belonging to the Roman communion. Every square inch of Romish Church property in this country is held by virtue of a title, which it is the theory of that same Church to repudiate as soon as it conveniently can. The separation between lay and cleric, not in office, but in inherent position—a separation just as entire as that between noble and citizen in the feudal theory—lies at the foundation of the Papal system. Ultramontanism, whatever its accidents, is in principle this: The Pope is the representative cleric—amenable to nobody. His inviolability, like a mantle, flows out from him and covers all in Holy Orders. Protestantism means the yielding to Cæsar the things that be Cæsar's, and to God the things that are God's. The Papacy means the uniting of God's authority with Cæsar's in a single hand. The lineage of Pio Nino goes back, *not* to St. Peter, but to Augustus, and the succession which is claimed for him is in fact not to the Apostolate, but to the Empire.

THEODORE PARKER, *on the effects of Catholic training on the Intellect.*—Look at the Catholics of the United States in comparison with the Protestants. In the whole of America there is not a single man born and bred a Catholic, distinguished for anything but his devotion to the Catholic Church. I mean to say, there is not a man in America, born and bred a Catholic, who has any distinction in science, literature, politics, benevolence, or philanthropy. I do not know one: I never heard of a great philosopher, naturalist, orator, or poet, among them.

The Jesuits have been in existence three hundred years; they have had their pick of the choicest intellect of all Europe—they never take a common man when they know it; they subject every pupil to a severe ordeal, intellectual and physical, as well as moral, in order to ascertain whether he has the requisite stuff in him to make a strong Jesuit of. They have a scheme of education masterly in its way. But there has not been a single great original man produced in the Company of the Jesuits from 1545 to 1854. They absorb talent enough, but they strangle it.

THE Jesuits have at all times endeavored to monopolize the education of youth.—The stratagems they have resorted to for this purpose would of themselves form a very curious chapter in their history. It has been supposed that, whatever might be the errors of the Jesuits, their zeal for learning and education forms a redeeming trait in their character. The truth is, that this forms the very masterpiece of their policy; that their schools and colleges are neither more nor less than so many nurseries of Jesuitism: that not a single really useful branch of learning is taught in them, or taught in such a way as to advance the great ends of education; and that, next to the art with which they have managed to keep their pupils in the dark on every subject that could qualify them for usefulness in this world or happiness in the next, is that with which they have succeeded in gulling people into the belief that they were all the while the enlightened benefactors of the human race.—*Dr. M'Crie.*

THE following is reported in the *Dublin Freeman's Journal*, 12th Sept., as a part of the sermon preached at the *Triduum*, or three days of rejoicing over the Pope's new infallibility dogma, before Cardinal Cullen and eleven Roman C. Bishops, in Dublin:

"*Whatever power* Christ himself would exercise, were He visibly present as head of the Church, *the same does his Vicar exercise and possess;* and the Church is bound to yield to her visible head, the Vicar of Christ, *the same obedience* which she would give to Jesus Christ himself, were He to demand it in his own proper and visible person. The POPE IS CHRIST IN OFFICE, *Christ in jurisdiction and power*, and as such the Church is bound to regard him as she has ever done. The Church is bound to be united with her visible head as a *necessary condition* to her union with her Invisible Head. *It is* ONLY *through* UNION *with the* POPE *that she can* MAINTAIN HER UNION WITH CHRIST."

Then, after stating that "in such solemn and universal teaching the Pope, as Christ's Vicar, ACTS IN THE PERSON OF CHRIST, and the Pope acting in the person of Christ is infallible, Cardinal Cullen's special preacher thus wound up his panegyric:

"We hail thee, then, O Pope of Rome, successor of Peter, as the one infallible witness and exponent of truth upon the earth. We bow down BEFORE THY VOICE, O Pius, AS BEFORE THE VOICE OF CHRIST, the God of Truth. Thou art our pastor, our father, our guide, our head, our centre of unity, of obedience, of love; IN CLINGING TO THEE WE CLING TO CHRIST, who is behind thee. Thou art the centre of the Church's visible unity, and in thee 'we all melt into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the fulness of Christ.'"

A DEMONSTRATION of the Catholics of Covington, Kentucky, protest against the invasion of the Papal dominion by Victor Emanuel, as an "iniquitous criminal attack on civil society, setting forth the injurious results likely to follow, and concluding with the sentiment that it would reduce the Catholic Church, the Mother of Freemen, to abject slavery." The Romish Church "the mother of freemen!" Just think of it, and then turn to history and note its *free* characteristics for the past six or seven hundred years. If this marvellous "Mother" had the power she would abolish every Church in existence that did not recognize her authority, and every civil government on earth that did not obey her behests always, and every institution of learning in which her dogmas were not rigidly taught and enforced.—*California Ch. Adv.*

IF the Roman Catholic Church finds that, through the operation of charities, it loses the baptized or unbaptized children of Catholic parents, it must itself provide a remedy. To call upon the State for preventive legislation is an interference with the fundamental principles of American government. The right of parents to assign the custody and care of their children to others is well established by law. The State, by its legislation, has guarded such assignments so as to protect all the parties concerned. But in undertaking the education of the child in the parents' faith, it has assumed a function which does not belong to an American State. The third section of the first article of the Constitution of the State of New-York declares that "the free exercise and enjoyment of religious profession and worship, *without discrimination or preference*, shall forever be allowed, in this State, to all mankind." This clause plainly forbids the State to *enforce* the faith of the parents upon their children, in any manner or form, directly or by subterfuge. An attempt to do this in favor of the Roman Catholic Church will only result in the formation of an anti-Catholic league.—*Methodist.*

THE *True Catholic*, a Protestant periodical (English) gives the following needed caution:—"Rome, in her efforts, makes large use of the press. Titled ladies write travels and novels for their own rank. Graver books are prepared for the student and the devout. Tracts and leaflets are spread among the common people. Periodicals are circulated under unsuspected titles, and may be had at every bookstall along our railroads in the neighborhood of the metropolis. It is time, therefore, to be up and doing. Our long security as a nation has rendered us unprepared. Neither children at school, nor youth at universities, nor congregations from the pulpit, nor the people at large through the press, have been diligently warned against the distinctive doctrines or practices of the Papacy; and they may therefore fall an easy prey to a skillful priesthood." All of which applies equally to the United States.

MISSIONARY WORK, PROGRESS, Etc.

Mexico.

MEXICO CITY.—H. C. RILEY.

THE parable of the sower well describes the work in Mexico. Not all the Gospel seed has fallen on good ground. Some has fallen by the way-side, other on the rock, other among thorns; but much, very much, have fallen on good ground. Some of the more active Christian laborers here have organized a society that they have named 'The Christian Union.' A list of the evangelical congregations in this part of the country was put into my hands by this Society. There are some others besides those in this list, and several new ones are about being gathered, but I give the list as they gave it me:

Congregations in the following streets in Mexico: S. Juan de Letran, Betlemitas, S. Jose de Gracia, Necaticlan, Gante, Las Golosas, and in the Carcel de Belen.

In other towns: Amecameca, Zoyatsingo, Osumba, Cuautla Morelos, Tlalmanalco, Miraflores, Tlalpan, Zumpango de la Lagunia, Tizapan, Joloc, Sta. Ma. Coloapan, Jalterico, Chalcasingo, Tepetelispa, Chimalhuacan, Aclautla, Tecalco, Hayapango, Postla, Cocotitlan, S, Pedro Jolostoc, Chalco, Tecomaxuxco, Tlayacapan, S. Pedro Martir, Cuecuetlantitla, Zohaxingo, La Concepcion, Chapultepec de Toluca, San Juan del Rio, Fabrica de San Ildefonso, Acatzingo, Puebla, Oaxaca, Guadalajara, Cordova, Villa de Cos, Leon, Cuernavaca. Tepecoacuhilco, Adalama, Hachihipo, Telolapan, Hacienda de San Carlos.

We have now in the city of Mexico two church buildings and a chapel secured by purchase, and another chapel leased to us. Two other church buildings have fallen into the hands of the Protestants in neighboring towns, besides the one given to us in Puebla. I have leased a building to serve for a seminary, and have several earnest Christian lads studying for the ministry. A former doctor in theology in the Roman church, a man of superior education, will aid me in educating them.

The governor of the city and district of Mexico has selected one of our Gospel preachers, Islas, for his secretary. That position gives him influence, and he is not slow in using it in behalf of the Gospel. Some of the Christians in neighboring and fanatical towns have been most bitterly and cruelly persecuted by Roman Catholics, but have suffered with Christian fortitude and patience.

Although Satan has fiercely attacked the Gospel work, by God's blessing it has yet been firmly and widely planted in Mexico. Multitudes, with Bible in hand, are laboring for Jesus in this long-benighted land, the most of whom are self-supporting. But after so many revolutions, this country is poverty stricken, and to extend, develop, and build up the work, we need the generous aid of the American churches. Let them stand by us strongly, and we hope ere long, by God's help, to carry the reformation into Cuba and South America. We need good printing paper for publications in the field, and we need funds. I ask for the sympathy of the American churches for the Gospel work in Mexico, because it is pre-eminently Christ's work.

NORTHERN MEXICO. — ZACATECAS.

DR. G. M. PREVOST.

[This church and the field connected with it were transferred by Dr. Prevost to our care at the beginning of the year. The remarkable results already attained have been wrought through his labor and at his cost.—*Sec.*]

Cos is a village of four thousand inhabitants, distant twenty leagues from Zacatecas. It is there that our little church, destined, I truly believe, to be the focus of the religious reformation in Northern Mexico, is established. When I left this country, a year and a half ago, the edifice being erected for public worship was unfinished. The congregation consisted of about eighty communicants, and our meetings were held in the parlor of a private house. The church, or oratory, as it is called, is a well-proportioned building, with sufficient light and ventilation, nea-

in its arrangements, and seats comfortably about four hundred persons. The number of communicants now exceeds considerably one hundred; and from my observation of the present state of the congregation, I believe that we have every reason, under God's blessing, to anticipate a steady increase. During my short stay there I addressed on the Sabbath morning and evening assemblies of from three to four hundred persons; also on Tuesday night an equal number, and administered baptism to six new converts. The subjects of the discourse were Ezekiel xxi. 26, 27—"Remove the mitre, take off the crown"—being an account of my journey to Rome, and of the fall of the temporal power. Sabbath evening, Romans v. 1, "Justification by faith." Tuesday evening, Epistle to Titus ii. 10—"That they may *adorn* the doctrine of God," &c. The earnest attention with which my crude efforts at preaching were listened to shows most clearly that the work here is God's own; for the instrumentalities have been most feeble; yet the progress made is very great, as apart from the number of members and attendants in the village, the leaven is working efficaciously in far-off ranches; and poor people, hearing of the good tidings proclaimed at Cos, come from long distances to receive further instruction. The great need here is a thoroughly zealous, exemplary, and capable man, to give impulse and direction to the movement, which is now of such proportions that it needs more perfect organization. The lay members of the congregation, among the most prominent of whom are the Amados (father and son,) Don Miguel Aguado, and others, exert themselves to the extent of their abilities to build up and strengthen the cause, and there are some of the women of the church who are especially useful. I propose to take Miguel Aguado from his work, and let him devote all his time to Christ's work, acting as minister of the church here until God raises up some one to be properly ordained, and take permanent charge. I cannot now state exactly the sum which will remain for this purpose after covering other expenses, but think it very probable that there will be not only sufficient for the salary and expenses of *one* evangelist, but of *two*—one to remain in Cos, and one to be sent on missionary tours to other places. I have already arranged to send to some points men to prepare the way for holding meetings, which I propose to address myself.

I trust, through the blessing of God, to be able to prove to you that rarely has an investment of Christian means been made with greater promises of abundant returns.

Chili.

From 'The Record,' Valparaiso.

THE only Society that has ever yet taken in hand the task of making the truth known to the native inhabitants of this country, is the American & Foreign Christian Union of New-York. Its aim is to reach with the truth all nominally Christian lands. In Greece, Italy, France, Mexico and Chili, it has sustained missions for several years past. This is the Society that aided to found the Union Congregation in 1845, in conjunction with the Seaman's Friend Society; and that has now in Chili at this moment five Christian missionaries engaged in proclaiming the truth. Towards this Society, the Christian Union, we turn in hope that its officers may be encouraged, enabled and persuaded to appoint and sustain new laborers for its field. White it is for the harvest; the promise of ingathering is excellent, but where are the laborers? Alas, how few! If it were possible to double the number at present employed, they might at once be advantageously located in towns where congregations could be gathered to hear the Gospel preached in the vernacular of the country.

In corroboration of this statement here are some extracts from a letter just received from a candidate for the ministry who has recently gone on a tour through the interior towns of the central valley of the country. After having visited the missions in Santiagua and Talca, preaching in both places once and again to attentive congregations of sixty or seventy persons, in Spanish, he proceeded to Chil-

lan, where as yet no mission has been organized. Before going he wrote:

TALCA, January 24th, 1871.

I preached last Wednesday evening in Santiago; about ninety persons present. Next day started for and reached Curico, where I remained 24 hours. While there I had several interesting conversations. The spirit of inquiry is gaining ground in that place. Promises were made to write and work there for the good cause. I arrived here on Friday evening. Sunday night I preached to seventy people, and to about the same number last night.—There has been perfect order and excellent attention both times.

A great work has been done here. I pray God he may bless the servant that so faithfully labors here. The singing here is the most pleasing I have ever heard. I leave here for Chillan this night at two o'clock, and hope to preach there on Thursday evening.

J. M. IBANEZ GUZMAN.

Of Chillan he writes:

"The most encouraging and promising place I've been in, south of Santiago, is Chillan. The ground seems to have been ploughed over and prepared to receive the good seed. Being a new and growing place, there is very little of aristocratic and family pride. Democratic and independent sentiments prevail, and it would not be difficult to introduce a new order of ideas.

Thursday evening, fifteen or sixteen young, intelligent, and respectable men met in my room, there being among them Mr. ———. A Mr. —— opened his batteries on private judgment, and wanted to know why we should attempt to change the religion of the country, since we acknowledge that Roman Catholics could be saved. He was the first to retire, and by the manifestations made after he left, I think the majority were on the side of truth. Finally, two remained, Mr.——— and Mr.———, and we joined in prayer. As we knelt, Mr.——— said to me, 'Show us how to pray, for we do not know.'—After we had prayed, we embraced each other as brothers in Jesus Christ.

They tried hard there as in other places to have me remain for a few days. Mr. ——— said that they would raise a subscription and bear the expense for a month if one of us would stay there. He wants to have books sent to him for sale, and stated that he himself would buy them of the Society.

May God give us life, health and wisdom to preach louder than ever salvation by faith in Christ throughout the length and breadth of this land!

Talca.

THE chapel in Mr. Sayre's dwelling was filled to overflowing when Mr. Ibanez preached there. It is of the first importance that a suitable and commodious place of worship should be provided in Talca. Until that is done, the missionary must be like a combatant sent into the arena with one hand tied behind him. We implore of those who love the cause of Christ that they come up to the help of the Lord in this. The consecration of a few hundred pounds to the erection of a chapel in Talca would be of inestimable benefit for the evangelical cause in that city.

CHRISTIAN LIBERALITY *vs.* MONOPOLY.

WE remarked recently in noticing the fact that in this city of Valparaiso, containing a population at the very least of seventy-five thousand souls, there are only two parish churches; that if it were a Protestant town, there would be twenty parish churches provided for the religious instruction and care of the people. The fact is eminently suggestive and instructive. Nothing promises more for religion, and does less, than a connection of Church and State. Its effect on Christian minds is the same as the effect on children of keeping them in the cradle when they ought to be on the floor on their knees and on their feet, learning to use their muscles, to stand, to creep, walk, and run.

Italy.

REV. WILLIAM CLARK.

FATHER GAVAZZI has been for several weeks past preaching in Rome, and with great success. With Sig. Lagomarsino and Prof. Pecenini to co-operate with him there is preaching in two halls, and a third is soon to be opened. The number attending is continually increasing. True, in Rome there are peculiar difficulties to be met and formidable obstacles to overcome: still the work gives signs of great promise.

The Italian government has not as yet had the courage to give the same religious liberty to Rome that has been given to the

other cities of Italy. It refuses to give permission that the Gospel should be *publicly* preached. True, the preaching of the Gospel is tolerated in four or five different places in the city, and there is no interference whatever, Bibles, religious books and tracts are everywhere openly sold; but free, open, fearless religious liberty in Rome is not yet enjoyed. The Papacy still rules here as in no other city, and one is deeply impressed with the fact that it is still as formerly the capital of the Papal world. Hence our Evangelists must labor with caution and prudence, and in a measure secretly.

If the government would show less tenderness and regard to the Papacy, and boldly apply to Rome the policy by which it professes to be governed, and by which it is governed in other cities, there would be vastly more liberty in preaching the Gospel; crowds could easily be gathered, and with the open, fearless, and powerful preaching of Gavazzi and other able men, multitudes would be gained to the truth.

This time, however, must come: it is well, perhaps, that it should not be sudden. The shock would be too violent.—Already the priests are terribly exasperated at what is being done. They writhe in pain at the loss of their power. Formerly, if a Roman peeped a word against the Church, he could be secretly taken from his family by night, and, perhaps, never be heard of more. But this power is gone—the people can now speak, and speak freely. However, all danger is by no means past. There are still spies and secret agents ready for any desperate action. It was only a few days since Sig. Gavazzi and Lagomarsini narrowly escaped falling into the hands of these secret assassins. Complaints are also constantly made by the representatives of the Papacy to the Commissioner of the Italian government at Rome, against the liberty already enjoyed, the sale of the Protestant Bible and heretical books, by which the people are becoming corrupted, and lost from the fold of the Mother Church.—Though Italy has possession of Rome, yet the Papacy was never bolder or more exacting. There is no limit to the schemes of daring or insolence of the Jesuit party in seeking the restoration of the Pope's temporal rule, and by their constant and persistent intrigues with foreign powers, they intimidate and alarm the Italian government, and render its policy weak and vacillating. The Roman people are favorably disposed to the Gospel, but most fear to embrace it openly, believing that the Pope will again be restored, in which case they will suffer imprisonment in some Papal dungeon, or more probably so cared for that their families will never know what fate has awaited them. This belief in the Pope's restoration by the common people arises solely from the fact that Popes, in former times, have, in so many cases, been humbled and obliged to leave Rome, and yet afterwards have returned with more power and tyranny than ever.

Such is the very low state of education at Rome, that any system of evangelization, in order to be really effective and successful, must be combined with public instruction.

Had we the means to establish schools, and evangelically train the youth that could be gathered into them, and thus combat the teachings of the Jesuits, it is certain that a great work could be effected.

Now that Papal Rome is entirely open to the establishment of evangelical schools and the preaching of the pure Gospel, why should not the Protestant church show the wisdom, activity, and energy that the Jesuits have always shown in establishing schools and institutions for teaching the maxims and doctrines of the Papacy?

Cincinnati.

MISS PUBLIER.

This cannot be called leisure, for the clatter of small feet are on the pavement, frequent rappings are at the door, with youthful voices of Catholics and Protestants, clamorous for papers, tracts, and books. Each retiring group reveals my presence at home, and others succeed.—The gentle manner of some quite disarms me, and the sad and pitiable expression

of others forbids my refusal, and the rough and uncomely need instruction more than others. If I sternly send them all away, the poor mute comes in their place, his paper shows his triumph, and others are encouraged to assail me, "Once a week—come only once a week!" But the hungry stomach counts no hours, and it is so with the hungry heart and mind. The children have retired, and now come the poor ones from the Jail, or Hospital, or from sick rooms: they are mostly Catholics. If they were taught to dread Protestant bread and clothing as much as the Bible, what a relief I should experience! Yet with charity they may receive the truth, and who knows but that their souls may be fed and clothed!

In the school the larger girls assist me. Many say, "the priests and sisters forbid our coming, and we are punished if we do." My reply is, "Tell the priests and sisters to come themselves and see and hear all that is said and done."

China.

Most of our Chinese are Buddhists.—They have papal worship under the old forms, which remain unchanged and unmutilated. They have their unimpaired priesthood; they have their swinging incense and their little boys to carry their priest's trail when it is too long; they have their masses chanted in a sing-song tone exactly the same as the Romanists. I should imagine that every Jesuit in the nation had taken lessons in vocalization from Chinese priests. They have their monastic institutions of monks and nuns, and all the arrangements and adjustments of scenery and device and accommodation such as Rome has taken to itself, with these two differences: in the first place they chant their masses in the vernacular, so that the people can understand them—a thing which the Catholic priests never dared to do—and in the next place they have no purgatory specially designed for heretics. Their purgatory is designed for bad men who do not honor *Vishnu* and worship their ancestors, but not for those who dissent in mere opinion from the authorized faith. I would beg of Rome to enlarge its plan a little, and by the addition of these things to the others make its system more complete.—*Dr. Briggs.*

Africa.

A Touching Prayer.—It was in Ogunpa, and that little church was crowded, for the Christians wanted to show the heathen neighbors there that God has his people in the town, though they (the heathen there) would not come forward.—However, several of them came in too, including the headman of the place. One of the converts, who was asked to pray, began by earnestly pleading for their teachers and minister, and for my poor self, in words which, in English, would be—"Remember, Lord, he is often sick, and no wonder: the air he breathes is not that of his own country; the water he drinks is not that of his own country; the food he eats is not his own country's food it is not prepared by his own mother, nor by his own sister. Have mercy upon him, spare him, and make him strong." Then again, after praying that God would soften the hard hearts of the people, and lighten their darkness, he went on: "As for us, we have received grace to hear Thy word; we like it, it is good for us, we want to follow it: then comes the devil and tries to spoil it all. We pray thee, Lord, rebuke the devil, give him warning to leave us alone; it is no use his troubling us so; we do not want to follow him again; and as for ourselves, we pray Thee furnish us with the right sword, put the proper kumo (club) into our right hand, that we may fight him more manfully."

How full and simple is the Holy Spirit's diction in such a suppliant's mind! and what struck me so in the whole prayer, was the simple faith in the presence of a prayer-hearing God, as well as the clear consciousness of the personality of the devil, whom we have to resist. May many such prayers be voluntarily offered up in this benighted country!

LITERARY NOTICES.

BOOKS.

The Miracles of our Lord. By George Macdonald. New York: George Routledge & Sons. 280 pp.

A rarely attractive and valuable volume—attractive by a style that is at the same time natural and quaint, that blends transparency and freshness, delicacy and strength; and valuable for its study and analysis of the Master's wonderful works from other points as well as those purely expository or directly suggested by the record. The finer elements in the nature of Christ, and the meaning of His earthly mission, as disclosed in connection with His miracle-working, are here unfolded with a wonderful power of discriminating insight, and a tempered judgment, that carry conviction to the thoughtful and interested reader. To all such, we earnestly commend this beautifully-printed little volume, assured that it will alike fascinate and edify.

Over the Ocean; or, Sights and Scenes in Foreign Lands. By Curtis Guild, Editor of the Boston Commercial Bulletin. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 558 pp.

The habits of observation, acquired by many years' occupation as a journalist, are here admirably employed to give in minute particulars a vivid and exact idea of sights and scenes in Europe. So thorough, yet so well-discriminated a series of sketches, and so compact and life-like in the description, has scarce before been put in an equal number of pages. The result is, that one reads on with a steady hold of interest, and through the writer's eyes witnesses all that he has seen.

The Impending Conflict between Romanism and Protestantism in the United States. By Rev. J. Smith, D.D. New York; E. Goodenough. 288pp. $1 25.

For a popular presentation of the matters of history and questions of fact pertaining to this conflict, this little book is very complete and useful. The author has gathered from every reliable quarter just the material needed for an exposure of the Romish system, especially in its Americanized forms and devices. Prepared in separate papers for the Methodist Recorder, it is now published for wider circulation, with an aim of greater usefulness. This we trust it may largely attain.

The Model Prayer. A Course of Lectures on the Lord's Prayer. By George C. Baldwin, D. D. Boston: Lee & Shepard. 298 superbly printed pages.

In his introductory lecture, the author says of this prayer, "I hope to show you that it has higher heights, deeper depths, broader and more comprehensive ranges of truth, than you have dreamed of." No one can read these pages, written with a thoughtful, reverent spirit, without receiving a deepened impression of the exceeding compass and richness of the several petitions contained in this familiar formula prescribed by Christ for universal man.

The Silent Partner. By Eliz. Stuart Phelps. Boston; James R. Osgood & Co. 302 pp. $1 50.

Another story by the author of "Gates Ajar," in which she aims to show the misapprehensions and disaffections which exist between labor and capital, by exhibiting the abuses especially of the factory system. The scene is laid in a New England mill-town, and the characters and incidents are drawn with great force, and disclose the sharpest contrasts of condition of life. [We have received copies from Oakley, Mason & Co., and E. P. Dutton & Co., New York.]

Max Kromer: a Story of the Siege of Strasburg, 1870. New York: Dodd & Mead. pp. 184. $1 00.

A touching story of the siege, narrating the experiences of two children left to the care of a godly grandmother. The troubles and perils of the bombardment are so vividly recounted as to impress the reader with a distinct realization of the fearful effects of war.

Twelve Years with the Children. By W. Warren. Portland: Hoyt, Fogg & Breed. pp. 324. $1 25.

Four mottoes, the best and most useful, with illustrations from the mission work and its fruit, and "all sorts of good things and curious," comprise the substance of this excellent book for the children. It is as admirable and useful for the younger people as the author's "What we owe to Missions" is instructive to fathers and mothers. We recommend both volumes heartily to every Christian household.

The Gas Consumer's Guide. Boston: Alexander Moore. pp. 148. $1 00.

A hand-book of instruction on the proper management and economical use of gas, with a full description of Gas-Meters, and directions for ascertaining the amount of consumption, with much useful matter respecting ventilation. Every essential fact respecting these important practical subjects is carefully stated.

The Duel between France and Germany. With its lessons to Civilization. A Lecture by Charles Sumner. Boston: Lee & Shepard. paper, pp. 74.

Protestantism. A Discourse by Rev. Thomas H. Skinner, Jr. D.D. Fort Wayne; Journal office.

A thorough and temperate discussion of the chief points of interest to a thoughtful lover of God and man. It will amply repay perusal. We have marked portions for future use.

MAGAZINES—For April.

Harper's Magazine. New York: Harper & Bros. $4.00.—Principal articles, with the usual abundant illustrations: The American Baron; Frederick the Great; Along the Florida Reef; The Pitcairn Islanders; Editor's Easy Chair; Editor's Literary Record; Editor's Scientific Record; Editor's Historical Record; and Editor's Drawer.

The Galaxy. New York: Sheldon & Co. $4.00. Contents: Lady Judith—continued; Lee at Gettysburg; Captain Hall's Arctic Expedition, by Prof. T. B. Maury; The Mont Cenis Tunnel; Victor Emanuel, King of Italy; The Nether Side of New York; Drift-Wood; Scientific Miscellany; Current Literature; Memoranda and Nebulæ, by the Editor.

Littell's Living Age. Weekly. 64 solid pages. $8.00. Boston: Littell & Gay. Nos. 1398 to 1401. March 18 to April 8. Contents; The Late Eclipse; The Monastery of Sumelas; Madame Elisabeth; The Children's Crusade; Women and Alcohol; Germany and Bismarck; The Ring and The Book; French Patriotic Songs; At the Morgans'; A New Zealand Station; Plainness and Ill-Favor; Sweetness and Light; Father Arndt; Feminine Intuitions; The Natural Theology of the Future; Periwigs; Daniel Defoe; Hervo Riel; Old Criticisms and Old Plays; A Dull Day in a Dull Port of the Mediterranean; Hannah, by the Author of "John Halifax;" Castle St. Angelo; How to Think; English Christian Names; Artistic Feeling of the Lower Animals.

The Eclectic Magazine. Foreign Literature, Science and Art. New York: E. R. Pelton. $5.00. 120 large pages.—An Essay on "Philosophy, Psychology and Metaphysics"—a lucid explanation of the distinctions covered by these terms; A Criticism on Robert Browning's last Poem; A paper on "The Recent Solar Eclipse; and "The Monastery of Sumelas," a paper on "Tea," "Three Days with the Franc-Tireurs," and a couple of fine poems, one by William Morris and the other from the French of Alfred de Musset. The Editorial Departments are full of interest, containing accurate criticisms upon current home and foreign literature, a resume of scientific progress, and "Art" and "Varieties."

Our Monthly. Cincinnati: Pres. Magazine Co. $3.00.—The Scattering and the Gathering; Shan O'Neil and the Irish Scots; Our Polity; Morristown and Washington; Under the Yoke; Sidereal Systems; Battles of English History, etc.

Sunday Magazine. Edited by Thomas Guthrie, D.D. Philadelphia: J. B. Lippincott & Co. Illustrated. $3.50. A Monthly of 80 very large double columned pages, finely illustrated, with original material furnished by the most able and popular English writers. Contents: A Chance Child; The Immutability of God, J. S. Howson, D.D.; America and The Americans, W. G. Blaike, D.D.; Revivals, C. J. Vaughan; How to Study the Old Testament, W. Alexander, D.D.; The Diet of Augsburg, D. Brown, D.D.; No more Prayer; A Dream, etc., etc.

The Congregational Review. By-Monthly. Chicago: G. F. S. Savage.—Contents: Spiritism, Prof. S. C. Bartlett; Architecture and Preaching, Rev. J. Q. Bittinger; An Eventful Decade, Rev. J. C. Holbrook, D.D.; Liturgies, Rev. J. L. Dudley; Athens; The Grand Experiment, Rev. W. A. Nichols; and Book Table.

Good Words. Edited by Norman McLeod, D.D. Philadelphia: J. B. Lippincott & Co. $2.75. Beautifully illustrated.—Contents (March and April): George Heath, the Moorland Poet, Robert Buchanan; Thoughts on the Temptation of Our Lord, by the Editor; The Coolie; "Queer Jean;" How to Think, by the Author of "Friends in Council;" First Impressions of France and Italy, Nathaniel Hawthorne; The Devil's Boots, by William Gilbert; On Soldier's Children, Rev. P. Beaton; Night Rambles in the East-End; The Bullers of Buchan; How we are all Neglected.

Good Health. Boston: Alexander Moore. $2.00. An excellent, carefully-prepared Journal of Physical and Mental Culture.—Causes of Insanity, Consumption; Open Doors; Hydrate of Chloral; Exercise; Sanitary Law; etc., etc.

The American Agriculturist—For the Farm, Garden, and Household. New York: Orange Judd & Co. $1.50.—Full of detailed information—most useful and valuable to every household.

The Manufacturer and Builder. New York: Western & Company. $1.50.—As Profusely illustrated, and replete with useful and interesting information upon the arts of construction and practical matters of the household.

Hearth and Home. A Weekly Journal for the Household. Beautifully Illustrated. Full of interesting and valuable reading for Old and Young. A paper for everybody. Orange Judd & Company, 245 Broadway, New York. $3.00.

Arthur's Home Magazine. Philadelphia: T. S. Arthur. $2.00.—An illustrated Monthly.

For the Young People.

The Young Folks—An Illustrated Magazine for Boys and Girls. Boston: Lee & Shepard. $2.50.

The Children's Hour. Philadelphia: T. S. Arthur & Sons. $1.25.

The Little Corporal—For Boys and Girls, and for older people who have young hearts. Chicago: Sewell & Miller. $1.50.

The Young Folk's News. Weekly. $1.00. Philadelphia: A. Martien & Co.

The Infant's Magazine, The Children's Friend, The British Workman, The Friendly Visitor. Subscribers in America 50 cents each. Chas. F. Roper, New York.

The Nursery—for Youngest Readers. Boston: J. L. Shorey. $1.50.

Good Words for the Young. Edited by Norman McLeod, D.D. Philadelphia: J. B. Lippincott & Co. $2.50.

Bright Side. Chicago: J. B. Alden & Co. Monthly. $2.00.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st March, 1871.

MAINE.

Limington. Rev. S. W. Pearson $6, from his people $3.70	$9 70

VERMONT.

St. Johnsbury. North Cong. Church, per F. Fairbanks	31 43
Burlington. C. K. W., for Cent Mex	1 00
	41 13

MASSACHUSETTS.

Westhampton. A. G. Jewett, for France	5 00
East Sheffield. J. N. Collar	5 00
Worcester. Mrs. H A. Mandigo	1 00
Fall River. N. Boston Sab. Schl., C. V. S. Remington, Supt	12 42
Lancaster. Rev. Marcus Ames	10 00
Foxboro. Ortho. Cong. Ch., E. B. Leonard, L.M	30 61
Boston. Mrs. F Allen, constituting Miss E B. Ely L.M. $20; W. E. Tower $5; A friend $20; Miss L Thompson $20	265 00
North Beverly. Miss R. Conant	5 00
West Roxbury. Evang'l Ch. $46.40; E. C. Millet $3	49 40
Wayland. Cong. Ch. add	3 72
Boston. Old South Ch	205 00
Wakefield. Cong. Ch	25 00
Wilmington. Cong. Ch. L. C. Eames L.M.	17 25
Boston. Vernon Cong. Ch	522 94
Hyde Park. Cong. Ch	50 53
Boston. Eliot Highlands Cong. Ch	101 75
" A friend for Spanish Testaments in Valparaiso, So. Am	20 00
" Perry Fund dividend	250 00
	1,599 62

RHODE ISLAND.

Providence. Free Ch.	22 65

CONNECTICUT.

Meriden. 1st Cong Ch., per B. H. Catlin	53 26
South Britain. N. P. Mitchell, for Central Mexico	10 00
Hartford. Friend for France $550; R. E. Day $10; S. Colt $10; F. L. Gleeson, L. Wilcox, W. R. Cone, C Rowell, W. L. Watson, A. R. Hilyer $5 ea.; Mrs. J. J. A. $50	650 00
Wilton. Cong. Ch., E. Olmstead L M	43 15
Clinton. Cong. Ch, W. Hull. Treasurer	22 00
Bridgeport. So. Cong Ch., Rev. E. Johnson L.D.	100 23
North Stamford Cong. Ch. for Cent. Mex.	10 00
Mansfield. Cong. Ch., per M. C. Welch	32 55
New Hartford. North Cong. Ch	37 20
Woodbridge. Cong. Ch. add	5 35
Plainville Cong. Ch., Rev. C. L. Aymer L.M.	42 00
Glastenbury. 1st Cong Ch., Geo Plummer, S. Smith, E. A., Hubbard, L.M.'s	118 18
Hartford. Park Ch.	177 53
Southington. Cong. Ch	30 10

CONNECTICUT—*Continued.*

Vernon. Rev. A. S. Chesebrough	2 00
Wethersfield. Cong Ch	60 00
Farmington. H. D. Hawley, to make Jane A Keeler L M	30 00
Stratford. Gen. Loomis, U. S. A.	2 50
Greenwich. Rev W. T Doubleday	10 00
Southport. Frederick Marquand	100 00
	1,536 05

NEW YORK.

Rome. Pres. Ch $62.25. Mrs. R. H. Pease $5,	67 25
N. Y. City. Woman's C. Miss'y Soc'y, for Miss Rankin	43 30
" 5th st. M. E. Ch. add	77 65
Canaraack. Rev. D. A. Jones	5 00
Aurora. G. W	152 00
Geneva. 1st Pres. Ch., per W. A. Smith	70 16
Poughkeepsie. H. L. Young for France, $20, for Geneva $20	40 00
Williamsville. For France	25
Rochester. Mrs. M. B. A. King	5 00
Brooklyn. 2d C. Pres. Ch., per J. McDermot,	16 50
Mount Morris. Pres. Ch., bal. per L. Parsons	6 00
Malone. Mrs S. C. Wead, to make A. B. Howe L.M.	30 00
Cazenovia. 2d Ref'd Ch., A. E. Powell, Tr.	9 00
Dobbs Ferry. Pres. Ch	2 00
East N. York. Ref'd Ch., Rev. Mr. Blauvelt,	22 20
York. U. Pres. Ch., Rev. J. Van Eaton L M.	18 00
Syracuse. Rev E. Arnold	2 00
Brooklyn. A. V. Corteiyou	5 00
	586 71

NEW JERSEY.

English Neighbourhood. Ref'd Sab. Schl. for France	20 00
Princeton. M. Con. 2d Pres. Ch	2 95
Woodstown. Pres Ch	8 25
Sweedsborough. Pres Ch	6 25
Beverly. E. W. T. and M. L. T., $1 ea.	2 00
Bergen. A friend	2 00
Clayton. Pres. Ch., Rev. A. Proudfit, L.M.	38 00
Williamstown. Pres. Ch	19 00
Ateo. Pres. Ch	4 30
Waterford. Pres. Ch	1 75
Berlin. Pres. Ch	4 58
Bloomsburgh. Pres. Ch. add. Rev. H. B. Scott, L.M.	5 50
Rahway. M E. Ch. add	20 00
Sparrowbush. M. E. Ch	2 00
	133 58

PENNSYLVANIA.

Philadelphia. Dr. Wm. Ashmead $3; J. M. Van Harlingen $30; Snyder & Griffith $3 ea.; Cash $2; Boyd, Abbey, Weaver, Bush, Gallagher, Lea, Yard, $5 ea. N. Pres. Sab. Schl. for Talca $50; F. B. Atmore for L.M. $30; E. H. Williams $30, to make Miss A. Williams L.M.	191 00

PENNSYLVANIA—*Continued.*

Pittsburgh. Cumb. Pres. Sab. Sch'l, for Miss Rankin 25 00
Pleasantville Mrs. J. F. Carll 5 00
Waynesburgh. Pres. Ch. add. for a L.D.. 12 25
Wyalusing Mrs. Ellen J. Wells for Cent. Mex. and Rev. H. H. Wells L.D. 100 00
York. S Small 30 00
Chestnut Hill. Pres. Ch 50 00
Paoli A S. Hill, M.D., to make Mrs. Hill L.M. 30 00
East Whiteland. Pres. Ch 5 00
Reeseville. Pres Ch 8 85
Carlisle. A friend 1 00
Curwinsville. Hon. J. Patton 50 00

508 10

MARYLAND.

Baltimore Light st. M. E. Ch 51 50
" Caroline st. M. E. Ch. add 7 63
" Whatcoat M. E. Ch. add 11 25
" H. W. Draksley $50; Trego, Thompson & Co. $50; A. B. Morton & Son $25; D. D. Mallory & Co. $10; Mrs. Barrier $10; J. C. Luddington $5; E. B. Mallory $5; S. Guest $5; J. H. Sisco $2; Dr. Powell $2 ..... 164 00

234 38

DISTRICT OF COLUMBIA.

Washington. 1st Pres. Ch., C. B. Jewell, Tr. 68 84

ILLINOIS.

Farmington. 1st Cong. Ch., J. W. Newell, Tr. 30 20
Roseville. Cong. Ch, J. A. Gordon, Tr. 8 70
McLean. M. E. Ch 1 50
Carthage. W. B. Alexander 1 10
Coulterville. 1st U. Pres. Ch 5 00
Morrison. J. Snyder, W. M. Spears, $10 ea. 20 00

66 40

INDIANA.

Indianapolis. 4th Pres. S. Schl., for Miss Rankin 13 00
Wabash. Union Meeting and others makes Rev. A. S Reid L.M. 38 02
Sullivan. M E Ch 10 15
" Pres. Ch 10 00
Jeffersonville. M. E. Ch 14 75
" Ger. Meth. Ch 1 50
" Pres. Ch 13 25
Princeton. 1st Pres. Ch., bal 17 00
Evansville. Vine st. Pres. Ch., L. Ruffin for Spain, Italy and Mexico, $5 ea. 23 00
" Mrs. S. M. M. 10 84

151 51

OHIO.

Youngstown. W. J. Edwards 10 00
Piqua. St. James P. E. S. Schl. for Miss Rankin's field 17 00
Dayton. Cooper Fem'l Sem. for Miss Rankin's field 50 00
Chillicothe. Mrs. N. Willson for Miss Rankin's field 250 00
" L. W. Foulke, M.D, for Miss Rankin's field 125 00
Miami City. 1st res. Ch., W. B. King, L.M. 40 00
Greenfield. 1st Pres. Ch., bal 4 75
Wyoming. 1st Pres. Ch., add., W. F. Colburn $10; A. M. Stearns $5; Miss Bowles $3; Wright, Baldwin, Merrill, $2 ea. 24 00
Cincinnati Lane Sem P.Ch.add, Mr. Smith, 2 00
" Western Tract Soc'y 150 papers, Miss Ritchie 100 papers; Young Men's Bible Society, Bibles and Testaments; Rev. Mr. Luke, Ger. tracts; Mr. Adams, Coal $4.25; Mr. Harwood $2; two little Sewing Girls, 25c. ea. 6 75
Clifton. 1st Pres. Ch. add 4 50
Granville. 1st Pres. S. Schl., E. C. Blanchard, L.M 24 15
" St. Luke's Epis. Ch, Mrs. Johnson $10; Judge Jones $5; others $2.25 ..... 17 25
" Female College, in part 17 50
" Bapt. Ch 9 65
Chillicothe. P. Epis. Ch, Col. Madeira $3; Lansing & Smart $. ea. 5 00
" 1st Pres. Ch., Judge McCoy makes Mrs J. C. McCoy L.M. $10; Bell, Waddle, Manning, Carlisle, $5 ea.; Allen, Alston, Fullerton, Williams, Spetnagle, Waddle, Franklin, De Few. Wilson, Mrs. Waddle, Mrs. Dunn, $2 ea.; Huffman, Brenneman, McClean, Snyder, Brown, Cutter, Scarce, Brooks, Entricot, McLean, Cochran, Franklin, Mrs. Moore, McCune, Nefinger, Fullerton, $1 ea.; Jack, Pearkins, McNeale, Mrs. Tomlinson, 50c. ea. 70 00
" 3d Pres. Ch 29 41
" M. E. Ch., Mr. Safford 2 00
" Memorial Ch., in part 12 35
" N. Fork P. Ch., T. Steele 10 00
Ironton. 1st Pres. Ch., Dr. F. Wilson, H. Campbell, $10 ea.; McCullough, Wolfe, Hamilton, Dean, Ellison, Hastings Mrs. Campbell, Culbertson, Moxley, Willard, Ainsworth, $5 ea.; Mather, Wilson, $2 ea.; Williams $3; G. M. Long $2; Dean, Lawson, Johnson, Mrs. Williams, Willard, Wright, Davidson, $1 ea.; others $29.23—makes Wm Hamilton, D. W. Richards and S. Johnson L.M.'s 129 23
" M. E. Ch., Mrs. R. Hamilton 5 00
" Welch Pres. Ch 6 75
" Welch Cong Ch 6 04
Hanging Rock. Mrs. Hamilton and Hempstead, $5 ea. 10 00
Newark. 1st Pres. Ch, Geo. Wallace $5; others $8.14 ..... 13 14
" 2d Pres Ch., King, McCune, Mrs. Savage, King, Reeder, Clark, $5 ea.; Fleck, Preston, Newkirk, Fleck, Wheaton, Morgan, Tenny, Huston, $2 ea; E. Hall $1 50; King, McCadden, Town, Woodbridge, Young, Chester, Clark, Markley, Follett, Evans, Mrs. Overaker, Woodbridge, Ives, Chester. Owens, Coney, Demming, $1 ea.; Mrs. Cheery 75c; Mrs Jones, Scott, 50c. ea.; Mrs. Dean 45c.; Mrs. Wright 20c. 66 90
Newkirk. Trin. P. E. Ch., J. H. Franklin, L.M. 28 60
Gustavus. E. Linsley, for Miss Rankin 2 00
Madison. P. T Safford in full L M. 2 10
Hayesville. Pres. S. Schl. $2; Rev. T. K. Davis $1 ..... 3 00
Toledo. H Chase $5; Mrs. Moorehouse, Mr. Gilbert, and Cash, $1 ea. 8 00
Elyria. E. De Witt, M.D. 10 00
Painesville 1st Cong Ch., Rev. H. C. Hayden 1st Qr. of '71 ..... 44 60

1,456 50

MICHIGAN.

Detroit. Cong. Ch., Dr. Ballard 35 00
" R. W. King 5 00
" Mrs C. Brown, E. B. Ward, $5 ea; W. H. LeRoy $4; Toynton, Barclay, Jerome, Swan, $2 ea.; Mrs. Abbott, Davenport, $1 ea. 24 00

64 00

MINNESOTA.

Austin. H. W. Page and wife, for Cent. Mex. 10 00

Total $6 189 17

THE CHRISTIAN WORLD.

Vol. XXII. JUNE, 1871. No. 6.

TWENTY-SECOND ANNUAL REPORT.

MAY, 1871.

Directors of the American and Foreign Christian Union

TO THE SOCIETY AND THE CHRISTIAN PUBLIC.

THIS report will comprise, 1st. An account of the uses to which entrusted funds have been appropriated; and 2d. A statement of the varied demands properly made upon the Directors, which they have been unable to meet—the *first* showing what has been accomplished, the *second* indicating what *may* and, in the judgment of intelligent Christian men, *ought* to be achieved, by this agency of the American Churches.

I.—An Account of the Uses of entrusted Funds.

In rendering this account, the Directors recognize the propriety of that feeling among Christian givers which exacts from all benevolent and missionary organizations a clear and open showing of their work and expenditures.

SUMMARY OF RECEIPTS AND EXPENDITURES.

During the year now closed, the Board has received through ordinary channels of individual and church contributions, $71,736 31, from legacies $11,961 65, from publications, $1,733 49, and, to meet emergencies in the work, by the sale of invested securities, $7,073 41; in all, $93,677 55.*

This sum has been expended as follows: For missions in Mexico and South America, $26,199 71; in Europe $19,908 34; for mission work, and for work among the churches at home, (including one half of expenses of District Secretaries) $17,248 43; in publications,

* The decrease upon the previous year in actual cash receipts is nearly 13 per cent. This is believed to be accounted for partly by the general depression of business, and partly by the special commemorative or memorial offerings of the Congregational and Presbyterian churches.

$11,374 07 ; and in expenses of management, collection and disbursement, $17,463 07.

Mission Work of the Year.

1. Northern Mexico.—Miss M. Rankin, aided by the Rev. John Beveridge in Monterey, and the Rev. A. J. Park at Cadareyta, has continued in the direction of this prosperous field. Miss Rankin reports as follows:

"By the united efforts of Messrs. Beveridge and Park, our churches have become properly organized. Some peculiar trials and drawbacks have proved of advantage in establishing and strengthening the faith of the believers, so that the entire work has assumed a condition which ensures permanency and security to all its interests. Our congregations have continued to increase, and conversions have been more numerous than in any previous year. Twenty have united with the church in Monterey, and fifteen in Cadereyta. In other churches there has been an encouraging increase. Two new churches have recently been organized, at Lenares, a town of considerable importance, and at Hualaguises, a smaller place near Lenares. Six prosperous schools are valuable auxiliaries to the churches. Wherever men are sent to preach the Gospel, souls are brought to Christ. We have good men who might be usefully employed among their countrymen, had we the means to send them forth as evangelists."

2. Mexico City and Valley.—The Rev. H. C. Riley has remained in charge without salary, of this steadily expanding field.

The number of laborers has varied greatly through the year, according to the means provided for the work. Since his return from a visit to the United States in the summer, Mr. Riley reports sixteen native laborers employed in the work under our supervision. Besides these, a considerable number of others have been actively engaged in connection with self-supporting congregations. Upwards of fifty congregations have been regularly maintained in this field through the year, and the number is steadily increasing. As an independent enterprise, a few gentlemen in New York and Philadelphia have contributed funds for the purchase of a large church edifice in the Capital, which they propose to sustain in the future under Mr. Riley's supervision. The Directors are glad to welcome every effort which will contribute to carry forward a work which they recognize as one of supreme interest and importance in the great cause of Christian missions among the millions of Spanish-speaking people on the American continent. The funds entrusted have been utterly inadequate to the demands earnestly pressed upon them from every section of this distracted land. They feel that the only hope of Mexico lies in precisely this form of effort to evangelize her people, and they desire therefore anew to emphasize the fervent appeals which come from thousands of Mexican hearts for the wide-spread diffusion of the pure Gospel.

3. MEXICO, ZACATECAS.—A third mission field, midway between the other two, with its centre at Cos, was taken under the care of the Board at the beginning of the present year. This most interesting and successful work was originated and carried on by Dr. G. M. Prevost, of Philadelphia, during a residence of some years in the city of Zacatecas. Through his assiduous and well-directed efforts, a church, which now comprises a hundred and ten members, was formed at Cos, a considerable town about forty miles from Zacatecas. At the cost of Dr. Prevost, a stone church edifice, holding three hundred persons, has been built, and a weekly religious journal established and sustained. This effective organization seems, in his judgment, fitted and destined to be the centre of a great Christian work in behalf of Mexican reformation. Transferred now to their care, the Directors make earnest appeal to the American churches for its generous support.

In regard to the whole Mexican field, we only add that the statements previously made are abundantly confirmed by the facts of another year. We have renewed testimony, from those well qualified by intelligence and observation, to the effect that there is no limit to Christian work in Mexico, save the means to sustain the simple ministry of native converts in organizing and supervising schools and congregations, and providing them with the Scriptures, the hymn book, and an inexpensive religious literature. If we were enabled to supply the men, the Bible Society and the various Publishing Organizations would doubtless furnish the books.

CHILI, SOUTH AMERICA.—*Valparaiso :* Dr. and Mrs. Trumbull, Mr. and Mrs. A. M. Merwin. *Santiago :* Rev. and Mrs. N. P. Gilbert. *Talca :* Rev. and Mrs. S. Sayre. *Copiapo :* Rev. S. J. Christen.

Dr. Trumbull still counts himself as one of our missionary band, though holding now only the honored position of missionary emeritus to us. Presiding over and sustained by the mother church of English-speaking people, his ministry, through the zealous co-operation of his people, reaches in various forms every part of that intelligent republic, and his judicious energy and counsel effectually aids the work of all our laborers.

In Valparaiso, Mr. Merwin has charge of a native church and school, both of which have been sustained with increasing success through the year.

In Santiago, Mr. Gilbert has maintained a similar church and school with a good degree of interest.

In Talca, Mr. Sayre has had a large return of blessing in the conversion of souls and the consequent growth of church and school. Mr. Christen was sent early in the year to take charge of the English congregation at Santiago while preparing himself to preach in the vernacular. Ill-health has constrained him to go to Copiapo, where he is able

to continue his preparative work while ministering to the large number of English and German residents.

To this field, a considerable increase was made in the appropriations of the year. And still, the brethren appeal for the sending of more men. Especially do they urge the appointment of Mr. Ibanez, a native Chilian, who has been educated for the ministry under the auspices of Dr. Trumbull's church. The obligation seems to rest upon the Directors to make the appointment, if only the means may be provided by the churches they represent.

ITALY.—This mission, continued under the supervision of Rev. Wm. Clark, has been carefully revised during the year. It has been deemed expedient to transfer the Training School at Milan to the care of a Committee of Evangelization appointed by the Free Christian Church of Italy. This body was formally organized at Milan in June last, and consists of a considerable number of Evangelical Churches, two-thirds of whom (more than twenty) represent the results of the previous expenditure and labor of this Society. These churches and their pastors are still sustained by the Board. Further changes in the conduct of this entire mission, with the design of giving it greater efficiency and expansion, changes especially called for by the Providence of God in the unification of Italy and the opening of Rome to the Gospel, are now under consideration by the Directors.

AT PESTH IN HUNGARY, the Rev. R. Koenig has supervised the work of two laborers, whose support has been continued by Mr. E. D. Goodrich of Boston. Mr. Koenig reports a year of faithful service.

GREECE—ATHENS.—Mr. and Mrs. M. D. Kalopothakes and Mr. and Mrs. George Constantine.

The detailed reports of these brethren for the year will be found in the Missionary Intelligence of this month.

Mr. Kalopothakes has maintained the publication of the weekly paper, the "Star of the East," now in its fourteenth year, and the monthly, "The Child's Paper," in its third year, with steadily increasing circulation and encouragement. His preaching service on the Sabbath, his weekly religious meetings, one for prayer and another for discussion of Scriptural truths, have been attended by increased numbers, including some students and educated men. (He has also supervised the work of Bible distribution and introduced the agency of female Bible-readers in the provinces and at Athens.) Mrs. K. has maintained a mothers' meeting for prayer during the week, and a children's school on the Sabbath.

Mr. Constantine has continued his preaching service with the intermission only of a single Sabbath. He has also regularly conducted a Sunday-school, Bible-classes on two evenings, and a prayer-meeting on a third. The attendance on all these meetings has improved in the number of regular hearers. Mr. C. has had marked success also in some

attempts at open-air preaching, once at Mars' Hill, where a large audience listened respectfully to the service. Both missionaries report an increased hopefulness as respects their future efforts, and are earnestly engaged in devising new methods and agencies of extending the influence of a pure Christianity in Greece.

In Spain, for part of the year, the support of Mr. Romasanta at Seville was continued. In consequence of the severe illness of the Rev. Mr. Tugwell, who had kindly supervised the work, it was found necessary to discontinue this mission for a time. A prospect now is opened of securing the services of a gentleman peculiarly qualified to conduct an efficient mission in this interesting field. Should the means be provided, the Board will be gladly availed of this proffered service.

FRANCE—PARIS.—Since August of last year, the American Chapel has been necessarily closed. Until that time the services were regularly maintained by the Rev. C. S. Robinson, D.D., who nearly two years since was formally chosen by the congregation as their pastor. The support of the pastorate has always been borne by the resident worshipers.

City Mission Work in the United States.

In Louisville, Cincinnati, and Boston, our laborers have continued their good work in the visitation of Roman Catholic homes, in the support of Sabbath and week-day schools for the children of those homes, and in ministries of instruction, counsel and help to the ignorant, poor and suffering, in Alms-houses, Hospitals, and Prisons. One of these faithful laborers has visited 1,800 families, distributed 18,000 tracts and 500 books, and been instrumental in leading many into evangelical churches, and turning whole families from beggary and idleness to industry and hope.

Publications.

The issues of the Christian World have amounted to 150,000 copies. Of the 12,500 persons to whom it is regularly mailed, nearly 5,000 are ministers and editors. Great care and labor have been given to its preparation, and its pages have been enriched by many original contributions. That this agency is essential to secure continued contributions by furnishing needful information of our work, that its cost is amply repaid by its usefulness in the missionary meetings of the churches, and that its helpfulness is fully appreciated by pastors, professional teachers and journalists, is evident from abundant voluntary testimony which comes from every section of the country.

A great number of specially-prepared Tracts, and a considerable amount of other printed matter, relating to practical issues with Rome, have been discriminately distributed from this office, all of which, with the Magazine, are included in the expenditure for Publications.

Agents and Agencies, and Distribution of Expenses for the same.

The proper work of the Society, exclusive of that specifically connected with publication, is included under the items of management and disbursement, and of collection. The work of management and disbursement is performed under direction of the Board by the Secretary (who is also de facto Treasurer,) and two clerks. The proper cost of this work, including a just proportion of salaries, rent, and incidental expenses, has been considerably reduced during the year, and now amounts to about $5,500.

The collections are directly made through the agency of the District or Field Secretaries. These are now seven in number, one representing the Society in the Methodist Episcopal Church, two in New England, one in New-York State, one in Pennsylvania, New Jersey, Delaware and Maryland, one in Ohio and Kentucky, and one in Illinois, Indiana, Missouri, Michigan, and Wisconsin. Beside the actual service of solicitir g and remitting funds, which service is indispensable to the continued existence of an undenominational Society like this, these gentlemen perform a most needed and valuable ministry in behalf of the cause of Christ as related to the aggressions of Romanism in our land. For years, among the pastors and in the churches, these brethren have been almost the sole expositors of the Romish system and of the progress of distinctively Protestant missions. By their intelligent pressure of great missionary principles and facts, as bearing specially upon present issues with Rome, upon ecclesiastical bodies, churches, pastors and the press, a just direction and stimulus is contributed to missionary effort. As much the larger portion of their toil is thus given directly in furtherance of the vital interests of Christian progress in our own land, it is deemed just and proper that one-half of the expenses of these honored brethren shall be set to the account of ministry among the churches at home, as distinct from the service of collection.*

II.—Demands that could not be met.

With this full and explicit account of the uses to which entrusted funds have been appropriated, and the work which has been accomplished in the year, the Directors deem it a further duty to submit for careful consideration a succinct statement of the varied demands, in their view, properly made upon them, which they have been unable to meet, a statement indicating what, in the judgment of intelligent Christian men, *ought* to be achieved by this agency of the American churches.

There have been calls for missionary work abroad and at home. In addition to those which have come with every mail from our own devoted laborers in all our mission fields, urgent and touching appeals for

* The Secretary on the westernmost field says: "I have traveled over 12,000 miles, delivered 84 sermons and 95 addresses, largely used the secular press, and written 413 letters."

aid have been received from the four chief Evangelical Societies of Europe: from two of the foremost and most successful preachers in Spain, for appointment as missionaries of this Society; from the Committeè of the Free Christian Church in Italy and from the city of Rome; from leaders of the Evangelical movement in Bohemia, Hungary, and Austria proper; and on this side of the Atlantic, from Canada, and masses of Canadian emigrants to New England, and along the entire border from New-York State and Westward; from one of our South-western Territories; from the Central American States and the unoccupied provinces of Mexico; from the Island of Cuba; and from the Eastern and Western coasts and the interior of South America.

As another distinct item in this statement, we have had repeated demands to prepare and supply pastors and lay laborers, in every section of the country, especially in the Territories and the Pacific States, with tracts and books imperatively needed to counteract the publications and schemes of Americanized Romanism. And, beside these, numerous other calls for special publications, for the holding of public meetings, for a more effective use in the interest of Protestantism of the secular press, for systematic efforts in the same interest, to inform and judiciously to influence our legislators and public men, are naturally referred to this organization as belonging to its appropriate work.

All these diverse demands are pressed upon us. We are *expected* to meet them, and our failure to respond is practically accounted as a reproach or at least a reflection upon our efficiency. In justification, we can only point to the receipts of our Treasury and to the work accomplished as the best and the most that can be done with funds received. We can confidently affirm that the results of our expenditure compare favorably with those of other missionary agencies. Because we employ chiefly native agents, who, unlike converts in heathen lands, have a partial knowledge of Christianity, and because these men, to the number of fifty at least, require for their support only one-third to a fifth of the amount needed by our educated countrymen, our small funds accomplish comparatively large results.

That we would gladly attempt more we have shown, by making such attempt three years ago in the faith that it would be sustained by the churches. Under what then clearly seemed the call of God, new or increased appropriations were made to Mexico, France, Canada and Italy. But after exhausting nearly all invested funds in meeting these appropriations, we have been constrained to relinquish most of the additional work then undertaken.

In submitting these facts, the Directors are happy to express their belief, based upon abundant testimony, that this Society is held in increasing esteem and confidence by the churches. We stand, to-day, charged with the care of a great work of God, with all needful appliances for expansion, without measurably increased cost—a work everywhere manifestly blessed of God, in which the fruit of long years of toilsome sowing is beginning to be realized in the conversion of individuals, and the social improvement of communities—a work whose results demand not only special thanksgiving, but more earnest and enlarged effort on every field. For the means to achieve such a work as that which seems to be set to our charge by the wonderful Providences of the year just closed, we look to God and to his people.

Dr. *Treasurer in account with the* AMERICAN AND FOREIGN CHRISTIAN UNION, *for the year ending the Thirty-first day of March*, 1871. Cr.

1871.	To Balance from 1870,.....	$1,172	70	1870.	By amount paid for Mexican and South American Missions.....	$26,199	71
	" Donations and Church Collections.....	71,786	31		By amount paid for European Missions.....	19,908	34
	" Legacies received.....	11.961	65		" " " for Miss'y & Chn. Work at Home..	17,248	43
	" Amount received from Securities sold.....	7,073	41		" " " for Publications.....	11,374	07
	" " " from Publications	1,733	49		" Loan of previous year.....	900	00
					" Expenses of Collecting, Management, and Disbursement.....	17,463	07
					By Balance.....	583	94
		$ 93,677	56				
1871.	To Balance	$ 583	94				
Apl.1	Mem. Outstanding Liability unprovided for.....	3,000	00			$ 93,677	56

Examined and found correct.

FREDK. H. WOLCOTT, } *Auditors.*
GEORGE D. PHELPS, }

T. S. YOUNG, *Treasurer.*

Tradition and Prejudice.

REV. D. CURRY, D. D.

ISAAC TAYLOR, in his notable book on Primitive Christianity—a work of exhaustive learning in patristic literature—admits the importance of tradition. The Scriptures are, indeed, the standard of Protestant faith; but then how do we know what documents are the Scriptures except by tradition? The first day of the week is the recognized Christian Sabbath; but how, unless by tradition, do we know that the Apostolic Church substituted it for the Jewish seventh-day Sabbath? Holy Scripture occasionally alludes to the observance of the first day—the 'Lord's day'—but nowhere specifically designates it as the Sabbath. And so with other facts. Tradition, then, has its function in the Church. We absolutely cannot do without it. But what can be more uncertain than tradition? What, in its passage through the vicissitudes of centuries, the mutabilities of opinion, the transitions from enlightenment to barbarism and from barbarism to enlightenment, is more liable to error? What demands more the calm, clear discrimination of reason? Assuredly man can commit no greater folly, no greater treason, to God's own order than by the abdication of his reason—in which, of course, we include his conscience or moral sense—that finer faculty by which he discerns the best moral probabilities in his complicated and contingent circumstances.

Human reason is indeed always fallible, but what is there in the condition or powers of man that is not equally so? Revelation itself depends, not only for its verification, but its interpretation also, on reason. All ancient truth depends, directly or indirectly, on tradition, as we have seen; yet nothing is more fallible, nothing has erred more flagrantly, than tradition. All the myths and legends of the world—nearly all the dire superstitions of religion and atrocities of ecclesiastical power and oppression—have been founded in tradition. Human reason is God's appointed umpire over all questions of truth; he that abdicates his reason reprobates himself; he becomes a drift on the tumultuous current of opinions and events. By surrendering himself to 'authority' so called, he abandons himself to the reason, or, more frequently, to the caprice and ambition, of others. Prelates, Popes, Councils, are but men like himself; by their official positions, or associated interests and action, they are more likely to be tempted into error, to be less conscientious, than his individual reason and moral sense. In deciding for himself, with the help of all possible exterior lights, he is most likely to be guided by his own supreme, eternal interests. He is, at least, most likely to be sincere; and sincerity is one of the highest guarantees of truth in this erring world. He that errs sincerely may, indeed, be said to be more truthful than he that, perchance, holds the literal truth in

insincerity—holds it officially or traditionally, but not conscientiously, or at the dictates of his reason. For if the former even err in the letter, he holds on to infinitely higher truth, the truth of his own nature—he is truthful in himself, though his honestly entertained opinions may not be so. And what is the importance of literal truth if it be not subservient to this higher personal truthfulness?

This is the theory of Protestantism. It is God's own *rationale* of the intellectual and moral world. Humanity is conditioned here in inevitable fallibility. Its noblest function here is search for truth, and this fact necessarily implies uncertainty, fallibility. Protestantism is right, then, in investing reason with supremacy over tradition and authority in questions of truth.

Tradition and prejudice—they have come almost to mean, morally, the same thing. They still bind nearly the whole world in fetters. The world is at this moment looking with bewildered interest on an example of their power—a grand mediæval spectacle in Rome, which is seen by all advanced minds to be anomalous in civilization. There is not one proposition of the Vatican Council that is not a fable or a fallacy of tradition—not one. The infallibility of the Pope has for centuries been a disputed dream; not a word about it can be found in Holy Scripture. To human reason it is simply shocking by its absurdity and its possible evil consequences. The history of the Popes, through more than a decade of centuries, is a recorded confutation of the preposterous claim. The assumption of the Virgin, her ascension to heaven without natural death, has not a word of intimation in Holy Scripture. It was not dreamed of for centuries by the ancient Church; but later traditional Mariolatry has fancied it, as childhood always fancies fables. The famous "Syllabus," endorsed by the Council, has hardly a proposition that was not the utterance of the Dark Ages; not one of them can be found in the Christian Scriptures. European, and especially American society, have outgrown every one of them; they would upset the civilization of the modern world, and defeat the most obvious destinies of the human race, were they effectively adopted by Christendom. They have no sanction whatever but in *effete* traditional ecclesiasticism. But tradition reigns in Rome, and her prelates, assembled from all the world, degrade Christianity and insult humanity by their declaration as essential truths of God.

Such is the baneful power of tradition and ecclesiastical authority when reason is set aside and Scripture tortured into strange meanings or supplemented by "traditions." Such is their destructive sway, in our century, throughout the Latin Church. Men who have not faith in God may well despair of the fate of humanity in presence of such a dominant power of error. But the spell has been broken; history has sounded the knell of the dead past; and all, be they kings, pontiffs, or peoples, who kneel at its closed sepulcher, gabbling and praying for its resurrection, will perish there, while the race marches on; marches out of the sight of the senile traditionists; marches to its final redemption. —*Ch. Adv.*

A Remonstrance with whom it may Concern.

BY REV. SAMUEL W. DUFFIELD.

When you tell any average American of the dangers of Roman craft he only laughs. His head is in the lap of Delilah. He sleeps softly and is full of ease. He says, "Let them bind me with withes and the new cords if they will. I can break them readily." The lazy giant, slow-witted like all giants, refuses to listen. "I rely," he says, "on the intelligence of the great American nation. We are a free people. It is worse than foolishness to wake me up."

My amiable giant, permit me to freshen your memory about what you said and did, and what happened in your own household. When your daughter Columbia had to go to school, you said: "There, now, I want the girl to have the best education money will give her. She must have the highest musical skill to instruct her. Such a voice as she has, and such graceful hands! I want to be proud of my daughter, and so I guess I'll send her to the Sisters of the Sacred Heart.—She's a first-rate Protestant. You can't make anything else out of her. She's her father's own daughter."

But don't you remember how that ill-omened priest was in your house when you came home one day after Columbia graduated? "Showed him the door in a hurry!"—is *that* what you say? Well, that was the very worst thing you could have done. It was an ungentlemanly action—and I beg of you not to be angry with me—and it was the best capital on which he could trade with Columbia ever after. *That* didn't end the business, you know. It didn't prevent Columbia from a good deal of private devotion and from a feeling of persecution. It didn't prevent all your household secrets from going into the confessor's ears. And when Columbia got married—to that good fellow you liked so well—don't you remember how she contrived to bring her whole family under the bondage of the Pope? It was of no use for you to growl *then*, and therefore you said: "Oh, well, let her have her religion if she wants it," and turned to your business and your comfort once more.

And you did this, and do it, even while the scientific desires of your bright boy, young Jonathan, are being played upon. He wants to go where he can get a foreign education without leaving home. If you don't desire to see him a Romanist, be sure to wake up long enough to deny him what he asks.

Dear genial giant, absorbed as you are with other things, I beg you to hear me a little longer. Rome's policy in this land of ours has been to flatter us into entire complacency. She has beguiled us in the most cunning way, by letting us beguile ourselves. Don't you remember how angry all your boys were when Dickens wrote his "American Notes"? It was because he told us rough truths and put them in so glaring and

ludicrous a light, that in that book and in "Martin Chuzzlewit" we feel the staff of the satirist on our backs. Our pride of nationality was by that and by similar castigations much repressed. We could not, however, forego it altogether. *And on this desire to exalt ourselves, Rome has built and is building to-day.* She knows that we are a weak, ungrounded people. And therefore she takes hold of us, and gently and by degrees she is playing Delilah with the locks of our political strength—shearing away bit by bit as she can without our knowledge. She controls gradually more and more of the public prints and the public offices.

Most estimable giant! do you notice that the muzzle is put upon many mouths? that the sweet wine of Popery—the dazzle and glitter and music and pomp of its religious show—is thickening the tongue of many of our truth-tellers? How piteously we heard it said long ago: "Is this your Christian charity? Would you trample on another religion because it is not your own, when your ancestors fled across the ocean for freedom of conscience?" And so we held our hands off. But has Rome held *her* hands off of *us?* When did the Romanist, except for some selfish purpose, ever give money to *us*—but how often do we give money to *him!* Let the great merchants and manufacturers reply, and state the tax levied on them by their employees. Let the statute books of the States, and the yet unexhibited accounts of the city of New-York, show how much has gone into the coffers of Rome. Let the fathers and mothers who support Roman Catholic institutions count up the full cost which they have entailed upon themselves.

If I were a Romanist I should welcome with equal satisfaction unkind persecution, stupid indifference, selfish benevolence, and open adherence. "All roads lead to Rome." It is none the less true now that Pius IX. has lost his temporal power and gained his infallibility than it was before.

And now, O long-suffering giant! is it not worth while for you to bestir yourself? When Gulliver went to sleep among the Lilliputians, they pegged down his hair, they anchored his boots with tremendous pack-thread cables, they wove meshes about his dangerous fingers, and by dint of incredible diligence they had him bound fast when he awoke. Small as any one of the bonds was by itself, it added to the universal strength of the bondage. And you, most unsuspicious giant! may be like him—and if ever you *are*, do not be surprised if the pigmies batter your head with their war-clubs and shoot their poisoned arrows into your eyes.

The following is from an address to the Pope, signed by hundreds of Roman Catholics, in the diocese of Rhodez, in the south of France: "Being established upon the earth in the place of the Messiah, you are, like that Divine Master, the Way, the Truth, the Life. Those who are with you and who obey your instructions constitute the soul of the Church. Those who are not with you, and who criticise your instructions, are out of the Church—that is to say, out of the Way, of the Truth, and of the Life."

A Hint to the Protestant Ministry.

BY PROF. HUXLEY.

As regards the facts of physical science, the clergy are at present divisible into three sections: an immense body who are ignorant and speak out; a small proportion who know and are silent; and a minute minority who know and speak according to their knowledge. By the clergy, I mean especially the Protestant clergy. Our great antagonist,—I speak as a man of science,—the Roman Catholic Church, the one great spiritual organization which is able to resist, and must, as a matter of life and death, resist the progress of science and modern civilization, manages her affairs much better.

It was my fortune some time ago to pay a visit to one of the most important of the institutions in which the clergy of the Roman Catholic Church in these islands are trained; and it seemed to me that the difference between these men and the comfortable champions of Anglicanism and of Dissent, was comparable to the difference between our gallant Volunteers and the trained veterans of Napoleon's Old Guard.

The Catholic priest is trained to know his business, and do it effectually. The professors of the college in question, learned, zealous, and determined men, permitted me to speak frankly with them. We talked like outposts of opposed armies during a truce,—as friendly enemies; and when I ventured to point out the difficulties their students would have to encounter from scientific thought, they replied, "Our Church has lasted many ages, and has passed safely through many storms. The present is but a new gust of the old tempest, and we do not turn out our young men less fitted to weather it than they have been in former ages, to cope with the difficulties of those times. The heresies of the day are explained to them by their professors of philosophy and science, and they are taught how those heresies are to be met."

I wish that all ecclesiastical organizations were in as effective a condition. I think it would be better, not only for them but for us. The army of liberal thought is at present in very loose order; and many a spirited free-thinker makes use of his freedom mainly to vent nonsense.

We should be the better for a vigorous and watchful enemy to hammer us into cohesion and discipline, and I, for one, lament that the bench of Bishops cannot show a man of the calibre of Butler of the "Analogy," who if he were alive, would make short work of much of the current *a priori* "infidelity."

RAISING ROMISH PRIESTS.—The Theological Seminary of St. Charles Borromeo, Phila., prepares young men for the priesthood of the Romish Church. For the year ending December 31st, 1870, the amount contributed in the Diocese of Philadelphia for its support was $24,592.82. Are Protestants showing an equal interest in furnishing the means to sustain their institutions for raising up an able and well-qualified gospel ministry?

The Italy of Yesterday and To-day.

BY PROF. H. S. NOYES.

Not many years ago, an orator in the French National Assembly spoke of Italy as "the land of the dead." However true this may have been, either as a fact or as a metaphor, when uttered, the same orator would probably hesitate before pronouncing a similar judgment upon the Italy of to-day. Many who are yet school-boys can distinctly remember when Victor Emanuel was simply "King of Sardinia." In the brief interval, wonderful changes have occurred in this "land of the dead."

Under the lead of statesmen of broad views and beneficent aims, there was developed among the people an impulse in favor of Italian unity, and by successive *Plebisciti*, Lombardy, Parma and Modena, Tuscany, Naples, the two Sicilies, Venice, and finally the Roman States, have passed under the government of the house of Savoy, and the King of Sardinia has become, as the official formula expresses it, "by the grace of God and the will of the nation, King of Italy."

To comprehend the full import of these events, one need go back hardly more than a generation to consult the history of the time.

Forty years ago, nothing seemed more visionary than the erection of Italy into one great, independent kingdom, with a liberal constitutional government. The people of the different duchies and provinces at that time hated each other with a hatred surpassing that of common Christians, and the nearer the neighborhood the more inveterate and bitter the animosity. Rome and Naples, Sienna and Florence, Modena and Bologna, Florence and Pisa, lived in constant antagonism. Between any two cities within a moderate distance of each other, there reigned the most cordial detestation.

> "Lands intersected by a narrow frith
> Abhorred each other."

A man from a little town a few miles off, called himself a *foreigner*, and was so considered just as much as if he came from the other end of the world. A man's *Patria* in Italy, then, was merely the village that gave him birth.

With the exception of a few Romans, who sympathize politically with the Pope, and who, with Cardinal Antonelli, still persist in calling all Italians not residing in Rome foreigners, the former state of things is now completely changed. There could hardly be conceived a more radical revolution in society. The political and social forces seem as much in affinity now as they were repellant then, and "United Italy," "Italia Risorta," is the watchword that inspires the most ardent enthusiasm and settles deepest in the hearts of the people.

The world has been too much pre-occupied to comprehend as yet the relative importance of what has been done in Italy in the past six months. Occurring in a time of peace, these events would have awakened an intense interest throughout Christendom, and been regarded as the most notable of the century; but transpiring when the 'war of the giants' was raging, they were well nigh drowned in the roar of Prussian cannon.

Now that peace has come, and the sound of war has died away, it cannot be long before it will be everywhere recognized that the Italian occupation of Rome, by the will of the people, is one of the grandest and most inspiring events in the history of constitutional liberty.—*N. W. Ch. Adv.*

The German Element.—Its Value to America.

The recent German peace festival, of which a long procession was the chief feature, gave New-York one of its most startling surprises. It was a discovery to many that the city possesses, in its German population, a body of intelligent people, who, if properly approached, may be thoroughly relied upon in the struggle now going on for the restoration of good government. We have long known the value of the Germans, as citizens, and have borne testimony to their many virtues. It is evident, however, that they have been misunderstood, and being misunderstood, they have been repelled by those who should have entered into close political association with them.

There are difficulties on both sides, and yet they are not insurmountable. The German immigrant finds in the language of his adopted home a barrier to free intercourse with its people. Its politics is a puzzle to him. Dependent upon others for help in the formation of his political opinions, he is liable to be swayed by bad advisers. He comes too, from a land where the Church, being a State institution, is too often an obstacle to the progress of civil liberty. In numerous instances, but by no means the majority of them, the German prejudice against the Church has become a prejudice against Christianity itself. Then again the German type of Christianity is unlike the American. The Germans have inherited from their Protestant fathers a freer view of the law of the Sabbath than obtains among us. Their ideal of life differs from ours. Perhaps it may be described as more sensuous—using that word in its philosophic sense. Music and song and out-door enjoyment by the common people make a larger part of their existence than of ours. Yet they are one with us in the culture of the domestic virtues, in the deep love of home, in the reverence for law, and in the abiding patience which endures political and social evils until the proper solution of them is discovered. The differences between Germans and Americans are superficial; the traits of resemblance run down to the roots of character. —*Methodist.*

Dollinger's Letter to the Archbishop of Munich.

[We present herewith extracts from this famous letter of March 28, 1871, which has been widely published by the press of all Europe.]

I declare myself ready to demonstrate the following propositions:

First,—the new decrees have, for their foundation in the sacred writings, the passages of St. Mat. xvi. 18, and of St. John xxi. 17, and for the doctrine of infallibility, the passage of St. Luke xxii. 32, in virtue of which it exists and was decreed. We are all moreover bound by a solemn oath, and I have twice taken this oath, "not to accept and not to interpret the sacred Scriptures only according to the unanimous consent of the holy fathers." All the fathers of the church, no one excepted, have declared the passages in question, in a sense entirely different from that of the new decrees, and especially in the passage of St. Luke there was found something quite different from the infallibility conceded to the Popes. Therefore if I, with the decrees accept also this interpretation, without which they fail of a biblical foundation, I should violate the oath. I am ready to demonstrate this in the assembly of bishops.

Second,—In many pastorals and other Episcopal publications, it is maintained, or it is attempted to prove historically, that the new doctrine promulgated at Rome on the supreme power which the Pope has over every believer, and on papal infallibility in matters of faith, was recognized and taught by the Church even from its origin, and through all centuries, and this too almost universally. This assertion is based, as I am disposed to prove, upon an entirely false estimate of ecclesiastical tradition, during the first ten centuries of the church, and upon the alteration of its history. Hence the doctrine stands in opposition to facts and to testimony the most eminent.

Third,—I undertake further to demonstrate that the bishops of Latin countries, of Spain, Italy, South America and France, who formed the immense majority, had already been drawn into error by the books from which, during their education in the seminaries, they had derived their knowledge in respect to the authority of the Pope, for the passages cited in those books as proofs, are false, invented or altered. I would demonstrate this first, in two principal works, and those greatly preferred in theological schools and seminaries, viz: "*Teologia Morale*," by S. Alfonso Liguori (and particularly in the tract upon the Pope contained in it,) and in the *Teologia* of the Jesuit Perrone; also in the writings distributed during the Council by the Archbishop Cardoni and Bishop Ghilardi; and finally in the *Teologia* of Schwetz, a theologian of Vienna.

Fourth,—I state the fact and pledge myself to demonstrate it in public, that already by two Ecumenical Councils, and by many Popes in the fifteenth century, the question of the Papal power and infallibility had been decided with decrees solemnly promulgated by Councils, and repeatedly confirmed by Popes. And furthermore, that the decrees of the 18th of July, 1870, stand in open contradiction to these decisions, and consequently are not binding.

Fifth,—I believe also to be able to prove that the new decrees cannot be brought into harmony with the constitution of European States, and especially with that of Bavaria, and that by reason of the oath which I have recently taken to this constitution as a deputy, I find it impossible to accept the new decrees, and as a necessary consequence also, the Bull "*Unam Sanctum* and *Cum ex apostolatus officio*," the Syllabus of Pius IX, and also many other decisions and laws that now must be accepted as infallible decisions, and yet which stand in open conflict with the laws of the State. In this matter I submit to the opinion of the Juridical Faculty of Munich, and at the same time, I am ready to abide by the verdict of whatever other Juridical Faculty your Excellency may please to designate.

Since your Excellency notifies me that you will exercise against me your pastoral power, I abandon myself to the hope that you will prefer to make use of the most beautiful, the most noble and benevolent of the attributes of power, that which causes us most to resemble Christ, viz. that of instruction. When with evidence and facts I am convinced, I obligate myself to a public retraction, to renounce whatever I have written upon this matter, and to confute myself. In any case the consequences could only be such as are desired, as much for the church as for the tranquillity of minds unsettled. Thousands of priests, hundreds of thousands of laymen, think as I do, and consider that it is impossible to accept these new articles of faith. Even to the present, not one, even among those who have made the declaration of submission, has said to me that he was really convinced of the truth of these principles. All my friends and acquaintances assure me that it is the same with them. Every

day, from all lips, I hear, "No one believes it." A conference like the one proposed by me, publishing its proceedings, would diffuse in every way the light desired by an infinite number of persons.

It is not long ago that your Excellency honored with your approval my book upon the primitive times of the church, and that by the Catholics in Germany it was considered a faithful exposition of the era of its formation: and even in the circles of Jesuits and Ultramontanes, so far as is known, it was not censured. But now, if the new decrees contain the truth, I must be censured for having wrongly represented the history of the apostles. Every part of my book that is occupied with the constitution of the primitive church, and that explains the relations which subsisted between the apostle Paul and the others, and the apostle Peter, would be wholly false, and I should be constrained to condemn my work, or to confess that I had not understood either the history of the Apostles by Luke, or the Epistles of the Apostles themselves. The new Vatican doctrine confers upon the Pontiff *totam plenitudinem potestatis*, as well upon the entire church as upon individual laymen, upon priests and bishops—a power that would be at the same time episcopal, and specifically pontifical, that would embrace all that which relates in any way to faith, customs, duty, and discipline: a power that can be exercised directly upon all, from the monarch to the laborer—that can punish, command, and forbid. The words have been studiously framed in such a manner that there remains to the bishops no other position or authority than that of commissaries or pontifical plenipotentiaries. With this, as every one conversant with history and the holy fathers must admit, the ancient episcopate of the church, in its innermost nature, is destroyed, and an apostolic institution, to which, according to the decision of the holy fathers, belongs the highest importance, has been volatilized into an impalpable shade. No one can suppose that in the same diocess there can be two bishops, of whom one is, at the same time Pope, while the other is only a bishop; and a pontifical vicar or a diocesan commissary is certainly neither a bishop nor a successor of the apostles. In virtue of the powers conferred upon him by Rome, he may be a person of great power, as a Jesuit is powerful, or a mendicant monk, to whom the Pope has given many privileges. And I know that at Rome it was attempted to persuade the bishops of the aggrandizement of their power, and that it was said to them, "the less you resist the Pope, so much more abundantly will the rays of his power descend upon you."

The minority of the bishops understood how deceitful were these promises, and, as the official *Analisi Sinottica* demonstrates, it well comprehended, that when the universal episcopate of the Pope was once established, they could still be ecclesiastical dignitaries, but no longer true bishops. You yourself, Reverend Sir, made part of the deputation that, the 15th of July, presented to the Pope the most lively remonstrances—remonstrances to which Ketteler sought to give greater force, by prostrating himself at the feet of the Pope. It is known that these remonstrances were in vain. The only consolation given to the bishops, grieved for the loss of their ancient ecclesiastical dignity, is limited in the decree to the expression, that the Episcopal power *ordinaria* (that is, as the Roman canonists are accustomed to express it, a *potestas ordinaria sub-delegata*), and that the Pope, in his mission, intends to sustain them, strengthening this with a mutilated sentence of Gregory the Great, a sentence which, had it been cited in its integrity, would have demonstrated to the world that this Pope of the VIIth century repelled, with the most profound horror and as an impious usurpation, a universal Episcopate, similar to that which was now instituted.

If you maintain that the Vatican assembly was entirely free, you must certainly use the word *libera* in a sense not accustomed to be used among theologians. Theologically a Council is free, when examination is free, and when there is an exposition of all doubts and difficulties; when opposition is permitted, and an examination is made according to the rules demanded to arrive at a knowledge of tradition.

It is known that the Jesuits, when they determined to elevate to a dogma of faith, Papal Absolutism in Church and State, invented the so-called *sacrifizio dell'intelletto*, and assured their partisans and disciples, and really convinced many, among whom are even some bishops, that the most beautiful homage to be offered to God, and the noblest Christian heroism consisted in this, that man, renouncing his own intelligence, his acquired knowledge, and his discernment, should throw himself, with blind faith, into the arms of the infallible pontifical ruler, as the only sure fountain of religious knowledge. To this monastic order is due in great part the success of raising, in the eyes of very many, indolence of spirit to the dignity of a sacrifice religiously meritorious. But the German bishops, as far as can be judged from their pastoral, have not yet descended to this degree of blindness. They leave still to human science, to human verification and examination, their rights and sphere of action. They make an appeal to history, as is done in the pastoral published in your name.

In one, just received by me from Lothario Kubel, bishop of Freiburg, on page 9th it is said: "Does the Pope receive new revelations? Can he create new articles of faith? Certainly not. He can only declare that a doctrine is contained in the sacred Scriptures and in tradition, and ought to be believed by all." I do not doubt that your Excellency, and all other German bishops, are agreed in this. But in the present intricate condition of the church we have to do only with a question purely historical, which ought to be treated and decided only with the means, and by the rules that are employed in any historical research, in order to know the past; therefore a fact that belongs to history. Here are not sources unknown to us, and to which the Popes alone have the right or power to attain. Here Popes and bishops should necessarily, so to speak, place themselves under the rule of common right, that is, if their decisions would be valid, they ought to use, with due discernment and critical examination, those proceedings, that hearing of witnesses, which, according to the universal consent of all versed in historical matters, of all times and all nations, are alone able to guide to truth and certainty. Observing this order, there ought to have been and ought to be answered these two questions:

First—Is it true, that the words of Christ to Peter, have been from the beginning and through all centuries, by the entire church, understood in the sense in which they are now interpreted, that is, in the sense of an infallibility accorded to all the Popes, and of a universal power without limits?

Second—Is it true that the ecclesiastical tradition of all times, in the writings of the holy fathers, and in the events of history, demonstrates the universal recognition of this double papal right?

If to these questions there must be a negative reply, then it is not permitted to do as Kubel and others have done, to appeal to the assistance of the Holy Spirit, which is assured to the Pontiff, and to the obedience that, therefore, in matters of faith, ought to be yielded to him; because it must first be historically proved that he really enjoys this assistance. Until now, where has this occurred? Not in the Council, because there, as the work of Cardoni proves, there was no shame in producing falsifications, and an exposition entirely unfaithful to tradition, passing silently over facts the most decisive, and over contrary testimonies, and this is precisely what I offer to prove.

And here, I pray your Excellency to consider that the doctrine we must now accept, by the very nature of the thing itself, by the declaration of the Pope, and by the confession of all the infallibilists, constitutes an article, or rather the *articolo fundamentale* of faith; that there is implied here clearly a rule of faith, *regula fidei*, a law which ought to decide what must and what must not be believed. In the future, every Catholic, to the question, why he believes this or that, will be able to give no other reply than this: "I believe this or I reject that because the infallible Pope has ordered this to be believed, or that to be rejected." This supreme principle of faith, as it should have been recorded with the clearest evidence in the sacred writings, so it ought never to have been neglected in the church: in every time and among every people it ought to have shone upon the whole church, as a brilliant star; it should have occupied the first and highest place in every kind of instruction, and I wait to have it explained to me how the church has never, until after 1870 years, come to the thought of making an article of faith of the doctrine, which, in the letter of the 28th October, directed to your Excellency, declares the Pope *ipsum fundamentale principium catholicæ fidei ac doctrinæ.*

This power is illimitable, incalculable; it can invade every place where, as Innocent III. says, there is sin; it can punish each one, it admits no appeal, and is an arbitrary sovereign, because the Pope, according to the expression of Aoniface VII., bears in the safe of his heart all rights. Now that he has become infallible, he can, in a moment, with the little word *orbi*, change into an article of faith, infallible and unquestionable, every proposition, every doctrine, every pretence. Before him there is no right, no liberty personal or corporate, for, as say the canonists, the tribune of God and of the Pope is one and the same.

As a Christian, a theologian, a historian and as a citizen, I cannot accept this doctrine. Not as a Christian, because it is irreconcilable with the spirit of the Gospel, and the clear declarations of Christ and the Apostles: it seeks precisely to found an empire of this world, that which Christ refused; it wishes to domineer over the church, that which Peter forbade to himself and others. Not as a theologian, because it is irreconcilably opposed to all the authentic tradition of the church. Not as a historian, because as such I know that the constant tendency to realize, in Europe, this theory of universal dominion, has cost rivers of blood, has devastated and degraded entire countries, has made to crumble the most beautiful edifice of the constitution of the ancient church, and has generated, nourished and preserved in the church the most deplorable abuses.

Finally, I must reject it as a citizen, because, with its pretentions to subject to the Papal power, States and monarchs and all political order and arrangement, and with the distinct position that it demands for the clergy, it lays the foundation for a discord infinitely pernicious between the State and the Church, between clergy and laity. Besides I cannot conceal the thought, that if this doctrine, by reason of which the ancient German Empire was ruined, should retake dominion over the Catholic part of the German nation, it would transplant also the germs of an incurable evil in the new Empire.* F. V. DOLLINGER.

* I read in the official journal of the *Curia Romana* and of the Jesuits, in the *Civilta* of the 18th of March, 1871: "The Pope is supreme judge of criminal law. In him meet, as at their vortex, the two powers—the spiritual and the profane; since he is the representative of Christ, who is not only an Eternal Priest, but also King of kings and Lord of lords;" and a little after: "In virtue of his high dignity, the Pope is at the summit of the two powers."

MISSIONARY WORK, PROGRESS, Etc.

Greece.—Athens.

REV. M. D. KALOPOTHAKES.

Publication.—This comprises a weekly paper, The Star of the East,—a monthly, the Child's Paper, and various little books and pamphlets.

The Star has entered upon the fourteenth year of its existence, and is as yet the only evangelical newspaper published in the Greek language; and has been under God the chief means of familiarizing the people with the truths of the Bible, defending them when attacked and espousing in the language and to the understanding of the people—thus contributing to remove much of the prejudice existing against evangelical religion, and facilitating other branches of the missionary work.

"The Orthodox Review"—a weekly religious paper, edited by one of the ablest professors of theology in the University of Athens, but opposed to our evangelical work, says, Dec. 15,'70: "The American missionaries publish here, as we all know, a religious sheet called 'The Star of the East,' whose chief editor is Mr. Kalopothakes. The object of this periodical is to serve the purposes of the missionaries, viz. to spread among us Protestant views. And in order that this end may not be betrayed, which would cause them trouble, it confines itself for the most part to the simple expounding of the Gospel and unfolding the fundamental truths of Christianity common to all Christians. As long as it does this, no one is justly offended or angry at its publication—but, on the contrary, we rejoice that the Gospel is in any way both preached and disseminated among us. But in its teachings it sometimes introduces views entirely foreign to the Gospel—views purely Protestant, the production of the Reformers of the sixteenth century; as for instance the doctrine of justification by faith alone," &c.

The circulation of the Star is still small, yet compared with similar papers published by other Missionary Societies in other languages and countries, with many native Protestant churches to support them, and a great deal older than the Star, it stands well. Last year especially it had the largest number of subscribers and met a very large portion of its cost.

The Child's Paper also is the only one of the kind published in the Greek language, and promises to be of great benefit to the Greek children and youth. It has met with much encouragement, and last year (being its third year) the number of its subscribers reached nearly two thousand. It is hoped that in a year or two it will meet all its expenses, and be published twice a week, according to the repeated and expressed desire of its subscribers.

The only donation received towards the Publication department, outside of our own Society, was given by the London Religious Tract Society, to the amount of £30, as you have noticed in the last year's

accounts, and was according to their wishes distributed as follows: £10 for the re-publication of a collection of hymns, prepared by Rev. Dr. Riggs of Constantinople, for the use of our Sabbath School and religious services; £10 for the republication of some of their tracts, and £10 for the Child's Paper.

The Publication work is under obligation to that Society, as well as to the Am. Tract Society of New-York and Boston—to the Am. Sabbath School Union—to the Rev. Dr. Vincent of the Methodist Pub. Board, and to the New-York Independent for sending to me their periodicals free of expense.

Both the printing and Publishing departments, as well as the direction of the two papers, and the conducting of Bible clases, prayer meetings, &c., have been, during my absence, in the hands of my good brother J. S. Dewar, and I am happy to say that he has proved himself equal to the great task imposed upon him by Divine providence.*

Preaching.—This was marked, during the last year, with considerable increase in the number of hearers, a good number of them being students and among the educated portion of the community. It will be resumed as soon as I return to Athens.

Religious Meetings.—Besides the usual weekly meeting for prayer, another meeting for discussion was instituted last year, and soon attracted the attention of a number of students, and is still going on well. Many of the Evangelical Greek citizens have also, chiefly through the exertions of Mr. Dewar, formed a Young Men's Christian Association, and a Greek branch of the Evangelical Alliance, making both these co-operative to the Evangelical Church—and while they are all purely Greek organizations they leave the door open to, and welcome all who wish to unite with them from other nationalities.

Bible Work.—This was prosecuted with vigor, both in the provinces and at Athens—the Bible-women's work being introduced for the first time at Athens.—The colporters met with marked success in some parts of the Peloponnesus.

Mrs. K's. Maternal Meeting is carried on in her absence by one of the members, who reports the addition of two new persons to the usual number of Greek mothers coming together for the purpose of praying for themselves and their children.

Sunday School.—Since the return of the Cretan refugees to their island, the number of children attending the Sabbath School under Mrs. Kalopothakes' superintendence, was very much diminished: yet with children belonging to my congregation and to neighbors, the average attendance was between 35 and 40. Owing to the objections raised by the landlord, however, and our intention to visit America, we were obliged to discontinue it during our absence, but hope to open it again as soon as we return.

We have, during the past year, received the addition of only one to the number of communicants, and four to our Evangelical community.

I hope soon to return with renewed vigor, and with new plans, for the extension of the work; and trust that with the assistance of my faithful co-laborer, Mr. Dewar, and the blessing of God, the present year may witness yet greater things in my missionary field and labors.

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* Four years ago Mr. Dewar was at the head of a thriving printing establishment in Edinburgh, Scotland. This he gave up at the call of the British and Foreign Bible Society, and went to Athens, Greece, as their agent. During these years he took a very lively interest in our missionary work, and when at last he saw that our Publication department was suffering for want of an efficient head, he gave up that situation for the less remunerative and more laborious work of our Society, and also exchanged his English nationality for that of Greek, in order that he may render himself more useful thereby.

Greece.—Athens.

REV. GEORGE CONSTANTINE.

The year 1870 passed in much anxiety and some encouragement, while the prospect for the future is more hopeful from indirect than from the direct influence of our work.

I have been enabled to be at my post and preach every Sunday but one, when absent to welcome my family at Syria. Although the average attendance, on the Sunday service, has been less than last year, yet the average of those who have become regular is greater, so the diminution appears in the promiscuous hearers. To the Sunday morning preaching 46, Sunday evening Bible class 15, Sunday school 28, Tuesday evening 12, Saturday evening prayer meeting 9. We have also observed as usual the Week of Prayer, also the day of Prayer for colleges, and the day of Prayer at the opening of the Council at Rome, as well as some other days for special prayer. One lady died during the year, giving full evidence of the faith she had in Jesus.

Much has transpired outside of us, and inside of the Greek church, through persons upon whom we can have but an indirect influence. Sunday schools have been organized in every parish; at 2 P. M. the children are taught by the parish priest the Gospel of the day in simple language. The Synod has requested theological students every where, if able, to preach, and some have improved the opportunity. The success of Father Latas has taught the preacher that evangelical preaching alone can attract and edify an audience. Another circular ffom the Synod advises the priests everywhere when called upon, to give to the Protestants a Christian burial. While the press has taken a high stand, calling loudly for preaching, and one of the bishops requested those priests of his diocese who could not preach, to read a printed sermon. Several trades have decided to respect the Sabbath, and do no business on that day, while an influence is brought to bear upon others to follow this example. The value of such movements is in the fact that they are spontaneous, and hence the work of God rather than of man.

The way is opened to us to preach out of doors, which may prove a means for doing much good. When we see these indications of God's favor, let us take courage and believe that hard as this field has been, it is not beyond the reach of the Lord's mercy.

Italy.

ITALIAN HELPERS—NO. II.

Bernardo Bracchetto, Evangelist at Portoferraio.

It was in the month of June, 1860, that being a voluntary exile from my country, I took a mercantile commission on board a Russian steamer which was on the return voyage from Alexandria in Egypt to Constantinople. Born a Catholic, and eager for adventure, my mind devoted to the reading of romances, I was in fact indifferent to every thing in religion, and cared only for worldly pleasures.

A few days from Constantinople, an English gentleman, one of our company, manifested much sympathy for me. This excellent person, whose name, I am sorry to say, I have forgotten, but who was for me the angel of consolation, began to speak to me of the greatness of God in creation, of his benevolence, and of the love of Jesus. I was very ignorant of such things, but his kind, affectionate words touched my heart; and though I listened at first with a certain commotion almost negative, I could not resist the influence of love, and giving him all my confidence I received with joy the truths he related.

In sight of Constantinople, my good friend accosted me, saying, "Will you do me one favor?" "Certainly," I replied, "if within my power." "Then," said he, "give me all your romances, and I will replace them with another book which will give you much more comfort; but as you will depart this evening for Alexandria, do not open it until the steamer is in motion." The favor was very light, but it cost me the sacrifice of all my pleasant books, for which I received from him a sealed package. Having arrived in the port, we bade each other farewell, never perhaps to meet again in this world. He, pointing to heaven said, "My dear friend, let us meet there."

As soon as we had weighed anchor, urged by curiosity, I withdrew to a cor-

ner and tore off the envelope, and read on the title page of my book, "The New Testament of our Lord and Saviour Jesus Christ." I had heard this book spoken of, and at one time had some desire to see it, but my time to prize it had not then come. But now it seemed a treasure, and an indescribable joy soon took possession of me. It was food for my mind and heart through the whole voyage. But how can I tell the effects produced on me by the reading of this book? Enough to say, that when I arrived at Alexandria I was entirely changed—I was no longer the man of other days and other years.

On landing I sought to find an evangelical Italian church, but could not. Then I went to the English chapel, and strange to say, although I had no understanding of the language, I always came from the church comforted.

In September, I returned to Italy, and at Genoa sought an occupation, and obtained the position of teacher in an elementary school, in a place a little distant from the city. But the great transformation that had taken place in me by coming to the knowledge of Christ continued. I found an evangelical chapel in Genoa, and frequented it, and there I found what great consolation the Lord Jesus had been reserving for me in the acquaintance and friendship of two dear brothers and preachers, Signor Mazzerella and Dr. De Sanctis. The former, to initiate me into the ministry of the Gospel, instructed me in God's Word, and assisted me in many ways. Then the never-enough lamented Dr. De Sanctis kept me with him until the completion of my theological education, in which also assisted the good brethren Prassi, Renel, Geymonat and Ehni, the last three being Professors in the college at Florence, where I afterwards made my first efforts in evangelization in the Italian chapel in that city.

In 1865 I was sent to Portoferaraio, Island of Elba, to take charge of the church established in that place; there I received the imposition of hands, and there, during the past year, I have suffered insults and imprisonment for Christ's sake.

Now I render thanks to God the Father for having embraced me in his holy love; I thank the Lord Jesus' perfect love of the Father that He received me into the number of His faithful ones; I thank the Holy Spirit who regenerated me, and will forever teach me his eternal truth; I thank, finally, all my beloved brethren, and especially that dear friend, who from the deck of the steamer in the Bosphorus, pointed me to Heaven and said, "Let us meet each other there."

As for the church in Portoferraio, notwithstanding its feebleness, it has been visited in mercy by the Lord. The faith and love of the members have been not a little awakened and developed by the circumstances of my imprisonment. During the two months that I was in prison for having written a book against the religion of the State, the brethren visited me often and gave me sincere proofs of affection; and after my deliverance from that living tomb, they continued to manifest their respect and regard for me, and their interest in my welfare.

The fruits of Gospel labors in this arid land have not been abundant, yet the Lord has given us some tokens of his presence, among which I will mention only two instances.

The first was a health officer of this port, who by reason of his duties was obliged to remove to Leghorn, where he died last October, but not until he had witnessed the conversion of both his parents at eighty years of age. The other was a commissary, a respectable person, possessed of wealth and intelligence, who has received Jesus by faith, and with great joy studies the Word of God. This person may truly be called an "evangelist among materialists," because being versed in science, he is capable of replying to all the sophisms of modern incredulity. He is the most precious pearl that God in His infinite love has granted us in this field.

Chili.

ADDRESS OF MR. J. M. IBANEZ,

At the Anniversary of the Valparaiso Bible Society.

I shall offer a few remarks on the *spiritual state of this island*, for the highest interests of which we, as Protestant Christians, pray and labor.

Casting a glance over the field of religious thought in Chili, you will observe three distinct elements or forces, which, as in their various workings and combinations they manifest themselves in social and individual life, constitute in our nation an era of transition—old things passing away, and new things appearing as the dawn of a brighter period.

The Roman Catholic Church embodies the first of the three elements mentioned, and you may see it strenuously, but vainly attempting to prop up an edifice decayed and crumbling. Belief in Roman creeds and practices diminishes, not only in the higher, but even in the lower spheres of society. The Roman clergy, it is true, still exert a measure of influence in public affairs, but this is due rather to *social* causes than to the prevalence of religious conviction.

Rationalism is the second element, and with it, as an antagonistic force, the Roman church has been obliged to grapple. Its work has been that of demolition; and, keeping in mind that in Spanish America, as a general principle, liberalism in politics is synonymous with, and represents skepticism in religion, you may appreciate the full extent of the ground it has gained in this country. A mere germ fifty years ago, at the time of our war of Independence, it has insinuated itself into every form of free thought, and is now spread throughout the land. Visit our highest educational establishments, and there, among the youth, you will see rationalism nurtured and fostered. Its spirit is widely and strongly diffused in our current literature, and runs through our daily press. I may safely state that there is not a single Roman Catholic newspaper in the country, excepting the very few that are immediately sustained by the Roman clergy. While deploring the ravages of rationalism, we cannot but acknowledge that, to a certain degree, it has opened the way for the operations of the third element, which is Scriptural Christian belief, represented by Protestant churches and laborers. The work of these has been, on the one hand, to pull down what is false and human—and on the other, to rear in all its purity and simplicity what is divine. To further this holy work, the Valparaiso Bible Society, under the guidance of Providence, was organized and established; and, amid difficulties and discouragements, has thus far fulfilled a beneficent and godly mission.

We believe that a country can be happy and prosperous only in proportion as it rests on the divine truth revealed in the Gospel—and through your instrumentality the blessed Gospel is now shedding its precious light even in the remotest and, hitherto, darkest places in the land; and thus you have been laying the solid and only true foundations for a glorious reconstruction of our religious and social ideas.

We believe that Jesus Christ is the only Saviour and Intercessor of mankind, and you have labored to make this gracious truth reach the heart of every inhabitant, not only of this city, but of the whole country. And our Father in Heaven only knows how much you have thus contributed towards the formation of those native churches that here, and in Santiago and Talca, stand as witnesses of the truth as it is in Jesus. He only knows all that through your means has been done towards awakening the enquiring minds that may now be found here in every town and village. In the name, therefore, of those rising evangelical churches and awakened souls, and in the name of every Chilian whose heart throbs with sympathy for your work, I now bless God and render Him most hearty and sincere thanks for the organization, continuance and prosperity of the Valparaiso Bible Society; and humbly pray Him that He may shed His richest blessings on all your efforts to disseminate the knowledge of His Son Jesus Christ.

Talca.

We hear from the Rev. Mr. Sayre that a young Chilian from the country had sent to purchase all the Spanish books, religious, that were advertised in the *Piedra;* he said he was firm in his own religion, but desirous of examining the works of those who think differently.—The spirit of inquiry never, certainly, was so much awakened as it is at this present moment.

From Talca we learn further that the reverend clergy are discussing Protestantism in the Matriz Church of that city, with earnestness and with all the confidence of loud assertion. 'Tis a capital anvil: it has worn out many a hammer.

Cincinnati.

Miss Purlier, in her Annual Report, dated March 29, 1871, says: I have visited eighteen hundred families, in which I have freely distributed the Catholic and Protestant version of the Bible; and have made besides about twenty visits to the Cincinnati Hospital, ten to the Children's Home, one to the County Jail, and the Orphan Asylum, three to the House of Refuge, and occasionally to the Home of the Friendless. My Industrial School numbers seventy girls. I have distributed 17,250 tracts, 500 cards, and 500 religious books. Several have professed conversion, two have united with the evangelical churches, and whole families turned from beggary and idleness, to industry, respectability and hope. Two-thirds of my scholars, in regular attendance, have hope that they love Jesus.—Homes for four children, and one adult, and employment for eleven persons have been obtained. The Gospel of love could be carried to every dark adode, and every heart be made to feel its power, if Christians would unite to do the work. It does not require learned ministers of the Gospel, but there are plenty of pious women who could accomplish this task, if directed and sustained. A tithe of the needless expenditures in dress, and the luxuries of the table, would support fifty ladies in this work, instead of two. The demand seems urgent, and the means so simple, why can it not be done?

Many localities require special effort for the poor children; many of these ragged boys and girls are employed in begging for their vicious parents: the voice of love may win their confidence, and the hand of charity may gather them into places of instruction, and from thence the missionary will find her way to the miserable abodes and desolate hearts of their parents.

Mrs. Schiller, in her Annual Report, dated April 1, 1871, says: I have visited 816 families, all foreigners, and principally German Roman Catholics; have induced their children to attend different Sabbath-schools, two young women to join Christian churches, and two others have renounced the Romish faith and now attend Protestant service. I have made many visits to the City Hospital, the Jail, the Home for the Friendless, the Children's Home, and the Orphan Asylum. Have enrolled 150 girls in my Sewing school, the average attendance of which has been 48. In this school instruction is given in sewing, with singing and prayer.

Minnesota.

An Incident.—(Communicated.)

"Without natural affection, implacable, unmerciful," is Paul's characterization of heathenism; and Popery heathenizes the masses by keeping them in ignorance and degradation, and by substituting superstition for true religion it perverts and subverts the innate affections. A missionary of the American Sunday School Union, in Minnesota, recently organized a Sunday-school in a Catholic neighborhood, whence he had been ejected from the day-school because he proposed to say a few words to the children.

A boy, son of Catholic parents, came to the Sunday-school. His elder brother followed him, ordered him home, handled him roughly in the school, and outside knocked him down and kicked him brutally, breaking his arm, and other-

wise severely bruising him. His mother came to the house of the superintendent of the school, who had taken the boy home, and said: "It was hard for the child, but he had no business to be among heretics; and she prayed the Virgin Mary to intercede with God for the forgiveness of the child."

We shall hear more of that Sunday-school.

Protestants in France.

THE number of Protestants now in France is reckoned at from a million and a half to a million and three quarters. These exist in various denominations. First, and most numerous, is the National Church, receiving a partial support from the State. I have been told that the State stipend is such, that distributed evenly among the pastors, each would obtain about the same sum as that which comes from the same quarter to each priest of the Romish Church. Yet the Romish Church receives extra large sums from the State for the splendid maintenance of the hierarchy. The priests, moreover, augment their incomes indefinitely from the tariff on masses, and through various perquisites.

The National Church, as most persons are well aware, has largely departed from its former evangelical standards. Various degrees of Rationalism exist among the clergy, deepening into blankest Deism. M. Coquerel, Sr., of Paris, a thoroughgoing Unitarian, remarked at an ordination, a few years since, that the younger clergy had advanced so far beyond him on the high road to Rationalism as to reckon him now an old-fashioned Orthodox minister! When I have inquired after the relative strength of the Rationalistic and Evangelical elements in the National Church, I have been told that they are about equal the one to the other.

The defection of the National Church to such an extent from the faith, was facilitated, if not directly caused, in the judgment of many, by the union of the Church with the State. Opposition to this union, begun many years since, after a time ripened into a movement for a Free Church. This movement, up to the present time, has not been remarkably successful in respect to the number of organizations effected. Yet it has been eminently successful, if we reckon it by the purity of its faith, its lively zeal, and the eminent learning, eloquence, and general weight of character of its principal pastors. The Free Church is nearly as strong in Paris as in all the provinces together. *There* are Pressense, and Bersier, and other well-known pastors and scholars. *There* is published the monthly organ of the Church, the *Revue Chretienne*. Yet in Lyons, Marseilles, and other cities, there are flourishing churches, and here in Nice is published the weekly organ of the denomination, the *Eglise Libre*.

After the Free Church, we have the Reformed, or the churches of the Augsburg Confession. These are found chiefly in Alsace, and will, no doubt, be soon included within the limits of Germany. Then comes the Wesleyan Methodist organization, having a newspaper published at Paris, but being particularly strong, I believe, in the neighborhood of Nismes, in the south of France. Besides all these, there are several minor sects, "Plymouth Brethren" and others, all of which together, do not materially increase the numerical aggregate or the moral force of Protestantism.

Protestants are hoping for better things for their cause in the immediate future. Whatever may be the future form of government, it is hardly possible that the priesthood will be able to entrench themselves so near to the sources of power as they did under the Empire. In the event of a Republic, there might be even an entire separation of Church and State, at which most Protestants would rejoice. A constitutional monarchy, under an Orleanist Prince, would be far more favorable to the Protestant cause than even the Empire was.

N. C. BURT, D.D.

Freemasonry in Brazil.

IT is a great fact and a great power in this country, and one of the most important means God has used and is using to break the hold of Romanism on the

hearts of the people here. It is thoroughly detested and bitterly denounced by the Papal or ultramontane party. Yet every town of any importance has its lodge, or lodges, and nearly every Brazilian, who wishes to be thought respectable, belongs to the order. And still more, notwithstanding the repeated excommunications of the Pope, many of the priests are members, and often the leading men of their lodges. The curate of the cathedral church in San Paulo was one day conversing with a friend of mine, when the fact transpired that he was a Mason. "How is that?" said my friend. "You a Mason and a Priest! You know the Pope has excommunicated all Masons." "What do I care for the Pope?" he replied; "the Pope is in Rome, and I am a Brazilian." —*Rev. A. L. Blackford, Pres. Miss.*

Syria.

ROME AT WORK.—The Jesuits print a weekly Arabic sheet, "Albasheer," (the Preacher,) in Beyrout. Some numbers of it were sent to us by mistake, and in one of them was enclosed a tract concerning the powers and dignities of St. Joseph, who has lately been appointed special guardian of the Romish Church. Here is a translation of one of the prayers which the tract contains:

"O magnified Saint Joseph, spouse of the Virgin Mary and glorious in holiness, remember, my beloved intercessor, that it was never heard that any of those who besought thy intercession, and implored thy help, turned away disappointed. I come to thee, therefore, presenting myself unreservedly, committing my care to thee. Then reject not my devotions, thou who wast called father to the Saviour of the world, but with all tenderness and pity condescend to regard and receive them. Amen."—"His holiness, the most holy Pope Pius IX., has granted three hundred days' forgiveness to every one who uses this prayer."

It can do no harm to Protestants, especially those who are impatient at the slow progress of modern missions, to be reminded that the teachers of such blasphemies are more numerous, and better sustained in these parts, than preachers and teachers of the Gospel. This is a mild specimen of the "spiritual wickedness" with which the missionaries of the cross must contend.—*Rev. J. Cranford.*

"THE Karen mothers," says Mrs. Vinton, "dedicate their infants to their idol gods early, zealously, and scrupulously. After the conversion of these heathen mothers, they are no less zealous for the salvation of their children. They cease not, day nor night, till God hears their cry, and often their little ones are brought savingly to the knowledge of the truth as it is in Jesus."

Anniversary Meeting.

THE public annual meeting of *The American and Foreign Christian Union* was held on Tuesday evening, May 9th, in the large Hall of the Young Men's Christian Association of New-York. William A. Booth, Esq., the President of the Society, occupied the Chair. The Scriptures were briefly read, and prayer offered, by Rev. S. Irenæus Prime, D. D., of New-York. Rev. J. G. Butler, D. D., the Secretary, presented a brief abstract of the Annual Report, for which the reader is referred to the opening pages of this number of our Magazine, where the Report is given in full. Several speakers then addressed the meeting, the first of whom was Rev. A. M. MERWIN, our Society's missionary at Valparaiso, Chili. He stated that he was a citizen of no mean country, it being the Star Republic, and the leading one among the South American States. The religious aspects of Chili were deplorable, three-fourths of the people being unable to read, and not less than one-third of them born out of wedlock.—Priestly rule for three hundred years has produced this result, as a consequence of which the people are reacting towards rationalism and infidelity. Something important has been done to evangelize this nation. Dr. Trumbull's congregation,

started twenty-five years ago, is now strong and self-supporting. The first Gospel sermon in Spanish was preached only four years ago. But now, organized churches, with good Sabbath and day schools, exist in three of the principal cities, and are loudly called for in two or three more. A monthly paper, *La Piedra*, has a circulation of 4,000 copies, and a native ministry is being raised up. A powerful reformation is quietly pervading that land.

Dr. M. D. KALOPOTHAKES, of Greece, next addressed the meeting, setting forth the more striking features of our missionary work in Athens. He gave interesting statistics of education in that land, shewing that the Greeks still "seek after wisdom," having a governmental system of free education, running from the primary school to the university. The only expense necessarily incurred by a student was a fee of $5,00 on graduating at the university. The speaker claimed that we were indebted to the Greeks for their invaluable contributions to art and literature and religion in the first centuries, and that we ought to pay the debt by giving them evangelical truth to replace the errors and superstitions of that false faith which had so long held them bound in its strong embrace. The operations of the mission in respect to preaching, printing, Sunday-school work, and social meetings, were going forward hopefully.

Rev. HORACE JAMES, our Secretary for the State of New-York, made the next address. He remarked, that the more he studied and pondered upon the work of this Society, the more plainly he saw that it was in agreement with the great tidal waves of Divine Providence, and that our labor in it is human agency co-operating with God's. As this Union is now conducted, there can be no room for doubt, hesitation or fear. He commented upon the policy of the Romanists, in this country especially, in claiming in an arrogant way large successes, rapid and accelerated increase, and no losses. This idea he denied and disproved. Their relative increase is less than that of the Methodists, a single branch of the Protestant fold. It is not true that "figures won't lie." It depends on the spirit and principles of those who use them. This Society's work is a standing refutation of the notion that Romanists cannot be reached and converted. They lose multitudes of their children who are educated in our schools. Converts from that faith are received into all our churches in the larger cities; and in other lands, where a combined ecclesiastical and civil despotism has oppressed the people for hundreds of years, they are more accessible still. With respect to this great question, all the signs are now favorable. The providence of God is every where weakening the influence of the Papacy. It is losing its cruel, unrelenting grasp of *power*, and is being disintegrated on every side. We need not fear Romanism as a system of doctrine or of ethics. It is only as having the issues of life and death in its hands that it becomes terrible to men. We clamor for a free faith; and if the Pope will but lift his hand off men's persons, remembering that his kingdom is not of this world, we will try it with him right along through the centuries. And if our truth shall ultimately fall before his falsehood in a fair free contest, then we will agree to give it up, and allow truth and falsehood to exchange names and places. The speaker commented on the boasted *unity* of the Roman Catholic Church; and by citing Father Hyacinthe, Dr. Dollinger, and the Professors of the University of Rome, and alluding to the divided vote of the Vatican Council in proclaiming the infallibility dogma, and the overwhelming verdict of the plebiscite, he shewed how Romanism is becoming less and less a unit every month. The individuals just named, who stand out so prominently, are but the mouth-pieces of thousands and perhaps millions of people. They are like the voice of many waters gathering among the rills of the mountains, and preparing to rush down with sublime momentum toward the sea.

A hasty review of our prospering missions was then traced in Italy and in Mexico: and an appeal made to the friends of the Protestant cause to renew the work on a broader, better scale in Spain. An Italian by the help of Spain discovered America, and took possession of it in the name of the Catholic faith. But a banner on which is inscribed not only personal freedom, but an open Bible, free discussion, an untrammelled conscience, and an utter separation of Church and State, had dispossessed the standard of the Catholic sovereigns, and made itself supreme on this shore of the ocean—and now we would stretch out its protecting influence over the transatlantic nations. We would carry under its ample folds the Gospel of salvation to these oppressed peoples, and teach them how to become good and great, how to be at once honored and happy, by taking God's Word as their rule of personal duty, and as the charter of their national organizations. Mr. James closed with a warm appeal to the Christians of New-York and vicinity to enlarge their charities in this direction, and to pour their funds into our exhausted treasury. With such magnificent openings, and such grand successes, it was a shame for the churches not to push the work of God in Roman Catholic lands, with a vigor somewhat proportioned to the greatness of the opportunity.

The Rev. CYRUS D. FOSS, D.D., delivered the last address. In summing up the ideas which had been put forth by the different speakers, and uttering himself rather as a pastor than as one having official connection with the Society, he rejoiced in the influence which was going forth from our own land to bless and save the Catholic populations. We have the best country in the world, and in the purposes of God it was not to be a Roman Catholic land. The best seed-corn of the world was planted here. And ever since this was done all our national movements have been in the line of the assertion of the two great rights of civil and religious liberty. And in this we are at war with Rome. Plymouth rock is the Eben-ezer of the nations.—Rome declares that there is only one rightful ruler in the whole world. The Syllabus is an attempt to turn back the civilization of the ages. The Pope cannot change, and he would light again the fires of Smithfield if he had the power. When in Italy he saw men reaping with the short sickles of the ancient time; and just so in every thing, the Papacy was sure to cut itself off from the grand ideas of the world. The fundamental thoughts of America are at war with Rome. Our institutions are like a great mill, of which the under millstone is the Bible, and the upper our common school system. Between them are thrown in the heterogeneous populations which crowd to our shores, and a sound Protestantism comes forth as the result. No harm will come to us: we shall succeed: and our land will become what it was named upon an old map of the early times, *Terra Sanctæ Crucis*, the Land of the Sacred Cross, the possession of the Redeemer.

The meeting, which was felt by all present to have been one of great interest, was closed with a doxology and the benediction.

LITERARY NOTICES.

BOOKS.

THE JOURNAL OF JOHN WOOLMAN. With an Introduction by J. G. Whittier. Boston: J. R. Osgood & Co. $1.50 (Received through Oakley, Mason & Co., N. Y.).

"A pure and true life," "a serene and beautiful spirit redeemed of the Lord from all selfishness," are some of the expressions with which Whittier introduces the auto-biography of the last century. Such an exalted appreciation by one so like in life and spirit, will of itself attract many who "think upon whatsoever things are true, and pure, and lovely" to a sympathetic reading of this volume. If anything more be needed, it is found in the whole-souled endorsement of Charles Lamb, "Get the writings of John Woolman by heart."

THE BIBLE AND MODERN INFIDELITY. By Drs. McCosh, Thompson, Adams, Schaff, Hague and Howen. Philadelphia: Ziegler & McCurdy. Paper, $1.00; cloth, $1 25.

Six carefully prepared lectures upon timely themes, delivered during the past winter in Philadelphia, by well-known ministers. That of Dr. Schaff on the Testimony of Christ to Christianity is, of itself, well worth the cost of the volume. We heartily commend the book to all intelligent readers. It is printed in the attractive form which characterizes all the issues of these publishers.

NEW TESTAMENT MANUAL: Embracing an Historical view of the Gospels, Maps, etc. By Stephen Hawes. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham. 175 pp.

An introduction to the study of the New Testament Scriptures, in compact form, carefully selected from the works of the most eminent ancient and modern biblical critics. The volume is a useful one for ordinary readers and Sunday-School teachers.

SONGS OF SALVATION. By Theodore E. Perkins and Rev. Alfred Taylor. New York: Theodore E. Perkins.

An admirable book for the Sunday-School and family, prepared with judgment, taste and adapted by educated musical skill. We can heartily commend both the words and the melodies as unusually pure and elevated in their character. Its success is well deserved.

GINX'S BABY: His Birth and other Misfortunes. A Satire. Boston: J. R. Osgood & Co. (Received through Oakley, Mason & Co., N. Y.). Paper, 50 cts.

A caustic and severe exhibition of the social and political condition of English society. Extreme and extravagant as it is in its unveiling of the hollowness of much that is counted as beneficent in laws, customs and voluntary organizations, there is yet much healthful suggestion to all who have at heart the social improvement of the poorer classes in our crowded cities.

We have also received through Oakley, Mason & Co., THE FOE IN THE HOUSEHOLD. By Caroline Chesebrough. J. R. Osgood & Co.

DESK & DEBIT. By Oliver Optic. Illustrated. Boston: Lee & Shepard. New York: Lee, Shepard & Dillingham.

The third volume of the Onward and Upward Series, by this popular writer for the young.

Messrs. Dodd & Mead, 762 Broadway, have in readiness a religious novel called "THE AMERICAN CARDINAL," to which we call the special attention of our readers. It is written by an Episcopal clergyman of high literary repute, one who was closely associated with Dr. J. K. Stone, during the period of the latter's perversion to the Romish faith. The reasonings, methods and means ordinarily employed in bringing about such a perversion, and the mental processes through which such a pervert passes in his apostacy from a Scriptural faith, are admirably delineated by the author. We shall call further attention to the volume hereafter.

A new volume by Rev. John Hall, D. D., of the Fifth Avenue Presbyterian Church, entitled "PAPERS FOR HOME READING," is also announced by Dodd & Mead. It will be warmly welcomed by thousands who have been profited by the preaching and the writings of the distinguished author.

QUARTERLIES.

Synopsis of the Religious Quarterlies for April.

The Bibliotheca Sacra and Theological Eclectic.—Andover: W. F. Draper. 41st year, $4 00. Leading Articles: Free Public Libraries, Rev. J. W. Wellman, D.D.; Justice, What is it? Rev. L. Withington, D.D.; The Church membership of Baptized Children, Rev. Louis Grout; The Idea of Christ's Kingdom on Earth in itself and in its History, proof that it is from God, Samuel Harris, D D.; Our Lord's Sacerdotal Prayer, A. W. Tyler; Methods of Perpetuating an Interest in Hearing the Gospel, Prof. Edwards A. Park; Notes on Egyptology, J. P. Thomson, D.D.; Biblical Intelligence, England; Notices of Recent Publications.

The American Presbyterian Review.—Editors: Henry B. Smith, D.D., and J. M. Sherwood. New York: J. M. Sherwood, 26 Bible House. Contents: Some Alarming Tendencies in our Social System, Rev. L. Withington, D.D.; The Antiquity of Man, Rev. M. C. Stutphen, D.D.; Lay Preaching, Rev. E. D. Morris, D.D.; The Papacy and the Law of Nations, E. H. Gillett, D.D.; The Order of Salvation, D. Schroeder; Rev. Thomas H. Skinner, D.D., by G. L. Prentiss, D.D.; Tholuck's Jubilee; Huxley's Writings, D. R. Goodwin, D.D.

The Methodist Quarterly Review.—D. D. Whedon, L.L.D., Editor. New York: Carlton & Lanahan. $2 50. Contents: Edmond De Pressensé. Rev. George Prentiss; Spectrum Analysis, Prof. Rush Emory; Wesley and Methodism, from the French; General Conference of 1844, James Porter, D.D.; The Modern Theology of Holland, I. F. Hurst, D.D.; Ezekiel's Vision, Rev. M. S. Terry; Topography of Ephesus, J. S. Jewell, M.D.; Synopsis of the Quarterlies.

The New Englander.—New Haven: W. L. Kingsley. $4 00. Articles: Winthrop and Emerson Forefathers' Day, I. N. Tarbox, D.D.; The Sign Language. Rev J. R. Keep; Prof. Fitch as a Preacher, Prof. J. M. Hoppin; The Christian and the Ante Messianic Dispensation Compared, Samuel Lee, D.D.; A Long Range Shot, W. L. Kingsley, etc.

Christian Quarterly.—W. T. Moore, Editor. Cincinnati: R. W. Carroll & Co. $3.00. Origin of the Human Soul and Anthropology; Ignatius Loyola and John Wesley; Relation of Faith and Salvation; The Gospel the Power of God, or the Process of Regeneration; Bible Doctrine of Divorce; Mount Moriah.

The Congregational Review.—Editors: Rev. Drs. Chapin, Magoun, Bartlett, Nichols, and Sav-

age. Chicago: G. S. Savage. Articles: The Pronunciation of Greek, Prof. N. P. Seymour; Darwinism, Prof. Samuel Adams; Modern Evangelists and Special Efforts to Convert and Save Sinners, Rev. S. D. Cochran; Huxley's Lay Sermons, S. C. Bartlett, D.D.

MAGAZINES—For May.

Scribner's Monthly.—Editor: J. G. Holland. New York: Scribner & Co. Of each issue of this successful undertaking it can justly be affirmed that the last is the best. Here are: The Wonders of the Yellowstone, Illustrated; Reminiscences of Charlotte Brontë, Illustrated; The Moabite Stone, W. L. Gage; "Aye, Aye," Illustrated, Burt G. Wilder; Living American Artists, Illustrated; Norah, Mrs. Oliphant; Our Labor System and the Chinese; Unfledged, Poem, W. Duffield; Ben, a Story for Mayday, Edward Eggleston; Wilfrid Cumbermede, George MacDonald; Topics of the Time; Home and Society; Culture and Progress Abroad, and Culture and Progress at Home.

The Galaxy.—New York: Sheldon & Co. $4.00. Beside the three Serials, this well sustained popular monthly contains: The Campaigns of Robert E. Lee, A. H. Guernsey; The Duke of Cambridge, J. MacCarthy; A Night in the Wilderness; A Journey through Italy to Rome, Three Hundred Years Ago, F. Meline; Mrs. Job Grey, Ella Williams; Woman's Rights Æsthetically Considered, J. H. Browne; Drift Wood, P. Guilibet; Scientific Miscellany, etc., etc.

Littell's Living Age.—Weekly; 64 solid pages. $8.00. Boston: Littell & Gay. Nos. 1402–1405. April 15 to May 6. Principal Articles: Ocean Currents; Spain and her Revolution; Lady Isabella; The Study of Roman Law; Tennyson's Poetry; Seed Time and Harvest, from the Platt Deutsch of Fritz Reuter; Castle St. Angelo, W. W. Story; The Condition of Turkey; The Borgias and their Latest Historian, De Quincey; Spring's Heralds; A Reminiscence, Ingoldsby; A Week in Paris; Hannah, by the Author of John Halifax; Dreams as Illustrations of Unconscious Cerebration, etc., etc.

The Eclectic Magazine.—Foreign Literature, Science and Art. New York: E. R. Pelton. $5.00. 120 large pages. Among the eminent names that contribute to its contents we find those of Mazzini, Charles Kingsley, Professor Seeley (Author of "Ecce Homo"), Robert Browning, W. B. Carpenter, F.R.S., and James Greenwood ("The Amateur Casual"). Mazzini tells of "Italy and the Republic;" Kingsley discusses "The Natural Theology of the Future," with special reference to the theological aspects of the Darwinian Theory. Professor Seeley on "The United States of Europe." "Hervé Riel," a ballad of Browning's. Dr. Carpenter writes on "Ocean Currents," and the Amateur Casual begins an interesting series of "Studies of Street Life in London."

The Sunday Magazine.—A profusely Illustrated Monthly, edited by Thomas Guthrie, D.D. Philadelphia: J. B. Lippincott & Co. $3.50. Contents: The Story of the Mine; Inspiration, C. J. Vaughan, D.D.; Miss Yonge's "Musings over 'The Christian Year;'" Present Obscurity, Rev. A. L. Simpson; America and the Americans, W. G. Blaikie, D.D.; How to Study the Old Testament, W. Lindsay Alexander, D.D.; The Pulpit, Editor; The Bible in Rome, Leone Levi; Human Religions, Rev. J. C. Geikie.

Good Words.—A profusely Illustrated Monthly Magazine of Literature, Science, Art, and Travel. Edited by Norman MacLeod, D.D. Philadelphia: J. B. Lippincott & Co. $2.75. Contents: The High Mills; Sir Charles Bell, E. Taylor; Grots and Groves, Rev. Charles Kingsley; Toddy's Legacy; The Sylvestres; Thoughts on the Temptation of our Lord, Editor; An Underground Adventure; First Impressions of France and Italy.

Our Monthly.—Cincinnati: Presbyterian Magazine Company. $3 00. Under the Yoke, Mrs. J. McNair Wright; Alexandria of the Ptolomies, Prof. G. C. Moffat, D.D.; The Mantle of Elijah; The Eye—its Structure and Uses, Illustrated; Sufficient Unto the Day, Poetry, S. W. Duffield; The Victories of Science; The Nursery Witch; Abelard, etc.

Good Health.—Boston: Alexander Moore. $2.00. This admirable magazine maintains its high character. Carefully avoiding the sensational and extravagant, it deals only in discriminating statements based upon well established facts. Its range of topics is comprehensive, and their treatment is always judicious and practical.

Home and Health.—A Monthly Magazine. New York: W. R. De Puy & Bro. $1.50. April and May. Another Health Magazine, which, like the preceding, we can earnestly commend to every Christian home for thorough and conscientious preparation. These first numbers contain valuable papers on Eating, Tight Lacing, Correct Breathing, Treatment and Cooking for the Sick, Bathing and Baths, Bright's Disease, Ventilation, Uses of Laughter and Light, Rearing Infants, and a great variety of brevities pertaining to Health in the Home.

The Manufacturer and Builder.—New York: Western & Company. $1.50. Profusely illustrated and replete with useful and interesting information upon the arts of construction, and practical matters of the household.

The American Agriculturist.—For the Farm, Garden, and Household. New York: Orange Judd & Co. $1.50. Full of detailed information, most useful and valuable alike to city and country homes.

Hearth and Home.—A Weekly Journal for the Household. Finely Illustrated. Contains much interesting and valuable information for Old and Young. New York: Orange Judd & Co., 245 Broadway. $3 00.

Journal of the Farm.—A Rural and Family Monthly. Philadelphia and Chicago. Every number Illustrated. $1.00 Baugh & Sons, 20 South Delaware Avenue, Philadelphia.

Arthur's Home Magazine.—Philadelphia: T. S. Arthur. $2.00. An Illustrated Monthly.

National Sunday School Teacher.—Chicago: Rev. Edward Eggleston, D.D., Editor. $1.50.

Our Young Folks.—An Illustrated Magazine for Boys and Girls. Boston: Lee & Shepard. $2.50. Characterised by the highest literary culture, and the most instructive and interesting topics for the young.

Good Words for the Young.—Edited by George MacDonald. Philadelphia: J. B. Lippincott & Co. $2.50. With many large fine Illustrations. Mr. MacDonald's name suffices to indicate the high character of this English periodical.

The Nursery.—Boston: J. L. Shorey. $1.50. Nothing can excel this admirable monthly for the *youngest* readers.

The Children's Home.—Philadelphia: T. S. Arthur. An excellent magazine for *older children*.

The Young Folk's News.—Weekly. Philadelphia: Martin & Co. $1.00. And

The Bright Side.—Weekly. Chicago: J. B. Alden & Co. $1.00. Both carefully edited.

And last, one of the oldest and best, is *The Little Corporal.*—Monthly. Chicago: J. E. Miller. $1.50.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 29th April, 1871.

NEW HAMPSHIRE.

Temple. Warren Keys $5, N. Wheeler $5...$10 00

VERMONT.

St. Johnsbury. North Cong. Ch., per Franklin Fairbanks 36 02

MASSACHUSETTS.

Westhampton. Cong. Ch., per J. Cook..... 17 50
Pittsfield. South Cong. Ch..... 27 42
" C. Durant, for L.D. 100 00
" 1st Cong. Ch., O. R. Baker and J. L. Peck, L.M.'s 179 59
Newton. M. E. Ch. add..... 60 00
Fall River. St. Paul's M. E. Ch. $11.57; J. H. Earle, LeRoy Sargeant, R. O. Brown, S. Allen, $5 ea.; W. Mason, W. J. Hathaway, A friend, L. N, $10 ea.; G. T. Dean $3; Bella and Sophia Fish, $1 ea. 66 57
" 1st M. E. Ch. $7.54; Rev. A. A. Wright, P. Nelson, D. W Baldwin, T. Waring, S. Westgate, Tillinghist Record, J. Henry, G. R Wardell, $5 ea.; T. B Waring $2, J. D. Flint $20, W. H. Harrison $10, J. B Whittaker, M.D., $5, W. McColl $4, G. Goss $2..... 90 54
" Quarry st. M. E. Ch..... 5 00
Lynn. Boston st. M. E Ch. add..... 25 00
Springfield. Dr. Hurlbut's class in North Ch. S. School 10 00
Agawam. Cong Ch. 10 00
So Boston Phillip's Ch. and Soc.... .....166 37
Danvers. 1st Ch. and Soc. 12 50
Westford. Cong Ch. 1 00
Oakham. Cong. Ch..... 15 57
Boston. Park st Ch. and Soc. 459 35
" Union Ch and Soc. in part..... 178 00
Newburyport. North Ch. and Soc..... 45 51
" A friend 10 00
Taunton. Winslow Ch. and Soc..... 3 63
Boston. Dorchester 2d Ch. and Soc 131 35
Hopkinton. Cong. Ch., A A. Sweet, L.M. 67 62
Newburyport. Mrs M. E Sweetser..... 1 00
Boston. Mt Vernon Ch. add..... 3 00
Andover. A friend 50 00
Royalston. 2d Cong Ch, for L.M. of Rev. W. Rice..... 12 69

MASSACHUSETTS—*Continued.*

Townsend. Cong. Ch. and Soc..... 8 30
Wilmington. Mrs. C Buck (deceased) 35 00
Cambridgeport. E. D. Goodrich, for Hungary. 263 20
Wilmington. Cong. Ch. add..... 2 00
Stockbridge. Cong. Ch., per D. R. Williams, 64 60

2,139 31

RHODE ISLAND.

Providence. Beneficent Church..... 136 23
" Pilgrim Church 13 65
" Union Cong. Ch..... 80 86
" G. H. Corliss $30, J. C. Brown $25, R. H. Ives $25..... 80 00

310 74

CONNECTICUT.

Bloomfield. Mrs. N. Bidwell..... 1 00
Coventry. A. Kingsbury 5 00
Gilead. Dea. S. Talcott..... 5 00
North Haven. Cong. Ch., Rev. W. T. Reynolds..... 25 00
Coventry. Rev. W. J. Jennings, for L M.. 5 00
Hartford. Ladies by Mrs. D. Phillips, for Miss Rankin 500 00
Middletown. 1st Cong. Ch., H. E. Sawyer, Tr. 95 00
Central Village. Rev. G. J. Tillotson's Ch. for Miss Rankin..... 27 00
Norwich. Mrs. D. N. Bentley 100 00
Fairfield. 1st Cong Ch..... 81 30
New Britain. 1st Cong. Ch., Rev J. H. Denison L.M..... 84 21
Ellington. Cong. Ch., E. Hall, L. M. 23 53
Suffield. 1st Cong. Ch. and Soc'y 54 69
Hartford. A friend 500 00
Wilton. Mrs. Brewster, for Valparaiso..... 2 00

1,868 73

NEW YORK.

N. Y. City. Woman's U. M. Soc'y, for Miss Rankin..... 100 01
Kirkland. Cong. Ch., Rev. J. Deane..... 4 00
Cornwall. Pres. Ch., J. W. Teal 30 00
Chester. Pres. Ch., Rev. T. Nichols 27 45
Walton. 1st Cong. Ch., G. W. Fitch, Tr... 40 23

NEW YORK—*Continued.*

N. Y. City. Mrs. R. L. Brown for education and colportage in Miss Rankin's field for qr	50 15
Freedom Plains. Pres. Ch., Rev. O. H. Hazard	13 00
Geneva. Ref'd Ch., Rev. J. J. Rogers	30 90
Albany. 2d Ref'd Ch., Dr. Elmendorf	65 16
Utica. Mrs. M. W. Bussey	1 00
N. Y. City. H. I. for Miss Rankin	10 00
Malone. S. W. Wead, in part for a L.M.	25 00
Kortright. M. E McLeary, for Miss R., $5; General $5	10 00
Yonkers. Ref'd Ch., W. Underhill, Tr.	11 26
Ithaca. Jos Esty	25 00
Brooklyn. Clinton Av. Cong. Ch., Dr. Buddington	714 33
Ellington. Cong Ch., Rev. A. D. Olds	14 00
Highland Falls. Pres. Ch., for Valparaiso,	36 53
Meridian. T. R. Townsend	10 00
Orient. Cong. Ch., Rev. T. A. Garner, L.M.	45 00
N. Y. City. Mrs. S. Grigg's annuity	36 00
" Part of bequest by the late W. W. Chester	500 00
	1,806 52

NEW JERSEY.

Neshanic. Ref'd Ch., Rev. G. Ludlow, L.D.	26 00

PENNSYLVANIA.

Philadelphia. Hermon Ch. S. Schs., for Greek papers	25 00
Duncanon Pres. Ch., Rev W. Thomson	5 00
West Chester. Union Meeting	49 90
McKeysport. Pres. Ch	16 66
Phila. Spring Garden P. Ch. S. Schl., for Talea	53 66
" Miss Cutler	5 00
	155 24

MARYLAND.

Baltimore. Central P. S. School, for Greek papers	25 00
" Ladies Aid Soc., for Mex	103 00
" Messrs. Purviance, Cressy, Woods, Bridges, Reed, Hawley, Bridges, McClellan, King, Canfield, Dodge, Canfield, $5 ea.; Hackney, Graham, Stickney, Wilson, Purviance, $10 ea.; Fay $15; King, W. P., $2 ea.; Cash $1	130 00
" 1st Eng. Luth. Ch. in part	55 95
Churchville. Pres. Ch	12 50
Grove. Pres. Ch	1 00
Baltimore. Pres. S. Schl., Mr. Murkland, for Greek papers	20 00
	247 45

KENTUCKY.

Louisville. Various persons, for Indus. Schools	244 15
" Avery & Sons $50; Pratt & Allen $25; Heath, Belknap, Lithgow & Co, Gill, $20 ea.; Semple, Peter, Dorris, Needham, Humphrey, Martin, Hughes, Moore & Co, Johnston & Co, Hamilton Bro., Belknap, Byers, Marks, Richardson, Woolfolk, Jackson & Co., Stevens, Lewis, Bradley, Way, Wheat, $10 ea.; J. Giles $15, Werne, Young, Smith, Stone, Weller, Huber, Kay, Huber, Taggert, Fox, Warren, Leonard, Trabue, Warren, Kendrick, Speed, Atwood, Benedict Green Bros, Owen, Bennett, Prather, Ferguson, Pindle, Breckenridge, Gardner, Bangs, Weller, Truman & Co., Warren, McCampbell, Miller, Gheens, Alford, Wilson, Hibbett, McKee, Brown, Pope, Barrett, Bryant, Doherty, Coke, Dean, Mrs Cornwall, McClelland, Merriwether, $5 ea; Prather, Boyd, McNaughton, Hackney, $3 ea.; R. C Armstrong $2.50; Porter Griffin, Fulton, Pittman, Jarvis, Campbell, Cooper, McClarty, Barrett, Vernon, Jones, Miss Schroeder, $2 ea.; Irvine $1 50; Hegan, Downing, Moxley, Butler, Marshall, Williams, Aldrich, Knott, Netherland, Ramsay, Merwin, Orr, Thurston, Bradley, Irwin, Magill, Speed, Bland, Van Buren, Shepperd, Callahan, Mrs. Beatty, $1 ea.; Crump, Gerhart, 50c. ea.	678 00
	922 15

MISSOURI.

St. Louis. S. M. Edgell $120, N. D. Noyes $60, J. G. Copelin $50, Fisk, Knight & Co $30, S. M. Dodd $25; Mrs. L. Gamble, J. Richardson, Hon. M. E. Brotherton, $20 ea.; D. B. Gale, S. Cupples, Moore & Co, J. R. Allen, G. D. Hall, J. C. Jaccard, G. T. Hulk, A. S. Mermod, H. C. Yeager, W. H Thompson, A. Sumner, $10 ea.; H. W. Copperthwait, J. S. Merrill, C. C. Fulke, J. W. Godfrey, E. J. Beard, J. W. Brauner, J. S. Smith, J. V. Dutcher, W. Waterman, J. E. Kaine, S. W. Kellogg, T. W. Holt, W. G. Webb, Mrs. W. G. Webb, $5 ea.; M. L. L. Gray $4, S. A. Bemis $3, T. & W. Catlin $2 50; H. W. Blossom, G. Partridge, W. S. Roberts, J. H. Drew, $2 ea.; H. Digby and Cash $1 ea.	544 50

ILLINOIS.

Wheaton. 1st Cong. Church, Rev. W. H. Brewster	10 00

INDIANA.

Lancaster. Hattie Kinnear	5 00
College Corner. 1st U. P. Ch., Ramsey & Stewart, $5 ea.; others $8.90	18 90
Mount Vernon. 1st. P. Church	13 00
" 1st M. E. Ch.	17 80
Indianapolis. Trinity M. E. Ch.	16 75
" 3d Pres. Ch.	21 00
" Cong. Ch., per C. C Olin	5 00
Centreville. Union Meeting	13 35
	110 80

OHIO.

Oxford. Female Col., for Northern Mexico,	50 00
Ironton. 1st. Pres. S. Schl., for Northern Mexico	10 00
Granville Welsh Cong. Ch	3 16
" 1st Pres. Ch.	74 80
So. Salem. 1st Pres. Ch., in part	40 50
Pisgah. Pres Ch.	19 00
Lebanon. S. W. Normal Schl. balance	7 00
Urbana. 1st Pres. S. Schl. $5.12; others $31.13—J. D. Ruck, L.M.	36 25
" 2d M. E. Ch.	20 08
" 1st U. Pres. Ch.	5 72
" Evan. Luth. Ch.	2 00
Madison. 2d Cong Ch.	43 15
Morning Sun Hopewell U. P Ch., R P. Gilmore and Mrs. McQuisten, $5 ea.; others $48 84	58 84
" U. P. Ch	19 35
	339 82

IOWA.

Clinton. 1st Cong. Ch., Rev. J. L. Elwell	11 00

NEVADA.

Winnemucca. Rev. L. Ewing	1 15
Total	$3,283 42

THE CHRISTIAN WORLD.

Vol. XXII. JULY, 1871. No. 7.

Action of the Board.

AT an adjourned meeting, held on the 15th of June, 1871, the Board adopted a declaration of facts, and ordered the same to be published, as follows :—

The Board of Directors of the American and Foreign Christian Union ask the attention of the Christian public to the following statement :

At the annual meeting of the *Society*, held May 9th, a report was presented and accepted, which had been unanimously adopted by this Board. Its closing words are as follows :

"*In submitting these facts, the Directors are happy to express their belief, based on abundant testimony, that this Society is held in increasing esteem and confidence by the churches. We stand, to-day, charged with the care of a great work of God, with all needful appliances for expansion, without measurably increased cost—a work everywhere manifestly blessed of God, in which the fruit of long years of toilsome sowing is beginning to be realized in the conversion of individuals, and the social improvement of communities—a work whose results demand not only special thanksgiving, but more earnest and enlarged effort on every field. For the means to achieve such a work as that which seems to be set to our charge by the wonderful Providences of the year just closed, we look to God and to his people.*"

During the six weeks which have since intervened, nothing has occurred outside of the Society to affect this statement. Nor has there been anything within the Board itself, save the substitution of a new man as Corresponding Secretary—a change made for what then were, and still are, deemed good and sufficient reasons.

The Board, while it was willing, for the sake of conciliation, to appoint a Committee to consider and report on all arguments alleged in favor of dissolving the Society, has never entertained the thought of dissolution. On the contrary, the need of such an institution as this and the prospects of its usefulness are just as great now as they were

last month, and even greater. Reflection and examination have only shown more convincingly how necessary it is for Protestantism, in its contact with Romanism, to advance not denominationally but under a common banner.

The Board purpose, at once, to enlarge their work abroad, under the calls of Providence, and to institute searching measures of economical reform in the administration of affairs at home. The loss of the active co-operation of some of our most valuable members has been repaired by the introduction of new brethren of honored names, who promise us their hearty sympathy and aid.

We therefore earnestly invoke the continued confidence of all old friends of our cause, and the help of as many others as see in the signs of the times the hand of God, beckoning the adherents of a pure Gospel, to renewed endeavors against the errors of Romanism and corrupt Christianity in general.

The above action was not that of a factitious majority, obtained at a single meeting of the Board; but was the deliberately expressed conviction of a large and constantly increasing majority, after the mature consideration, in five successive weekly meetings, of questions pertaining to the present condition and prospects of the Society.

The first of these meetings was held on the 18th of May, and was the *regular annual meeting for the election of officers.* It had been announced publicly, as usual, at the preceding annual meeting of the *Society*, on May 9th, and was also duly notified to each of the Directors by mail. The election was conducted in the usual and regular way; and, two nominations being made for Corresponding Secretary, the vote for this officer was taken by ballot, resulting in 16 to 11 for a change. Yet, afterwards, it was claimed, by those then in the minority, that they *represented* the majority of the Board, and that therefore the election was an unfair one. As soon as practicable, the wish of every member of the Board was consulted, and it was ascertained that a clear and *bona fide* majority of all the Board desired the change made, and were entirely satisfied with the legality and propriety of the mode in which it had been effected. It was, also, further ascertained that, of the minority, five or six had not attended any meetings of the Board for months previous to the opposition now raised by them, and were not therefore as well qualified to judge of the wants and welfare of the Society as their brethren in the Board.

Nevertheless, at an adjourned meeting, one week after, when the present administration was again largely in the majority, and when they showed their wish by deputing the newly elected Secretary to act as Assistant Treasurer, they yielded to the wishes of a few (as a mere act of courtesy, and in the hope of reconciliation thereby,) and appointed

a Committee of six, being one from each denomination represented in the Board "to enquire as to the Christian wisdom of continuing this Society in existence," and to report; and, as a further act of courtesy, one-half the Committee was allowed to the minority, thus naturally causing *two* reports to be made, each signed by three Committee-men. On June 1st, a meeting of the Board was called, at request of Committee, (every member of the Board being duly notified by mail,) to hear the two reports. The first one was considered very fully, allowing the amplest time for its advocates to say all they could in its defense—three hours being occupied in its discussion—and was then laid on the table by a vote of 19 to 7, and the majority would have been larger if the vote had been taken earlier. Of the thirty-three members present during most of the discussion, fully two-thirds favored the action taken. After tabling the first report, the second was adopted, and was as strong as language could well make it in favor of continuing the Society and of prosecuting its work with increased vigor. This report is lengthy, but the following extracts will clearly show its aim and intent:—

"After a careful consideration of all the reasons adduced for dissolving this Society, it is clear to your Committee that we owe it to ourselves and the world to maintain, if possible, its unimpaired existence." . . . . . .

"Your Committee, upon the fullest review of the late election, believe it to have been conducted, in all particulars, with perfect regularity and fairness."

At two subsequent meetings of the Board—one stated and one adjourned—the majority in attendance was again decidedly in favor of the present administration, the minority numbering less than one-fourth of the twenty-five members present on June 15th, when the final action, as above given, was taken.

It will be gratifying to our constituency to know, that the Society is in a perfectly solvent condition, able to pay all its indebtedness, and still have a fair working balance. Legacies, also, are held in trust sufficient to give hope and encouragement for the future. We are glad, still further, to record the fact, that, in some quarters, our present hindrances and difficulties have awakened new interest in the Society and in its work, and have brought into its treasury some special offerings. Our New England brethren, particularly in Boston and vicinity, are proving to us their love for the Society, notwithstanding the direct effort made to divert their gifts into a distinctively denominational channel. We hope that they will continue thus to co-operate with and aid us, and that the offerings from all sections of the country, and from all the denominations of Christians, will increase and be more abundant. We could largely extend our work, if the means were forthcoming to

warrant it. We are urged to enter upon new mission ground, where God's providence has wonderfully opened the way; and we are ready and anxious to obey the summons so soon as we safely can.

☞ The Presbyterian Board of Foreign Missions have taken no action whatever inimical to the American and Foreign Christian Union, nor do they intend to enter on any new field, where the American and Foreign Christian Union is laboring. The report circulated to that effect we have authority to deny.

Three missionaries of our Board are now in this country, and have been doing us effective service. They are in hearty sympathy with the present administration, and will soon go forth with renewed courage to their work. Rev. Dr. Kalopothakes will probably have sailed for Greece before this reaches all our readers, as he has engaged a passage on the steamer for the 21st of June.

N. B.—*Rev. William Butler, D.D.*, our active and efficient Secretary, has *not* left our service, but is still prosecuting his special work among our Methodist brethren. This explanation is necessary, as his name has been quite frequently confounded with that of the late Corresponding Secretary.

Good Cheer.

BY REV. HOWARD CROSBY, D. D.

NEVER were the hopes of Protestant Christianity brighter than to-day. God, in his gracious providence, has opened wide the field of Romanism for the faithful labors of his servants.

1. The Papal power has received a fatal blow. The Pope has often personally succumbed to the force of arms, but never before has he succumbed to the force of public opinion. Pope's have been dethroned, imprisoned, put to death or exiled, but always for mere political reasons. The foundations of the Papacy were not touched. The principle of the tyrannic primacy was maintained. But now the theory of the Papacy is shattered. The Vatican Council, called together to strengthen the Papacy and make it infallible, was, under God, a means of exposing its *innate* wickedness, and thus developing its *practical* weakness. Dr. Dollinger and others, of the largest scholarship in the Church of Rome, have spoken fearlessly and faithfully, uprooting the gigantic fraud of Papal Infallibility, and, most remarkable of all, Bishop Strossmayer, in the Council itself, relentlessly tore away every shred of covering from the

Papacy and showed its very existence to be without Scriptural sanction. All this has worked its natural issues in the whole Roman Church, and Romanists have everywhere had their eyes opened to the vast deception under which their souls have been in bondage.

2. The governments of Papal countries are welcoming all forms of faith to an equal standing before the law. Where formerly punishments awaited a Protestant teacher, he is now greeted as a messenger of good. Italy, France, and Spain even are open to every preacher of a pure Gospel. Mexico and the South American Republics have lost their bigotry, and actually court the advantages of Protestantism. The paralysis of France has been the overthrow of the last hope of ecclesiastical tyranny in governmental support. Austria and Bavaria are defiant against Rome, and patriotism and Protestantism (as against the Pope) are almost identified in those old strongholds of the Papacy.

3. The people of Papal countries are calling loudly for light. This is seen in the multitude of Bibles bought wherever exposed for sale, and in the readiness with which they flock to hear the colporteur or missionary. The people feel they have been wrongfully kept from the source of light by the hand of power, and the present reaction is mighty. The blessed Bible is hailed and honored, where, by the machinations of priests, it formerly was unknown or only known as a name of evil.

4. Protestant denominations are drawing closer together in love, diminishing the importance of their differences and rightly magnifying their agreements—their essential unity in Jesus Christ. They are more ready than ever before to present an undivided front before the common enemy of the truth. Justification by faith and the personal priesthood of the believer are the cardinal truths which they inscribe on their banner beneath the name of Jesus.

5. The aspirations of the Church of Christ are purer and larger than ever. "The whole world for Jesus!" is the rallying cry of all denominations now. Faith in God's power to subdue the nations by the sword of the Spirit, the Word of God, is growing rapidly, and the wealth of the church is pouring into the treasuries of its working agencies in a larger stream than was ever before seen. This enlarged aspiration and activity is the result of the wonderful leadings of God's providence already referred to, the God of grace encouraging the faith of his people by the outward manifestations of history.

Such being the cheering signs of the times, the American & Foreign Christian Union, in its work of seizing the opportunity, calls on the Churches of Christ for increasing co-operation, prayerfully and confidently going forward with the one absorbing aim, to crown Jesus as the King of nations, and thus ministering to every poor soul that has been enshrouded in the darkness of Papal error and tainted by its foul miasma.

The Work of the Union.

BY T. W. CHAMBERS, D. D.

Every Christian is in favor of union with his brethren, with all who love our Lord. Denominational lines exist just because, were they obliterated, there would be only the appearance of union with a considerable increase of sectarian bitterness. Brethren, standing apart ecclesiastically, not responsible for each other, and so freed from the danger of friction, can afford to rejoice in each other's welfare, and can make each his own contribution to the common cause more efficiently. It is not likely, therefore, that such lines will cease to exist. For the present at least they are a necessity—unpleasant it may be, yet imperative.

Still all earnest disciples believe and profess themselves to be one.—All their distinctions among themselves are merged in the higher and more glorious badge and bond of a common devotion to the one Master who bought them with his blood. This being the case, there is a constant tendency to make it manifest. Sometimes this *virus* takes one form at others another. The best way is that of engaging together in a common work of Christian love. Mere resolutions, speeches, and professions of love amount to nothing. However sincere they may be, they grow unspeakably wearisome. It is not in human nature to be deeply affected by mere reiterations of sentiment. Yet on the contrary no two persons can engage in one and the same enterprise without being drawn together. The common cause excites common feelings.

For this reason the American and Foreign Christian Union is dear to very many hearts. It affords a field in which Protestants belonging to half a dozen different denominations, can labor together for a matter of equal interest to all. The work is the bond of their union. But for it, they would be separated, perhaps alienated ; and thus unity comes in a natural, spontaneous form—not laboriously sought for, but springing up as a flower in the path, and therefore likely to last. It has lasted for nearly a quarter of a century in this precise form. *The Christian Union has never felt a denominational jar.* All who belong to it have their own ecclesiastical ties and preferences, for which at every proper time they are ready to contend earnestly ; but they drop these at the threshold of the committee-room. Here a work is to be done which requires, as they think, a common front to be presented to the foe. The victims of superstition are to be reclaimed from their destructive delusions, and souls in danger of perishing are to be plucked as brands from the burning. The desire to see this done absorbs all other feelings, and the result is a stronger feeling of Christian fellowship among all concerned. The Society therefore is, in this respect, accomplishing what its name implies. It brings disciples of various names into such relations that their mutual respect, confidence and affection are greatly increased. It is believed

that every one who has ever been for any length of time connected with the institution will cheerfully bear witness to the reality of this result.

The Society is also a standing answer to the standing reproach of Roman Catholics that Protestants are hopelessly divided. It shows that in certain matters, on the essentials of truth, on all that touches the foundation, on what concerns the salvation of the soul, evangelical Christians are substantially one. We can unite on principles, on measures and on men. We can co-operate heartily in labors performed in this country, in South America, in the West Indies, or in Southern Europe. We have done this for a long series of years, and are doing it now. Here is a broad, positive fact, which neither argument nor sneers can affect. It stands an overwhelming confutation of the constant and injurious assertion that a poor soul leaving Romanism would immediately be precipitated into a whirlpool of jarring sects, each denying the validity of the others.

But further, while there are places in the Papal world where Protestant denominations can successfully labor in their ecclesiastical capacity, as a general thing the work can be better, more easily and more hopefully accomplished by persons and parties laboring under some common standard of evangelical Protestantism. This has long been known to the old members and officers of the Society; but it may be well to adduce here the testimony of the correspondent of the *London Daily News*, writing from Madrid, under date of May 14, 1871. He is discussing the speeches of the Spanish Bishops in the Cortes, and what he says may be taken as an impartial opinion formed by a man on the ground. His words are :—

"Protestantism is too firmly rooted here now to be destroyed, and though it is not accomplishing miracles, it is making steady progress. Possibly its progress would be all the more rapid if the good people in England and America, who have sent missionaries here, had sent a little less sectarianism with them. The Spaniards cannot understand the niceties of distinction between Churchmen and Dissenters, Baptists, Methodists, Plymouth Brethren, &c., &c., and they are apt to look upon them as so many mortal enemies to each other."

Now it is just this evil which the American & Foreign Christian Union seeks to avoid. Of course the question of denominational name, creed and polity must come up at some time, with the converts from Romanism in Papal countries. But wisdom says, let that time not be in the incipiency of the enterprise, but after the new Christians have gained vigor and are able to stand alone. So the Christian Union labors, strengthening the things that remain, and laying foundations upon which hereafter other hands will erect many a glorious structure. Unfurling the broad banner of an Evangelical Alliance, it shuns denominational shibboleths, and asks the poor victims of superstition to accept the common faith for the common salvation. The time may come when other agencies will supersede this one, but we are persuaded this will not be for many years, and for the present the call for its services is as loud as ever, and the prospect of success quite as animating.

Mexico as a Mission Field.

BY MISS RANKIN, MISSIONARY OF THE AM. AND F. C. UNION.

NEVER was there a missionary field presenting more hope than Mexico at the present time. The field is evidently white for the harvest, and waiting for laborers to come in and reap. The entrance of God's word into that dark land, has opened the eyes of the people to see the true character of the religion to which they have been enslaved for centuries. Many have received the truth in the love of it.

The incredulity which has been entertained in regard to mission work among the Mexican people, based on the supposition that they are Roman Catholics, so deeply dyed that they could never be anything else, is most strikingly rebuked, and not a shadow of excuse remains for Protestant Christians withholding the Gospel from them. Those who shut their eyes to facts as now presented are opposing the direct indications of God's providence.

It is truly encouraging to know there is an awakening to duty in this matter by many of God's people. Mexico is, to some extent, coming in for a share of Christian sympathy and effort for bringing the Gospel among her benighted people. Money is given for the support of missionaries, and the fruits of evangelical efforts are reported to the donors which afford ample encouragement that they have made a wise investment. Although not adequate to the demand, yet the means which are given are telling wonderfully what might be done if greatly enlarged.

The native agencies which God has raised up are working efficiently in scattering light and truth among their benighted countrymen. The first impulse of the spiritual life of a converted Mexican is to preach the Gospel to his people, and they no more think of asking license to preach than license to pray. With God's word in their hearts and in their hands, they seek for opportunities for communicating the truths which they have found so precious to their own souls. Understanding the peculiarities of Mexican mind, they know the best means of access to the hearts and consciences of the people, and many are the instances where whole communities have been led by such influences to embrace the religion of the Bible. Indeed, we may say, the greater portion of evangelical work done in Mexico has been by native instrumentalities. A few leading minds have been found necessary to give direction, yet the main work has been performed by the Mexicans themselves. The great success which has attended the labors of native evangelists proves beyond a doubt, that the employment of such is in accordance with God's plan for the evangelization of Mexico.

HELP NEEDED.

Had we the means to give support, a sufficient number of suitable

men could be found who might scatter the truth broadcast over the whole length and breadth of that benighted land. Shall such a work be hindered for the want of means to carry it forward? Shall the yearning of these Mexican Christians be suppressed because their brethren in Christ will not come up to their help in the rescue of souls from the bondage of Rome into the glorious liberty of the Gospel? A voice is coming to-day from that benighted land, "Come over and help us."—The Saviour, who commanded his Gospel to be preached to *every creature*, is urging His people to send the necessary means. Let there be no delay.

THE GOSPEL OR INFIDELITY—WHICH?

The Mexican people, to a very great extent, have thrown off the yoke of Rome, discarding their false system of religion, and are waiting and looking for something better. If nothing is presented for a substitute, is there not danger that they will fall into infidelity, and the utter disbelief of any religion? Indeed such indications are already manifest. A Society is already formed, composed of some of the most intelligent Mexicans, who discard all revealed religion, and take human reason as their sole guide. The present danger of Mexico is imminent—if the true Gospel is not brought to bear immediately upon her people, their latter state will be worse, if possible, than their beginning. We will not indulge in such a painful picture. This nation, right upon our border, must and will receive the timely aid of the American churches for carrying forward the work of evangelization which God has so evidently begun.

FIFTY THOUSAND DOLLARS NEEDED.

Fifty thousand dollars could be profitably expended the coming year. There is not a city, town, or hamlet in that whole country in which a congregation of earnest souls might not be gathered, many of whom would, when they first learn the truth, receive it in the love of it. Churches would soon be formed of such as should be saved, and instead of a dozen Protestant churches in the land, we might be able to count, ere the close of another year, a hundred or more. The great encouragement which God is giving should stimulate us to use all the means in our power for sending the Gospel to Mexico. This is a responsibility which no American Christian can resist. These heathen at our doors are pleading for the bread of life—can we resist these claims, and answer the demands of our final Judge? No, never. Christ is calling upon the American churches to arise to their duty in behalf of the Mexican people: and truly blessed are those who listen to the heavenly call, and lend a helping hand in a degree commensurate to their ability and the great importance of the work. Let this be done, and but a few years would elapse before Mexico would take her place among the evangelized nations of the earth.

Education in Greece. No. II.

BY OUR MISSIONARY—REV. M. D. KALOPOTHAKES, M. D.

THAT Greece continued to be the seat of learning, of art, and of science, even after her subjugation by the Romans, and that her proud conquerors were compelled to bow before her superior intellect, and sit at her feet as pupils to her wisdom, is a fact well known to those who have read ancient history. In fact, Greece was almost the only country to which students from various nations resorted in order to be instructed in literature, art and science, even as far down as the fifteenth century after the Christian era.

But the time at last arrived for Greece also in her turn to relapse into a state of barbarism and ignorance. With the fall of Constantinople in 1454, and the subjugation of Greece to the Turkish power, the educated men of the nation left their homes and emigrated to western Europe, carrying with them the sparks of light and knowledge which were to revive literature, science and art, from the long and deep slumber of the mediæval ages.

From that time down to the first quarter of the present century, the Greeks as a nation sunk gradually into a state of utter ignorance and degradation. It is true that we find here and there a Greek school and a few Greek scholars of note, and some of the Greek priests gathering into the churches the children of their parishes and teaching them to read and write,—but the people in general were enveloped in the thick darkness of ignorance and superstition.

Neither this, however, nor the four hundred years of cruel slavery to the Turks was able to extinguish from their breast the love for learning and knowledge inherited from their ancestors. Hence as soon as they gained their independence in 1828, they set themselves to work, and soon established a regular system of free education, which gradually increased to such an extent as to place Greece next only to Massachusetts on this point.

According to the Report of the Minister of Public Instruction in 1869, there were in Greece 1,230 primary schools, of which 199 were for girls and 1,031 for boys. Of these 85 were private, the rest public. To these must be added two schools for orphan boys and one for orphan girls.—All these schools were attended by 65,363 pupils of all classes and conditions. Besides these primary schools there were 125 Hellenic or high schools, with three hundred teachers and 6,675 pupils—16 gymnasia or colleges, with over 100 professors and nearly 2,000 students, and one University with 62 professors and tutors for its four departments, and 1,200 students.

If we now compare the number of schools to the population, we find that Greece takes the precedence of any country in Europe, and of all

the other States in the United States except Massachusetts—having one school to nearly one thousand inhabitants (1,400,000 inhabitants—1,375 schools)—while in the United States as a whole, one school corresponds to two thousand inhabitants (38,000,000 inhabitants—19,000 schools.) The cost of public instruction also (for all these public schools are maintained by the Government, and are free to Greeks and strangers) forms a greater item in the budget of Greece than in any other country—being 0.053 of the total expenditure, while in Prussia it is 0.029—in Bavaria 0.024—in Austria 0.018—in Italy 0.017—and in France 0.012.

But while education has made such rapid progress in the course of forty years, it is admitted by the intelligent portion of the nation that its effects have not been as good as was anticipated to the people at large; for besides disinclining the youth from following the more practical pursuits which bring prosperity to a nation—being unaccompanied by good sound evangelical training, it has been leading them by thousands to rationalism and infidelity; and the question now is with all thoughtful men, by what means this evil can effectually be combatted—and it is pleasing to see that, with very few exceptions, all agree that there is but one way and one remedy, viz.: the preaching of the Gospel and the training of children according to its precepts.

It is evident, therefore, that the work of our Society, combined with that of the two Bible Societies of England and America, is the chief instrumentality for bringing about that religious reformation which will, under God, give to Greece again a permanent place among the nations of the earth, and a share in the destinies of our race.

The Temporal Power.

BY REV. HORACE JAMES.

It is not surprising that Papists should cling with great tenacity to the temporal power. It is the only power they have ever used to any extent in the propagation of their faith. Essentially a secular system in its spirit, it leans upon the sword of the magistrate, it prates of infallibility, it assumes to exercise arbitrary power, it persecutes, it crushes, it tramples opposition under foot in a certain natural and inevitable way. That it does any thing else than this, is due to circumstances, not to its own good will. Romanism thrives by terrorism. It represses intellectual activity, it denounces reform, it closes the Bible, it veils the common mind in ignorance, it cuts down or stretches out every man to the dimensions of its own Procrustean bed.

The government of the Papal States at Rome, execrable as it has been, notoriously inefficient, horribly corrupt, and ingeniously cruel, is but a

specimen of the spirit and tone which have been maintained by that Church all along through the centuries. This is a vital point of our controversy with the system. We contend against it in the interest of civil freedom, and the common rights of man.

So far as the Papal faith endows universities, establishes and maintains libraries, opens galleries of art, or embodies high ideas in architecture, or in painting, or in sculpture, we rejoice in it as making valuable contributions to the world's knowledge and welfare. Wherever it founds orphan asylums or hospitals, or homes for the neglected classes, we have no quarrel with it. It would indeed be pleasing to perceive the eyes of this Church open to the wants of its own children and its own neglected poor, rather than turned so lovingly and helpfully toward the sons and daughters of Protestant families. But let even that pass. We have no sneers for sisters of charity, no objections that we care to urge against their modes of extending relief to the suffering. In doing their charitable work, they have caught, in part, the spirit of our evangelical and free religion. Let them push things as far as they will in this direction. We invite them to an honorable competition with us in action of this kind; and if they can prove that more of the loving spirit of the Master resides within the bosom of their church, than in the hearts and homes of those who dissent from them, they shall be welcome to the advantage to be gained from the position.

Nor, again, have we any objection to the legitimate use of dogma on their part. Let them believe, and hold, and propagate, and boldly avow, and proclaim to all the earth, if they please, any and every doctrine they may desire to set forth. It is their right. The Protestant world does the same. This is the privilege of every man, before his God, and he is responsible for the employment of it to God alone. Let the marshalled forces of truth and error come into conflict. The proof, we cheerfully admit, will be final success. If it shall be with them, then we will confess ourselves vanquished. If it shall be on the other side, they will have nothing to say.

But we protest against thrusting in the civil arm, and using the temporal power, in order to decide thereby questions which are purely ethical and spiritual. The Pope's kingdom, if he be a real Vicar of Christ, is not of this world. Interdicts and cursings and burnings fall not within his scope. Standing armies and material force are no instruments of his. When he summons and employs them, he is guilty of a usurpation, and commits an outrage against the truth of God.

The day has passed by when the temporal power can be freely employed by Rome; but she resigns this sceptre with a most unwilling mind. She howls over the loss of it with an impotent anger, which plainly reveals the depth of her disappointment. She well remembers that her most flourishing periods have been those when the sword and the rack,

and the principle of abject fear were her chief instruments for propagating the faith, and vast populations were held by her in sheer and simple vassalage.

Rome has done but little in MISSIONS, except when recourse has been had to some form of material power. Even that vaunted prince of Catholic missions, *Francis Xavier*, depended for success far more on worldly expedients than on the truths of the Gospel. His authentic letters show that his principal reliance was on the sword of the magistrate, the terrors of persecution, and the bribe of temporal advantages. His opinion, clearly enough expressed in his epistles to the king of Portugal and others, agreed with that of other Jesuit leaders, that "missionaries without muskets do never make converts to any purpose." The utter failure of the attempts of this remarkable man to convert the heathen in India to the Catholic faith is by himself ascribed to this cause. "So long as the Viceroys and Governors are not *urged by the fear of disgrace and fine to make many Christians*, your Majesty (writes he to King John III. of Portugal), must not hope that the preaching of the Gospel will meet with great success in India."

Can it be that American citizens wish to revive in the hands of the Pope a power which can "make Christians" in the same way that Germany has made subjects in Alsace? When Spain and Italy and Austria have emancipated themselves from such a galling yoke, shall those who enjoy the freedom and privilege of a Republic like ours stultify themselves by solemnly voting, in great popular meetings, that the right of the Pope to wield a "Temporal Power" is "a right dear to every American citizen"? Let us not forget ourselves. We live in the latter half of the nineteenth century. The wheels of time turn not backward. Civil liberty is not about to resign the conquests she has made in these late eventful years. The days of the temporal power are numbered. The curse of Pio Nono is hardly more to be dreaded than his blessing. And the little flurry of agitation which now ruffles the wave of opinion in Europe and America is but the dying spasm of a usurper's power.

The Pope's Blessing.—It so happens that the Pope's curse is not so much to be dreaded as his blessings. He blessed Maximilian, who was shot in Mexico, and Carlotta, who is in the mad house; he blessed Francis Joseph, of Austria, just before the defeat at Sadowa; he sent Isabella a golden vase for her virtues, and the people of Spain sent her over the Pyrennes for lack of them; he blessed once Louis Napoleon and Eugenie, and they are now exiles in England. The Pope cursed Victor Emanuel, and he is now the King of United Italy.—*N. Y. Globe.*

Snubbed Again.—A Berlin telegram states that a petition has been addressed to the Emperor of Austria by twenty-eight archbishops and bishops, requesting him to assure the Italian Government that the independence the Pope is indispensable. It is telegraphed from Vienna that in answer to the petition Count Beust has replied that no alteration will be made in the policy hitherto pursued by the Austrian Government.—*N. Y. Obs.*

The Great Speech at the Vatican.

TRANSLATED BY REV. LEONARD W. BACON, BALTIMORE, MD.

THE boldest and most powerful, condensed argument extant against the pretensions of Popery is a speech pronounced by a Roman Catholic bishop in the Roman Council. The copy in my possession is one published in the Italian language by the association which issues in Florence the journal entitled, "*Papal Rome Unveiled to the People.*" It ought to be printed for general distribution here. A sixteen-page tract would contain it all.

The great speech is published without name, but my copy, which has just reached me from Rome, bears on its title-page, in the handwriting of one of the most eminent Catholics in that city, the note: "*This speech is by Mgr. Strossmayer, Bishop of Bosnia in Croatia.*"

It is difficult to abridge what is already a marvel of condensed force; but I will do my best.

After a few calm, weighty words of introduction, the Bishop says that under a grave sense of his responsibility to God, he has studiously applied himself to the examination of the Holy Scriptures on the question whether the Holy Pontiff who presides in the Council is really the successor of St. Peter, the Vicar of Jesus Christ, and the infallible teacher of the church. The effect of this inquiry has been startling:

I open, then, these sacred pages.... But what! shall I dare to tell it? I find in them nothing to justify, however remotely, the ultramontane view. Nay more! to my utter astonishment, I find nothing said about a pope, successor of St. Peter and vicar of Jesus Christ, any more than about a successor of Mohammed.

Yes, Archbishop Manning, you will say that I blaspheme; and you, Bishop Pie, that I am out of my senses. No, no, my lord bishops! I am not blaspheming; I am not beside myself! But having just risen from the reading of the New Testament from beginning to end, I declare to you before God, lifting my hand towards yonder great crucifix, that I find in its pages no trace of the papacy as it now exists.

Do not refuse to listen to me, venerable brethren! Do not by your murmurs and interruptions, justify those who declare, with Father Hyacinthe, that this Council is not free, but that our votes are imposed upon us in advance. If this were so, this august assembly, towards which the eyes of the whole world are turned, would fall into the most shameful contempt. If we would be great, we must be free.

I thank His Grace, Bishop Dupanloup, for that nod of approval! It gives me courage to go on.

Reading then the Scriptures, with such attention as the Lord has made me capable of, I have not found in them a single chapter, a single verse, in which Jesus Christ commits to St. Peter lordship over the apostles, his fellow-laborers.

If Simon, son of Jonas, had been appointed to be what we understand His Holiness, Pius IX., to be in our time, it is astonishing that Christ did not say to the apostles: "When I am ascended up to my Father, ye all shall obey Simon Peter as ye have obeyed me. I appoint him my vicar upon earth."

Not only is Christ silent on this point, but He has so little thought of giving the Church a chief, that when He is promising thrones to His apostles, to judge the twelve tribes of Israel (Matthew XIX: 28,) he promises twelve of them—one apiece—without saying that one is to be higher than the rest, and is to belong to Peter. Surely if He had wished this to be so, He would have said so. What must we infer from His silence? Logic tells us: Christ did not intend to make Peter chief of the apostolic college.

When Christ sent forth the apostles to the conquest of the world, He gave to all alike the power of binding and loosing; to all, the promise of the Holy Ghost. Let me repeat it: if He had meant to make Peter His vicar, He would have appointed him commander-in-chief of His spiritual army.

Christ, says the Scripture, forbade Peter and his colleagues to have rule and lordship and power over believers like the princes of the Gentiles. (Luke xxii, 25.) If Peter had been made pope, Jesus would not have spoken thus, for, according to our traditions, the papacy holds in its hands two swords, the symbol of spiritual and temporal power.

One fact has profoundly impressed me. When I observed it, I said to myself: If Peter had been pope, would his colleagues have suffered themselves to send him with St. John to Samaria to preach the Gospel of the Son of God? (Acts viii, 14.)

What would you think, venerable brethren, if, at this moment, we were to permit ourselves to depute His Holiness, Pius IX, and His Eminence, Monsignor Plantier, to betake themselves to the Patriarch of Constantinople, and adjure him to put an end to the Eastern schism?

But here is another fact, of greater importance still. An ecumenical council was assembled at Jerusalem to decide on questions on which believers were divided.—Who would have convoked this council, if St. Peter had been pope? St. Peter. Who would have presided over it? St. Peter, or his legates. Who would have formulated and promulgated the canons of it? St. Peter. Well, now, nothing of the kind took place. The apostle was present at the council, like all his colleagues. But it was not he who framed its conclusions, but St. James; and when the decrees of it were promulgated, this was done in the name of "the apostles, the elders and the brethren." (Acts xv.) Is this the way we manage things in our church?

The deeper I go, venerable brethren, in my examination, the more I am convinced that in the Holy Scriptures there is no appearance of the primacy of the son of Jonas.

While we teach that the church is built on St. Peter, St. Paul, whose authority cannot be questioned, tells us in his Epistle to the Ephesians (ii, 20) that it is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." The same apostle is so far from believing in the supremacy of Peter, that he openly rebukes those who say: "I am of Paul and I of Apollos" (1 Corinth. 1: 12) in the same terms as those who would say: "I am of Peter." If then, the latter apostle was vicar of Jesus Christ, St. Paul would have taken good care not to censure so violently those who held to his colleagues.

The same apostle Paul, enumerating the offices of the church, mentions apostles, prophets, evangelists, teachers, pastors. Is it credible, venerable brethren, that St. Paul, the great teacher of the Gentiles, would have left out the greatest of all the offices—the papacy—if the papacy had been founded by divine institution? It seems to me that this omission would have been no more possible than a history of this Council that should make no mention whatever of His Holiness, Pius IX. *(Voices in the Assembly—Silence, heretic! silence!)*

Keep calm, venerable brethren! I have not got through yet. By hindering me from going on, you will show the world that you are in the wrong, and that you have gagged the humblest member of this body.

I proceed: The apostle Paul in not one of his letters addressed to the various churches, makes any mention of the primacy of Peter. If this primacy had existed, if in short the church had had a supreme head, infallible in teaching, would the great teacher of the Gentiles have omitted all mention of it? Nay! He would have written a long epistle on this important, this vital subject. When, therefore, he is rearing the edifice of Christian doctrine, is it possible that he leaves out the foundation and the key-stone? Now, unless the apostolic church is to be reckoned heretical, which we neither wish nor dare to say, we are constrained to acknowledge that the

church has never been more fair, more pure, nor more holy, than in the days when it had no pope. *(Voices—It is false! it is false!)*

Monsignor de Laval cannot contradict this; for if any of you, venerable brethren, should dare to think that the church which at this day has a pope for its head, is stronger in faith, or purer in morals, than the apostolic church, he must say it openly in the face of the world; for this room is the centre from which our words fly from pole to pole.

I proceed: Not in the writings of St. Paul, nor in those of St. John or St. James, have I found any trace or germ of the papal power. St. Luke, the historian of the missionary labors of the apostles, is silent on this vital point. The silence of these holy men, whose writings are part of the canon of the inspired Scriptures, is as inexplicable, if Peter had been pope, as that of Thiers would have been if he had omitted the title of emperor in the history of Napoleon Bonaparte.

I see before me a member of this body who says, pointing at me with his finger: "He is a schismatic bishop who has got amongst us under false pretenses."

No, no, my venerable brethren, I did not come into this august assembly like a thief by the window. I came by the door just as regularly as yourselves. It is my right as a bishop, as it is my duty as a Christian, to speak and declare what I know to be true.

But the thing which astounds me beyond all expression is the silence of Peter himself. If he had been what we say—the vicar of Christ upon earth—he must have known it. If he knew it, how does it happen that he never once—not one solitary time—acted as pope? He might have done it on the day of Pentecost, when he pronounced his first discourse; but he did not. He might have done it at the Council of Jerusalem; but he did not. He might have done it at Antioch; but he did not. He might have done it in his two epistles to the churches; but he did not. Imagine such a pope as this, O my venerable brethren!

If then we would maintain that Peter was pope, it necessarily follows that we must maintain that he was not aware of it at the time. I put it to any man with a head to think and a mind to reflect, whether these two suppositions are credible.

To sum up, then: During the life-time of the apostles, the church never thought of the possibility of a pope. To maintain the contrary, it would be necessary to put the Holy Scriptures into the fire, or out of the mind.

But I hear from all sides the question, "Was not St. Peter at Rome? Was he not crucified here head downward? The chair from which he taught, the altar at which he said mass—are they not in this Eternal City?"

Venerable brethren, the sojourn of St. Peter at Rome has no other proof than tradition. But even if he was bishop of Rome, what argument can be drawn from his episcopate here to prove his supremacy? A scholar of the highest rank, Scaliger, has not hesitated to say that the episcopate and sojourn of St. Peter at Rome must be classed among ridiculous legends. *(Repeated cries—"Silence him! silence him! Down with him from the platform!")*

Venerable brethren, I am ready to be silent; but is it not more becoming to such a body as this to prove all things, as the apostle enjoins, and believe that which is good?

In the midst of such a storm of disapprobation, the bishop reached the close of his main Scriptural argument. The interruptions he encountered, and the retorts he made upon the overwhelming majority that roared against him, are not the least interesting and instructive things about the speech. But nothing could check the torrent of voluble Latin, in the fluent use of which no man in all the Council could compare with Strossmayer. The historical argument which followed, was not less notable than the beginning.

Archbishop Kenrick.

THAT is a bitter cry of reproach which the liberal Catholics of Rome have uttered against Archbishop Kenrick, of St. Louis, by the pen of our Roman correspondent. A most peculiar sort of treachery it is that they charge him with—leading them, by what he said and did at Rome, to a point where they needed him to stand by them; and then in the face of solemn assurances and promises, forsaking them to join their enemies. They seem to press him cruelly into a hopeless dilemma, comparing his contradictory words. Substantially the question which they put to him is this: Were you lying then, or are you lying now? Which? It is impossible that you should have been true at both times.

What *did* the Archbishop say to his Roman friends? We cannot speak of his private deliverances; but a curious document, which, after great difficulty, we have just succeeded in procuring, sheds light upon his position in the Council. It is an octavo pamphlet of a hundred pages, bearing the following title: "*Concio Petri Ricardi Kenrick, Archbishop S. Ludovici in Statibus Fœderatis Americæ Septentrionalis in Concilio Vaticano Habenda at non Habita.*" "The speech which he wanted to speak but did not."

Why didn't he speak it? "The reason why this speech, although prepared, was not delivered was that on June 3d, 1870, an unexpected stop was put to the discussion" of the main question before the Council, although "some forty bishops had signified their wish to speak, of whom the writer was one." The temporal power of the Pope was found so serviceable to the *independence* of the Church that it enabled him not only to shut off debate, but to prevent any bishop from presenting his views in print. It was only by sending his manuscript to a printing office in Naples, under the excommunicated Italian Government, that an American prelate could get the exercise of what he calls his *divine right* to express his views to his fellow-bishops. Many other incidental notices of the tyranny and trickery practiced upon the minority by the shrewd Italians who "ran" the Council are so frankly exposed in the course of the speech, and in the notes appended to it, that it is not, after all, so strange that they were willing to shut down upon the discussion before Kenrick got the floor. One point which has been affirmed again and again against the Papalist party—that the old trick of tampering with documents in the interest of their side has been repeated at this day—is flatly declared by Kenrick, of his personal knowledge, in the case of his record of the "Plenary Council" of Baltimore, in 1866, which was falsified and then printed.

There are other facts of this sort brought to light, which ought to be recorded (as the bulls have it) "*in perpetuam rei memoriam*," whenever the history of the Council shall be written; but we must confine ourselves mainly to what the Archbishop has to say on the subject of infal-

libility. He declares, then, squarely, that the opinion of the Pope's infallibility CAN NEVER BECOME AN ARTICLE OF FAITH. The passage in which he most clearly enunciates this conviction is in reply to Manning:

"It was with great delight that I listened, the other day, to the oration of His Grace of Westminster, pronounced in this assembly. I hesitated which most to admire, the eloquence of the man or his fiery zeal in promoting and almost commanding the new definition. The lucid arrangement of topics, felicitous choice of words, the singularly graceful elocution, the supreme authority and candor of mind that shone through all his speech, almost made me exclaim aloud: '*Talis cum sis, utinom noster esses!*' Nevertheless, while he was speaking, I could not but think of what they used to say of the English residing in Ireland—that they were more Irish than the Irishmen themselves. The most reverend prelate is certainly more Catholic than any Catholic I ever met with before. He has no doubt himself of the pontifical infallibility and he does not mean that any one else shall be allowed to have any. He asserts that it is a doctrine of faith, and demands, or rather predicts, that the Vatican Council shall define it as such, in the style of those prophets who do their best to bring their own prophecies to pass. As for myself (whom an experience of nigh threescore years, since first I commenced the study of the rudiments of the faith, may possibly have made as well acquainted with the subject as one who has been numbered with the Church for only about twenty years), I boldly assert that this opinion, in the form in which it is submitted to us, not only is not a doctrine of faith, but *cannot be made such by any definition whatsoever, even definition by a council!*"

The most important chapter of the speech is devoted explicitly to the establishing of the proposition "that the opinion of the infallibility of the Pope, be it true or false, is not a doctrine of faith, and cannot be propounded as such to the faithful, even by the definition of a council." The proof of this is under two heads: 1. It has never been taught as such by the Church, in any creed, catechism, or form of worship. 2. Not only this, but it has been openly impugned and disavowed as an article of faith not quite everywhere, but almost everywhere in the world except in Italy. Pope Innocent XI. twice conferred his pontifical approbation on Bossuet's "Exposition of the Faith," in which it is referred to as a disputed opinion. In all English-speaking countries, until lately, there has not been a single book treating of faith or piety in which it has been proposed as a matter of faith; and in many the opposite opinion has been taught. Even the Ultramontanes taught it only as a *free opinion*. One of the most universally circulated and approved works on "Roman Catholic Principles" says distinctly: "It is no matter of faith to believe that the Pope is in himself infallible, even in expounding the faith"; and more to the same purpose. Archbishop Spalding, of Baltimore, (one of the most ardent partisans of infallibility in the Council), declared in a sermon published in 1866, that it was universally considered even by its supporters to be matter of *opinion*, not of faith; and that no Catholic would venture to charge a denier of it with want of orthodoxy. In fact, it is never mentioned except when, in answering objections to the Church, it is mentioned to disclaim it as being no part of the Catholic faith.

After showing at length the *consensus* of the Irish bishops, he makes this strong and impregnable point: That the act of Catholic emancipation in Great Britain was procured against a strong resistance by the formal asseveration, under oath, by Catholic bishops and divines, before a committee of Parliament, that this very doctrine made no part of the Catholic faith, as some had charged. If it *was* a part of the faith, it proves that the Protestants understood Catholicism better than the Catholics did. The Protestants were aware that the popes of Rome had claimed supremacy in temporal things; and had more than once attempted to dethrone kings of England by absolving their subjects from the oath of allegiance.

But for such solemn and repeated disclaimers the British Catholics would never have been admitted to civil rights. How the faith thus pledged to the British Government is to be reconciled with the definition of Papal infallibility, in view of the certain fact that the popes have repeatedly claimed this temporal supremacy in the most solemn terms, and have never renounced the claim, the speaker does not see how to explain. "It is a knot that I cannot untie. *Davus sum, non Œdipus.*" But, after praising the statesmanlike moderation of the British ministry at that time, he exclaims:

"Would that the moderation of mind which they displayed might be shown by the party having the majority in this Council! Would that these might think upon the evils which this unhappy controversy may bring down upon us; and that so we, fewer in numbers, but representing a larger number of Catholics than our opponents' and not we only, but the whole Catholic world, might be delivered from coming woes which cannot be foreseen without horror, and against which a tardy repentance will be of no avail."

This able discourse has lost nothing of its value by the fact that its author, under the terrible stress of Roman tyranny, has "gone back" on himself and his followers and eaten his words. If his words were true then, they are true now. If they were true then, what shall we now say of their author?

The speech ought to be printed entire in English. Will no one in the diocese of St. Louis give two hundred dollars to have it done? The Archbishop would doubtless give five times that to prevent it.

The Christian public of America, Catholic and Protestant, profoundly needs light on the subject of the Council and its doings. The history of the Council and its antecedents, as given in the Letters of *Quirinus*, and in that tremendous French pamphlet "Doings in the Council" *(Ce qui sepasse au Concile)*, this speech of Kenrick, with the more crushing one of Strossmayer, which is leveled not only against the Pope's infallibility, but against the whole structure of the Papacy, together with the "Review" by Lord Acton, the "Appeal of Hyacinthe,' and the "Protest of Dollinger," would make a volume of present interest and lasting value.—*The Independent.*

MISSIONARY WORK, PROGRESS, Etc.

Mexico.

ZACATECAS,—COS.

[An interesting account of the church in Cos, in our May number, well prepares the way for the following letter of still greater interest from Dr. G. M. Prevost, whose highly appreciated and freely bestowed work in this place God has so greatly blessed. Under date of April 11, 1871, he writes as follows :]

My Dear Sir :—It is with a heart full of thankfulness to God that I sit down to write you a brief account of the state of our little church here, and particularly of the events of the past week.

Throughout this, as in every other Roman Catholic country, the "Holy Week" is observed as a religious festival, and it is customary for the country people to flock to the towns, *avowedly* for devotional purposes, *really* to amuse themselves with the processions, until these were banished by law from the public streets—since then, to meet friends from a distance ; to confess the sins of the past year and take *half* communion ; after which they celebrate, on Saturday, the Lord's ascension to heaven and proximate resurrection, by the appropriate fandango and a big drunk, finishing off the whole with a few games of "monte," and any number of brawls, in which the knife and dagger are as freely used as in other countries the fists would be. Very few days in the year show as many crimes and immoralities committed as the Saturday and Sunday succeeding Good Friday! For that very reason, therefore, without regarding the season as one of obligatory observance, we determined to hold meetings during the week, and to have communion service on Sabbath evening. It seemed probable that many of those who had come to the village for other purposes, attracted by curiosity might come into the church, and there learn something to the profit of their souls. Also, some of our own people who live at a distance could avail themselves of the general holiday to meet with the brethren at the Lord's table, and there renew and strengthen the tie that binds them together.

Services were held, therefore, several times during the week; and those of (holy) Thursday and Friday were especially well attended, probably by nearly five hundred persons! The attendance *usually* was from 350 to 400. Quite a number of persons, attracted by interest or curiosity, have come on from Zacatecas, a distance of fifty miles, through a desert country, and as far as we can judge seem to have returned home favorably impressed with what they have seen and heard. The cabinet organ, presented by an earnest young Christian lady of Montclair, New Jersey, proved a great contribution to the pleasantness and effectiveness of our meeting, this people being unusually susceptible to the influence of music ; and it fortunately happened that among the very persons who came on from Zacatecas to observe, there was an excellent performer on the organ, who, on Sabbath morning and again in the evening, willingly consented to play for us, and did so with great taste and expression, so that the congregation sang without difficulty the hymns which were printed on slips and distributed among them.

How wonderfully has God blessed the work here!—Out of all proportion to the instrumentalities employed, which are too feeble to effect any thing of themselves.—*Fourteen* new converts have been added to our communion, making thirty-one within the last two months! The total number of *communicants* is now about one hundred and fifty ; many are believed to be seriously interested, and a large number of children are growing up under the care of our church. What a field is open for missionary work in this dark land!—Can it indeed be impossible to find the right man for the place? An *able*, zealous, exemplary *minister* is needed, for remember we have as yet no minister here. One is needed who can speak Spanish sufficiently well to preach fluently,—it

would be useless to send any who does not fill all these conditions—the national prejudices against foreign interference are great, and can only be overcome by the power of superior virtue and ability.

I leave for the North within a couple of months, and would feel more tranquil if some one could be found to remain here. Let us *pray* and search for such a one.—The light shining so brightly at Cos, radiates to far off ranches and villages. People have come from distances of over one hundred miles, which, in a country like this, destitute of rail-roads, sparsely populated and infested by robbers, count for five times that distance at home, to seek for "the light at Cos," as they express it. Some, as from the Hacienda of Espiretu Sauto, have remained long enough to be instructed, and give sufficient evidence of conversion to be received into the church, and have returned home to become new centres of Christian truth and influence. Six or eight baptized here were cruelly treated on their return, and even their lives were imperilled, but their firmness under trial proved them worthy to bear the cross of Christ.

The school continues doing well. The books sent out from the United States only arrived last week, and are now being introduced. The attendance is about sixty, among whom fourteen are sons of Romanists, who have decided to send them as the only means of acquiring a good education. I need more educational books, and send on for them to Mrs. **** by this mail. My advices from Jerey, Fremillo, and the Salado, to which places we have sent agents, are encouraging, so much so that I anticipate starting to-morrow for Zacatecas, thence to Jerey :—the distances are, to Zacatecas 50 miles, thence to Jerey 32. I then return here : hence to El Salado, about 30 miles, back again, and to Fremillo 36 miles—thence to Zacatecas. In each of these places I expect to organize, at least, classes for Bible study, and perhaps something more. I will write again when possible.

G. M. Prevost.

Brazil.

The work in Brazil is steadily advancing. Besides additions to some of the churches, there are new points of interest and new places that ought to be occupied. Mr. Chamberlain says, April 24, "In the last six months three theatres in different cities in the province of Soa Paulo have been opened voluntarily to preaching."—At Rio Claro there is now a demand for a minister, and the place, Rev. R. Lenington writes, should be immediately occupied. He says the truth is making encouraging progress at Pouso Alegre, but another missionary is greatly needed. Three persons have been added to the church at Rio Janeiro, one of them an ex-priest.—Two young men connected with this church are anxious to study for the ministry.—*For. Miss.*

A Protestant College in Brazil.—The Central Presbyterian contains an appeal from two young ministers in charge of the mission in Southern Brazil, endorsed by the professors of the Union Theological Seminary at Prince Edward, Va., and several prominent Southern ministers, for the establishment of a college in the province of Sao Paulo, to be under the direction of evangelical officers and professors. A pressing necessity is felt for an institution of a high grade by natives and foreigners, as they are reluctantly compelled to educate their children in the institutions of the Jesuits, or leave them to grow up in ignorace. The laws of Brazil extend free toleration to schools, but the Jesuits are laboring earnestly to keep the educational interests of the empire. It is important to improve the present favorable opportunity.—*Pacific Obs.*

Chili.

Formerly in Chili, South America, one could not buy a Bible for less than $12 or $15, nor read it without permission of a priest. Now the door is open. Public schools flourish all over the country, and the silent power of the Bible is getting into the ascendant. What if the Chilians, who live in such dread of earthquakes,

should presently find in the free Gospel of Christ a power as much more potent as it is beneficent? Dr. Trumbull, Rev. N. P. Gilbert, and Rev. E. W. Merwin, missionaries of the American and Foreign Christian Union, have been doing brave and successful work there.—*Advance.*

Italy.

OUR EVANGELIST IN COMO.—NO. III.

[In pursuance of the plan announced in April, and pursued last month, we furnish this month an historical notice of another of our faithful laborers in Italy, which it was proposed to give in alphabetical order. We have already introduced to our readers our brother Artidoro Beria, of Brescia, and Bernardo Bracchetto, of Porto-ferrario. We follow with Giuseppe Colombo, of Como. He writes as follows :—]

"Among the moments of joy which the Christian experiences, there is one which fills his heart with gratitude and love to the God of all grace, and this is when he remembers and recounts the operations of this grace in his conversion. Therefore it is with joy that I yield to the desires of some dear friends and give these brief notices of the way in which the Lord led me to himself.

Born in Italy, in those dark times when despotism and tyranny prevented the people from seeing the full light of the Gospel, I imbibed in my earliest years that heresy and superstition which the Roman church has known so well how to disseminate among men.

When it pleased God to hear the prayers of the Italians and send them His Word, I heard and wondered that its doctrines were in opposition to those of the church of Rome. I was a good Catholic, and therefore rejected with disgust any idea of changing my religion, believing it to be sacrilege.

So I passed three years without hearing again the Gospel, and fell into the snares of indifference; but God, who was merciful, did not leave me, and by a strange incident put into my hands His holy Word, which I read in spite of my prejudices. I was surprised to find that it was not obscure, as we had been told, and I understood and was convinced that I was a sinner, and under the just condemnation of God's law. I then resolved to go and hear the Gospel preached, but the prospect of the great opposition I should have to endure, both from my family and public opinion, kept me from going to Christ, and left me six months longer in the fiercest of battles whether to accept Christ or to remain in error. Finally I was persuaded by a friend to go to the Evangelical chapel, and the truth of God with other means which the Lord used, converted that place into the Street of Damascus, for there the Lord caused the scales to fall from mine eyes, and I saw the truth in its fulness and power.

Soon the spark of persecution was kindled and burst into a flame. I was beset by enemies, and even my parents took part against me. God alone knows how much I suffered. My own sister flew from me in fear, believing me Lucifer personified. I was forced to leave my parents and sisters, but this cross so grievous Jesus changed into joy, and gave me that peace in my soul which the believer experiences.

I entered the school in Milan, established by Rev. Wm. Clark, and after three years of study, was permitted to begin the work of proclaiming the Gospel to my fellow men.

Now my only desire is to do something for Christ, and recognizing all the grace He has manifested towards me, I pray that He will use me, and others who are my associates in this work, in making known His truth with its regenerating and sanctifying influence throughout all this country." GIUSEPPE COLOMBO.

DR. CLARK writes respecting this young Evangelist, that he has been laboring for some time in the City of Como. He adds :—

"Though his course of study was not completed at the closing of the Theological school at Milan, yet being a young

man of ardent piety, prudence and ability, he was sent to take charge of the Italian church in that city. He has been eminently successful in his work, and is very highly esteemed and loved by his church, and those with whom he has become acquainted. As a student, he ever manifested a Christian character of rare excellence. Though modest and unassuming, he was always firm and uncompromising in religious principle and duty. He endured great persecution for the truth, but he endured it all quietly and cheerfully.

He gives promise of great usefulness as a preacher of the Gospel."

CONEGLIANO.

Our Evangelist Signorelli, who is laboring at Treviso, recently visited this place and writes thus :—

"It was not until last Thursday that I was able to visit Conegliano. I was accompanied by Sig. Fabbrizio, who was formerly Colporteur in your employ, but who now is with Mr. Bruce, the English Bible agent. I found six or eight who were decided friends of the truth, and fully enlightened with respect to the Gospel. There were also others friendly and desirous of having an evangelist to stay with them and preach the truth. I was hoping to find a brother who had formerly been in Treviso, who had there received the Gospel, and afterwards made it known at Conegliano, but he was absent. The fruits of his labors, however, were abundant. These few friends of the truth promised to seek a place for preaching and pay the expenses, if I would occasionally visit them. This is one of the many large towns in this region where are to be found friends of the truth, and where a work of evangelization might at once be commenced with every hope of success."

In Betheno, an important city north of Treviso, there has been for several years a large number desirous of having an Evangelist. Frequently they have written and made known their request, but means have been wanting to supply them.

OUR SUCCESS IN ITALY.

Rev. John R. McDougall, Secretary at Florence of the Scotch church, and a member of the Italian Evangelization Committee, in a letter of recent date, urging this Society to increase if possible its appropriations to Italy, in view of the most important movement which is silently going forward there, bears this grateful testimony to the American and Foreign Christian Union :

"I am well acquainted with all that your Society has done and is doing. *You have given the strongest support to a purely Italian Evangelization in Italy.* The Evangelical Continental Society, of London, comes next to you."

Rev. Mr. McDougall's intimate acquaintance with the Italian movement, and his important connection with it, renders his testimony the more valuable.

A Speck of Persecution.—The Methodists have not long been allowed to use their new preaching-hall in Rome without molestation. While the Lord's Supper was being administered on a recent occasion, a bomb, which had been placed in the portico, exploded, and the portico was shivered to fragments, but no one was hurt. The Italian papers have very properly censured the malicious act.

France.

Dr. E. De Pressense, the eminent Protestant clergyman of Paris, who raised his voice to protest against the persecution of the Catholic priests by the Commune, has been in danger of arrest and imprisonment. He has found it necessary to change his residence, and seek security in another part of the city.

At the Annual Meeting of the Protestant Reformation Society in England, interesting speeches were made by the Bishop of Ripon and by the Rev. Dr. Cumming. In the speech of the Rev. Doctor— to allude to one special point—it was stated that Pius IX. had, for some years previous to 1870, predicted a war of "Catholic" France against Protestant Prussia.—*Prot. Churchman.*

India.

RESOLUTION OF THANKS.

It is pleasing to notice evidences of gratitude on the part of those who have been converted from heathenism and error, such as are expressed in the following resolution transmitted by Rev. Mr. Harding, of Bombay, to the Secretary of the American Board :—

"At a meeting of the *Western India Native Christian Alliance*, held on Friday, the 31st March, the following Resolution was moved by the Rev. Narayan Sheshadri, and seconded by Mr. Shahu Daji, and unanimously agreed to :—

"That this Alliance, in view of the unspeakably great good done to this country, through Christian Agencies originated and carried on systematically for nearly a century by the different Missionary Societies of the United Kingdom, the United States of America, and the Continent of Europe, embrace the opportunity afforded by its inauguration to express its deep sense of gratitude to those Societies. The enterprise they have been engaged in, called forth by Christian love, sympathy, and devotedness, has borne such fruit as will lastingly benefit the country. The transition state into which its people are brought, in an intellectual, social, and religious point of view, is chiefly, if not wholly, owing to the faithful labors of the agents of these Societies. These labors have also been fruitful in a still higher sense. Through the instrumentality of these labors thousands of souls have been added to the church of the living God, hundreds of native churches have been planted in the country, and a native ministry is being raised. In consideration of all this, and also of the fact that we ourselves are the fruit of these labors, we cannot allow this opportunity to pass without expressing to those Societies and to their devoted agents among us, our profound sense of gratitude for all the inestimable blessings we and our country have received and are receiving through them. The debt we owe them can never be repaid, but we pray that the great Head of the church may compensate them by pouring upon them the richest of his blessings."

METHODIST MISSIONS.—I am glad to have good news to write you. Babu Hem Chunder Singha, preacher to the Lucknow-Somaj, (a religious body, the Reformed Hindoo Church,) was baptized last night in the chapel, and, better than this, he was baptized from on high a week ago yesterday. He is a truly and happily converted man ; it is worth coming to India to hear his experience. The Brahmos immediately after his conversion telegraphed to Calcutta to Kuhab Chandar, who sent them a missionary by the first train. They bent all their energies to prevent Babu's baptism, and for some days we had fears that they would win. It was a hard battle, but the victory was on the Lord's side. Many natives came to witness the baptism, but though the Babu sent special written invitations to all his Brahmo friends, not one was present. After having tried guile, strategy, and argument, they finally came some thirty strong, and with tears and embraces, and other tragic demonstrations they made one last effort to take him back. He is full of love and zeal for them all, and we hope much that he will not long stand alone in his Christian profession. Joya, a female teacher, has been the chief instrument or agent, as Mr. Taylor would say, in his conversion. She is a happy girl to-day, though her zeal will most certainly cost her her situation.

Hawaiian Islands.

MANY of our readers will be interested to learn that the Rev. Titus Coan and his wife, noted for their thirty-six years of missionary labor in the Hawaiian Islands, and for the remarkable success which has attended their exertions, sailed from San Francisco on the 8th of May, for their distant home. Mr. Coan is one of the veterans of the American Board ; and has received upwards of 13,000 natives into the church. Through his instrumentality and that of other faithful missionaries, the Hawaiians have now a missionary board of their own, and native

preachers are now laboring among the cannibals of the Marquesas group and in Micronesia.

China.

Rev. S. R. J. Hoyt, writes thus of the Tién-Tsin Massacre :—

Rev. and Dear Brother :—After reading in our Church and secular papers, the letters and extracts from China, with the tragedy of "Tién-Tsin" as their theme, we can the more easily understand why so many expressions of anxiety are found in our letters from friends. Some seem to picture us in the midst of blood and ruin, with tramp of soldiery on every side, and the shrieks of martyrs piercing the air. Yet it is a fact that the holy Lenten season finds us, as the old year left us, and the new year greeted us, in undisturbed quiet. The usual routine of work is performed. Schools are in operation, chapels are daily open to the passing thousands, the sick are comforted, the poor cared for, and dying souls are brought to a knowledge of the Great Physician, of their immortality, of their Saviour's love, of a heavenly home.

Its effect upon mission work.

It was, perhaps, unavoidable, that the first impressions with regard to the fearful affray, that at the time, froze our blood, should be sent home. One is apt, however, at such a moment, to write as he would not after becoming calm, and to give an over-drawn picture of the state of affairs.

Time does not diminish aught from the horrors of the massacre, nor of the evil effects upon the work at and about "Tien-Tsin;" but it does prove many fears unfounded, and many conjectures as to the extent of the evil throughout the empire, unfulfilled.

Every Mission represented in this Province, six hundred miles inland, is working on as heretofore. And as for our own Mission, never before has God so blessed our labors, and given us increase.

To have the old sounds of alarm echoed back in a confusion of tongues, from the heights and shores of our own dear land, after six months of silence, warns us that we cannot be too cautious how we write.

How *very* wide is that great Pacific, which lies between the Church at home and this far advanced videt post! I have been particularly impressed by this fact of late.

Rev. Mr. Stanley, under date of April 4th, at Tien-Tsin, communicates the following as having been promulgated from the Foreign Office at Pekin, but does not regard it to be as threatening as it might appear. The bark of these Chinese officials may be worse than their bite :—"No communities are to be mulcted for injuries to missions in the future, only the villains who struck the blow to be punished. All foreign *women* (Sisters?) are to be sent home. No foundling hospitals. No heathen children to attend mission-schools. All converts to be registered, and only forty-five may be baptized by one missionary. Confucius not to be reviled, nor is the feeling of Confucianists to be insulted. No women to attend meetings for worship. No compensation for confiscated property, destroyed buildings, lost furniture, etc. If a missionary takes up the case of a Christian proceeded against at law, the Christian to be punished at once as guilty, on account of such interference. Foreigners to 'kö tow' as do natives, in coming into the presence of mandarins. This is the result of the combined counsels and wisdom of the great pro-foreignists of China, after listening to the oracular utterances of their many advisers during the last few years of (supposed foreign) pupilage! It is hard for the leopard to change its spots, even with a lamb for tutor."

Louisville, Ky.

Our missionary, J. M. Sadd, under date of June 1st, after speaking of placing two children of a widow whose husband was a soldier, in The Soldier's Home, remarks :—"Our health is better than when we last wrote. Sewing school closed until September. Garments reported since January, 149; children enrolled, 86, being a new school. A new prayer-meeting established; all our schools prospering."

SIGNIFICANT ITEMS.

A Forward Movement.—The Presbyterian Board of Missions, in entering on a new year of effort, makes a strong appeal to their Church to give more efficiency to the foreign work. They say:—"Last year the Church's efforts were concentrated mainly upon home—the building and repairing of churches, the payment of debts, the erection of parsonages, the endowment of institutions, etc., and the foreign work suffered. This year, the woes and wants of a perishing world must be realized; a higher enthusiasm in the cause must be aroused, a nobler devotion in the work felt, and a holier determination to carry it on more vigorously must take possession of the hearts and minds of God's people. If our Church has taken a higher position in giving to the Lord, she must not come down or go back, yea, she must continue to advance. Providences for aggressive movements were never so marked, and facilities for successful labor were never so multiplied, open doors into the unevangelized portions of the earth were never so many, and the hindrances in the way of reaching the masses were never so few."

The Board calls upon the Churches for at least $450,000 to maintain the work on its present basis, in a healthy state. The General Assembly, as will be seen below, voted half a million to be necessary.

The General Assembly of the Presbyterian Church, at its recent meeting in Chicago, unanimously adopted and recommended a report on the subject of Foreign Missions, of which the following are two articles:—

"4. The Assembly heartily indorses the estimates which require *half a million* of dollars for the current year, and enjoins it upon all ministers and elders to press the cause upon their people, in the hope that every communicant will give to the treasury his proportion of the sum.

6. That the Assembly observes with special interest the success which has attended the labors of the missionaries among the Romanists of North America, and the access which is given to this class of people in Mexico, and recommends the Board to cherish a regard for the claims of these people upon our Church for a pure Gospel, and to enlarge the work among the Papists generally as fast as practicable."

The Missionary Spirit.—The tendency to view the Missionary spirit as something distinct from Christianity is the bane of the Church. Whatever may be the manifestation of Christianity, it is always the same, at home and abroad, by land and by sea. A Christianity that does not possess the spirit of Missions is a fraud.—Missionary operations, so-called, are simply so many indications of the existence of a vital Christianity. As the beating of the pulse tells of the life of the body, so the practical operation of Missions tells of the life of the soul. The activity of operation will be in proportion to the strength of spiritual life.

The stream cannot rise above its source. That is, the Missionary tide cannot rise superior to the ordinary flow of Christianity in the Church. The two things will always maintain the same balancing level, and with the rise of religion there will come a corresponding elevation in Missionary enterprise. The duty, then, is to take whatever degree of Missionary spirit—that is, whatever degree of vital Christianity—we possess, and make the most of it.—*Spirit of Missions.*

What Rome Fears.—A candid Romanist, in a letter to a New-York secular paper, gives these reasons for protesting against reading the Bible in the public schools: "The Bible is the chief and sole source of Protestant beliefs; it is the potent weapon of the Protestant power. The most powerful engine of Protestantism is the Bible. The Bible, the whole Bible, and nothing but the Bible, is the slogan and watchword of the Protestant chieftains. In this Bible is the foundation, the

superstructure, the inside and outside, the length, width, height and depth of the Protestant system. Now you have put this tremendous instrumentality, this chiefest thing in your religious system, into the public schools. By so doing, you have Protestantized them; you have put them in specific opposition to Catholic principles."

What the Professors of the University of Rome say.—The address which Dr. Dollinger has received from the Professors of the University of Rome is very remarkable. In expressing sympathy with the Doctor in the struggle he has entered upon, it sets forth that for three centuries the Catholic Church has been the Company of Jesus; and that "all the Episcopacy which is called Italian, because it inhabits our country, served as the instruments of the Jesuits during the last Council." And then the address continues: "We hail your voice with hope, and we offer up vows for your just cause, which is also ours, and that of all Christian civilization. And we say this to you openly, that in your judgment you may separate the responsibility of our people from that of the Italian Episcopacy. The episcopacy which inhabits our land has no country, and has nothing in common with the Italian people. The Syllabus, Infallibility, Papal autocracy—all those negations of divine and human reason—form a system which has no connection with the Italian character or with Italian thought. Our race abhors as much as does the Germanic race that evil system of the bondage of the understanding. Italian morality is no longer that of the sixteenth century, and we know that in the present day for the sacred cause of reform the German and the Italian people will fight and conquer together." —*Meth. Rec. London, Eng.*

Extract from an Address of the Rev. Dr. Cumming.—Alluding to recent events connected with the Church of Rome, Dr. Cumming stated that for several years previous to 1870, the Pope frequently assured those about him that a great catastrophe was drawing near that would change the political aspect and moral condition of the world. It would be a great international conflict in Europe, which would result in a Romish revival of incomparable splendor. It would be a thunderstorm poured down on the head of the wicked. It would be a war against German heretics by France. Heretic Germany would be crushed, and the Pope, armed with infallibility, would be ready to vindicate his claim to regulate and direct Europe. It was in this expectation that the priests in Paris impelled the Emperor, by the action of many influences, to hurry on the war—assured as they were of the success predicted by the Pope. It was unnecessary to state that all the Pope's prophecies had been disappointed. But it might be asked, how could the Pope anticipate the war that actually took place? The answer was found in the confessional. There it was known and whispered and looked for with delight, and, inspired by what they learned there, the voices of the priests were loud and frequent on the streets of Paris, "à Berlin." The speaker showed that the Œcumenical Council, inaugurated to deify the Pope, had resulted in his destruction, and that a succession of catastrophies, amid material storms and portents, had descended on the Papacy, which it was not credulity but sound interpretation of events to allege were Divine judgments on the Apostacy. Spain, Italy, Austria, and Batavia, were in succession rent from the Tiara. Great Protestant Powers had come to the front, and the nations that now led the world were England, Germany, America, and Russia—Powers at least hostile to Rome.—*London Watchman.*

Exceeding Abundantly.—The Rev. Dr. Merle D'Aubigne tells how the riches of divine grace reached his heart:

"We were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the two last verses, 'Now unto Him who is able to do

EXCEEDING ABUNDANTLY above all that we ask or think, according to the power that worketh in us, unto him be glory,' etc., this expression fell upon my soul as a revelation from God. 'He can do by his power,' I said to myself, 'above all we ask, above all even that we think, nay, EXCEEDING ABUNDANTLY above all!' A *full trust in Christ* for the work to be done within my poor heart now filled my soul. We all three knelt down; and although I had never fully confided my inward struggles to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose in that inn-room at Kiel, I felt as if my 'wings were renewed as the wings of angels.' From that time forward I comprehended that all my own efforts were of no avail; that Christ is able to do all by his 'power that worketh in us;' and the habitual attitude of my soul was to lie at the foot of the cross, crying to him, 'Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it. Thou wilt even do *exceeding abundantly* above all that I ask."

"I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me 'peace as a river.' Then I could comprehend with all saints what is the breadth, and length, and depth, and height: and know the love of Christ which passeth knowledge. Then was I able to say, 'Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.'"

Huxley and the Bible.—Professor Huxley of England, whose scientific speculations have led him to discredit the generally received truths of revelation, has recently expressed his views upon the Bible, which are all the more weighty as coming from such a source. Upon the question of religious teaching in the public schools in England, he says, "The only practical method of not altogether excluding religion from the education of the masses, is to let them read the Bible, and permit the many noble thoughts and deeds mirrored there to sink into their hearts."

Longevity of the Pope.—THE Pope is said to be suffering acutely from gout, and his physicians pronounce his case one of ascending paralysis. If Pius IX. lives till the 17th of June, he will be the only one of the long line of 256 Popes who has equalled the so-called 'founder of the dynasty' by reigning a quarter of a century, and if he lives till the 24th of August he will rival even St. Peter. The longest of the Papal reigns is twenty-five years two months and seven days.—*Prot. Church.*

Agitation in Germany.—We make the following extracts from a letter, to the *Interior*, written by Rev. WM. CLARK, our missionary in Italy, dated Milan, May 6, 1871:

"The religious agitation in Germany caused by Dollinger's letter, and his excommunication from the Catholic Church, continually increases, and the importance of this agitation is seen in the fact that it assumes a political as well as a religious character. In Southern Germany the Jesuits, or Ultramontanes, have all the political men of note against them.

The great Catholic meeting at Munich, presided over by Wolff, and composed of the first men of the government, in its address to the king, entreated him to renounce the perilous consequences of the doctrine of papal infallibility with all the means at his disposition, and take energetic measures to adjust anew the relations between the Church and the State.

In an appeal made by the men of the State of Bavaria, addressed to all Catholics of Germany, Austria and Switzerland, it is urgently requested, 'that associations everywhere be formed for combatting, by all legal means, the deliberations taken by the Vatican Council, the 18th of July, 1870.'

From nearly fifty cities in Bavaria, Baden, Prussia, Bohemia, Moravia, Hungary, the Tyrol, Styria, and other provinces in Austria, the national associations have sent words of encouragement and thanks to Dollinger, and all represent the deliberations of the Vatican Council of 1870, as irreconcilable with the laws of modern States and constitutional government. A Catholic priest of note in Vienna writes in one of the most influential journals of the city, as follows:

'We wish the separation of the Church and the State, complete and entire, and it

is this new dogma that will render necessary and accomplish all this separation.—German genius will excite among the people a conflict, and the sword will not be laid aside until the time of the triumph of science and reason over blind faith and arbitrary authority. The liberation of the spirit, of the state of society, from the spiritual yoke of Rome, has indeed been the permanent tendency of all the history of the German people, and wherever the manly German tongue is spoken. It is only the children and pedants of Rome who will bend the knee to the infallible in the city of Romulus.'"

A Russian Archimandrate's View of the Dollinger Protest.

A Russian archimandrate has translated the protest of Dr. Dollinger against the dogma of Infallibility, and published it with a commentary of his own. In the preface to this work he says that hitherto he had thought the Jesuits worldly wise, but that his belief in their sagacity was completely shattered by their conduct at the Œcumenical Council. "Those must be blind, indeed," he proceeds, "who are so incapable of making use of the spirit of the times to advance their own ends. Seldom has any corporation committed so suicidal an act as the holy fathers did on this occasion, for in their wish to throw dust in the eyes of the Catholic world they have opened the road to its reformation, and taken the first step towards filling up the cavern of obscurantism. The wheat will be cleared of the chaff, and the mountain which has so long pressed on the hearts of true Catholic Christians will totter on its base when men like Professor Dollinger and his brave followers fight for the truth against falsehood."—*N. N. Obs.*

The *Catholic Telegraph*, of Cincinnati, joyfully notes that the senior member of the publishing house which furnishes the N. Y. *Tablet* to the world is possessed of such a "grabbing spirit," such "indifference to Catholic feeling" and such "meanness" that he positively inserted in the advertising columns of the paper which he prints, a card eulogistic of Harper's *Weekly*. Mark the *denouement!* Archbishop McCloskey, discovered Harper's advertisement and at once wrote a request that his card of approbation be withdrawn. "Finding themselves in a tight place," says the jubilant *Telegraph*, "they sent forth the following act of contrition, which is a sample of dirt-eating seldom seen in a decade." The reader can judge of the accuracy of the *Telegraph's* language by the subjoined excerpt from the *Tablet:*

"The publications of that house [Harper Bros.] are seldom such as a Christian can read with edification or without indignation or disgust. We have some numbers of Harper's *Weekly* of which the least we can say is that they are perfectly Satanic, especially as to their illustrations. The gross caricatures of the alleged fall and dethronement of the Pope, which disfigure these numbers, are simply fiendish, and could have been inspired only by the arch enemy of souls. Only such as, like the heathen, are addicted to the worship of devils, can look upon Harper's illustrations of the crowning iniquity of the nineteenth century, without disgust, or without feeling degraded by being the contemporaries of their authors or publishers."—*Ch. Union.*

LITERARY NOTICES.

BOOKS.

Married for Both Worlds. By Mrs. A. E. Porter, author of "Captain John," etc. Lee & Shepard, Publishers. 281 pp., 16mo. $1.50.

This is the story of one who was left a widow at eighteen, after only one year of happy married life; and who never married again, but devoted herself to active works of benevolence and Christian charity. The author says of her: "It is difficult to give all the lights and shadows of such a quiet unselfish life, or to portray a love as deep and pure as it is rare in this world."

Containing much that is truly good, the work is seriously marred by the thought running through it, which is suggested by the title, "Married for both Worlds." It seems to be the author's idea that second marriages are objectionable, and that the purest and best love is that, which, when the loved one dies, holds itself in reserve (as a sort of sacred duty) for a matrimonial reunion in heaven—a doctrine plainly contradicted by Christ's own teaching.

Pioneers and Founders; or Recent Workers in Mission Fields. By C. M. Yonge, author of "The Heir of Redcliffe." Macmillan & Co., Publishers. 316 pp., 12mo. $1.75.

In her Introduction, the author says: "It has

been my endeavor in the ensuing narratives to bring together such of the more distinguished missionaries of the English and American nations as might best illustrate the character and growth of mission work in the last two centuries." We could only wish that works of this class were more popular, and might, to some extent, displace the volumes of fiction which seem now to have a sort of pre-emption lodgement in the libraries of even our Christian families. Among the sketches given, are "John Elliot, the Apostle of the Red Indians," "David Brainerd, the Enthusiast," "The Judson Family," and "Charles Frederick Mackenzie, the Martyr of the Zambesi."

BELLE LOVEL. By T. R. Y., author of "Emily Douglas; or, A Year with the Camerons." New York: A. D. F. Randolph & Co. 342 pp., 18mo. $1.00.

This is a book to be commended, and can be safely placed in our Sunday-School libraries, or bestowed as a gift to our daughters. It is the story (fictitious, but truthful and lifelike) of a young girl, who at 17, was wayward and selfish, and wholly indifferent to the claims of religion; but, through the patient and judicious effort of her step-mother, was at length won to Christ, and at 21, presented a bright example of Christian virtue.

Like most of the books issued by Randolph, it will prove a messenger of good in the households where it finds a place.

THE MODEL PASTOR. A Memoir of the Life and Correspondence of Rev. Baron Stow, D.D., late Pastor of the Rowe Street Baptist Church, Boston. By John C. Stockbridge, D.D. Lee & Shepard, Boston. 12mo, 376 pp. Illustrated by an engraving of Dr. Stow, and a wood-cut of his birth-place. $1.75.

The Preface tells us, "This volume is a compilation. The Editor has endeavored to make such a selection from the mass of materials placed in his hands as, in his judgment, will interest the largest number of readers. . . . Scrupulous care has been taken to bring out in full relief the man whose life we have tried to portray, letting him speak to us in his journal and correspondence, and through the activities of a long, laborious, and successful professional life."

THE AMERICAN CARDINAL. A Novel. Dodd & Mead, New York. 315 pp., 12mo. Price, $1.75.

This book, which appears anonymously, is written by a prominent clergyman of the Episcopal Church, and, although issued as a novel, its leading incidents are facts but slightly disguised under the garb of fiction, which has been wrapped about them. Many readers of the book will, without difficulty, find an original for *Cleveland*, the College President, who became a pervert to Rome, and a recipient of high Papal honors for his apostasy. The book has an aim in common with Disraeli's "Lothair;" and we hope it may be productive of as much good in this country as its counterpart has wrought in England. Like the work of Disraeli, it is somewhat faulty in plan and bungling in many of the details of its plot; but, like that, also, has many really fine passages, beautiful and graphic descriptions, and powerful hits at Jesuitical casuistry and trickery. We must find a little fault with the editing, especially in regard to punctuation, commas seeming to be thrown in as indiscriminately as if sprinkled from a pepper box. This is a blemish, which we hope will be remedied in subsequent editions.

We are happy to be told that the first edition is already exhausted, although the work has been before the public scarce a month.

MAGAZINES—For June.

Evangelical Christendom.—A monthly record of the Protestant Faith, conducted by members of the Evangelical Alliance. London: Published by William John Johnson, 121 Fleet Street. This valuable magazine, of which we have just received the numbers for the current year up to May, is now in its twelfth volume, each number containing 32 fine large pages of well printed matter. The contents of the May number are articles entitled: The Nemesis of Vice; The Projected Madagascar Bishopric; The Revolution in India; An American View of the Papacy; Foreign Intelligence: under which head are given instructive letters from France, Spain, Italy and Germany, besides miscellaneous foreign intelligence; Home Intelligence; Monthly Survey of Missions; and Monthly Retrospect. We shall gladly welcome this publication to our table, and enrich our columns with the news it brings.

The Eclectic.—E. R. Pelton, New York. This number is embellished with a very fine steel plate of Prof. Charles Darwin, and contains readable articles on, The Political Future of Europe; A Week in Paris after the Peace; Tennyson's Poems; Dreams; Change and Progress in Japan; A Critique upon Bret Hart; A Humorous Poem on the Descent of Man; The Dutchman at Home; Modern St. Paul's, describing the great fire in London, and the rebuilding of this famous Cathedral; and other noticable articles.

Littell's Living Age.—Weekly; Nos. 1409–1410. June 3 to 10. Principal Articles: Sir Thomas Browne; Darwinism and Religion; Philosophy and Mr. Darwin; Life in Mars; The Handwriting of Junius Professionally Investigated; Variety as an Aim in Nature; What Natural Selection cannot do; The Treaty with America; The Disestablishment Debate.

The Penn Monthly.—Devoted to Literature and Social Science. Philadelphia: Porter & Coates, 822 Chestnut Street. $2.50 per annum, 50 pp. This periodical is in its second volume, and this number opens with an important article, entitled, The Slaughter of the Innocents, being an Address on Infant Mortality, and the necessity for a Foundling

Hospital in Philadelphia, read before the Social Science Association. It is by Dr. John S. Parry. The Architect an Artist; A Trip to the Yosemite; and Commencement a Century Ago, with books reviewed, complete this valuable and pithy number.

Wood's Household Magazine.—Monthly; by S. S. Wood, Newburg, N. Y. $1.00 a year. This magazine, besides Music, Miscellany, a Children's Department, and Editorial Notes, contains a variety of social and family reading in prose and poetry, by American Authors.

Good Words.—By J. B. Lippincott & Co., Philadelphia. A beautifully printed and fully illustrated magazine—British. Edited by Norman McLeod, skillfully edited, and sound and pure in its tone. This number contains an article on Physical Science, by Rev. Charles Kingsley; Thoughts on the Temptation of our Lord, by the Editor; The Third Temptation; The Coolie, by the author of "Jinks' Baby;" First Impressions of France and Italy, by Nathaniel Hawthorne; VI. Rome; On an Infant who was born, was baptized, and died on the same day, by the Right Hon. W. E. Gladstone.

Our Young Folks.—An Illustrated Magazine for Boys and Girls. Boston: J. R. Osgood & Co. The attractions of this number are A Drop of Water, by F. W. Clarke; A Continuation of the Story of Jack Hazard and his Fortunes, by J. T. Trowbridge; My Grandfather's Panther Story; The Belated Butterfly; The Evening Lamp, etc, etc. Price $2.00 a year, and well worth the money.

The American Sunday School Worker, for Parents and Teachers. J. W. McIntyre, St. Louis. Edited by Rev. Dr. Post, Dr. Brooks, and others. This number contains its usual variety and value. It is designed to be adapted to all sections and all evangelical denominations, and consequently is constantly gaining friends and subscribers. The *Lesson Papers* published for the *Scholars*, will very greatly add to the interest and profit of any School that introduces them. Specimens on application to the Publisher.

The Churchman's Magazine, and Monthly Review. Published by Lawson McCulloch & Co., Hamilton, Canada. This magazine is in its second volume, and is devoted to Tales, Essays and Reviews. The Covenant with Noah; Church Psalmody; The Bachelor's Letter, and The Brahma Somaj, are among the good things of this number.

The Little Corporal. By John E. Miller, Chicago. $1.50 a year. A wide-awake monthly, and always welcome to the young and old. It fights against wrong, and always speaks for the good, the true and the beautiful.

The Mother's Magazine and Family Circle. New York: Revs. D. Mead and B. B. Newton, Editors. By E. T. Farr, 5 Beekman St. $1.50. This number contains among other good articles, one on the great Mortality of Children; and another entitled, Children should be Children, by Rev. J. T. Tucker. It has reached its 39th volume.

The American Agriculturist, for the Farm, Garden and Household. Orange Judd & Co., 245 Broadway, N. Y. Frontispiece, an elegant head of the Jersey Bull, "Watchusett." $1.50 is the price of this quarto monthly, and it is the best investment any man can make, who cultivates a patch of ground, if it is nothing more than a ten-foot garden.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st May, 1871.

NEW HAMPSHIRE.

Stratham. Cong Ch., per Chas. E. Merrill	$6 00
So Merimack. A friend, for Cent. Mexico	2 00
Henniker. Cong. Ch. and Soc.	31 00
	39 00

VERMONT.

West Newbury. Rev. R. D. Miller	2 00

MASSACHUSETTS.

East Hampton. Payson Soc'y, per Seth Warner	24 71
Royalston. Mrs. E. B. Ripley	5 00
Northampton. Mrs. N. P. Williston $50, Mrs. Lyman $25—for Miss Rankin's field	75 00
Waltham. Bequest of the late Hannah Coolidge, through Dan'l French and Lowell Clark, Executors	1,000 00
Lawrence. Lawrence st. Ch. and Cong	100 00
E. Bridgewater. Union Ch. and Soc.	7 00
Boston Union Ch. and Cong. add	35 00
Lancaster. Ev. Cong. Ch. and Soc.	31 79

MASSACHUSETTS—*Continued.*

Westboro. Ev. Ch. and Cong.	$84 81
Charlestown. Winthrop Ch. and Cong	85 38
Everett. Cong. Ch. and Soc.	8 08
Auburndale. R. E. Ashenden	5 00
Royalston. 1st Cong. Ch. and Soc., to constitute Rev. J. P. Cushman L.D.	100 00
	1,561 77

RHODE ISLAND.

Slatersville. Cong. Ch. and Soc., for L.M. of Rev. C. R. Fitts	46 74
Pawtucket. Edwin R. Clark	10 00
	56 74

CONNECTICUT.

New Haven. E. Atwater	25 00
Danbury. H. M., for Native School in Valparaiso	2 00
Salem. Rev. N. Miner, for Miss Rankin's field	2 00
Franklin. W. B. Hyde	4 00

CONNECTICUT—*Continued.*

New Haven. College st. Cong. Ch., for Chili	51 30
Hartford. Ladies, by Mrs. D Phillips, for Miss Rankin's work in Mexico	504 00
Fairfield. 1st Cong. Ch., add	3 50
Cromwell. Cong. Ch. and Soc., to make W E. Hurlbut a L M.	45 00
Rockville. 1st Cong Ch., to make Rev. E. B Bingham a L.M.	45 02
" 2d Cong Ch. and Soc	136 72
Broad Brook. Cong Ch	16 00
Higganum. Cong. Soc., by Selden Gladwin,	11 60
	847 14

NEW YORK.

Brooklyn. F. McCraken	1 00
Nyack. Ref'd Ch.	17 27
Union Falls. Friends, to make Eliza B. Duncan L.M	30 00
Chazy. Pres Ch., Rev. P. J. Abbott	2 00
Utica. Ladies by M. W. Bussy, for Miss Rankin's field	80 00
Albany. Hudson st M. E. Ch., in part	37 25
" Ash Grove M. E. Ch., in part	16 00
Buffalo. Grace M. E. Ch., in part	36 16
N. Y. City. Mrs Mary Bronson $150, "M." $10—for Miss Rankin's field	160 00
Mount Morris. 1st Pres. Sab. Schl, by L. Parsons.	10 00
	389 68

NEW JERSEY.

Jersey City. 1st Ref'd Ch., Van Vorst, Dr. Van Cleef	40 36

PENNSYLVANIA.

Philadelphia. Mrs. Moor's Class in Ref'd Ch. Sab. School, for Greek papers	10 00
" Ref'd Ch Sab. Schl., Mr. Hartley $25, R. S. Nichols $10—for Greek papers	35 00
Newton. Miss Ewing	10 00
Philadelphia. St. John's M. E. Ch. add.	5 00
Meadville. M. E Ch., in part	24 97
Erie. M. E. Ch., in part	16 50
" Sam'l Carter	12 00
	113 47

KENTUCKY.

Louisville. Chestnut st. Ch., to constitute Elder W. C. Dawson L.M.	24 90
" Messrs. Dupont and Warren, $25 ea.; Miss C. Richardson $20; Drulaney, Sadd, Bradley, Fink, $10 ea; Golding. Wellman, Semple, Slaughter, Semple, Bridgeford & Co., Levi, Rankin, Muir, Robinson, Caldwell, Duncan, Tompkins, Mrs. Murphy Semple. Quigley, Tracy, Forrester. Short, Buchardt, Pope, $5 ea; Homire, Needham, $3 ea; Gen. Boyle $6; Golderman, Baird, Humphrey, Jarvis, Griffiths, Harbison & Co., Butler, Pope, Tigert, Mrs. Quigley, $2 ea.; Mason, Thurston, Burge, $1 ea.; Mr. Miner $1 50; Kennedy, Luce, Mrs Speed, Nicholas, Hughes, $1 ea.	259 50
	294 40

MISSOURI.

St. Louis. Mrs. J. J. Roe and Mrs. Sarah Collier, $50 ea., for Italy; G. S. Drake and Leslie Garnett, $20 ea.; G. D. Humphrey, J. S. McCune Mrs S. W. Levering, N. C Chapman, J. E Yeatman, J. L. Pearce, S. Copp, S. Hamill, Charlotte T. Charless, A. S. Pettigrew, $10 ea; T. M. Cochrane, E. P. Rice, J. H. Chidester, Mrs. M. Libley, D. Rankin, H. Menown, J. P. Collier, D. McLeod, C. Holmes, A. Larque, H. Graham, T. G. Conant, W. K. Wilson, W. Stobie, E. L. Walbridge, Mrs. C. Belcher, Dr. Oliphant, S. Scarritt, G. H. Plant, Mrs. S. W. Barber, J. Clark, D Gilchrist, W. Grant, Dr. Allen, $5 ea.; J. A Holmes $6; Mr. Keady $1 25; two children, 25c. ea; Mrs. O. Plant, Keit, Wood & Co., E. McNeill, $1 ea.; Messrs. Porter, Buxton, Archer, Beck Weiler, Schroeder, Bread, Patterson, Sproule, Brooks, $2 ea.; others $20	416 75

MISSOURI—*Continued.*

ILLINOIS.

Wakegan. M. E. Ch., in part	20 61
Chicago. Park Av. M. E Ch., in part	12 65
" Trinity M. E. Ch., in part	62 15
" Grace M. E. Ch., in part	46 37
" Leavit st. Cong. Ch.	26 69
	168 47

INDIANA.

Princeton. 1st R. P. Church, by Rev. J. Scott	23 06
Delphi. M. E. Ch.	10 00
Newburg. Cumb. P. Ch	8 28
" M. E. Ch.	6 05
" Zion Ger. Ev. Ch.	7 25
Indianapolis. 3d Pres. Ch., W. K. Reser and B. Dickson, $5 ea.	10 00
Jeffersonville. M. E. Ch. add.	1 50
	66 06

OHIO.

Cincinnati. Storr's Chapel Cong. Ch., to constitute Rev. H. Bushnell L.M.	34 32
" Wm. Sumner $100, W. Sumner & Co. $50	150 00
" Mrs. Norton's Bible Class in Lane Sem. Pres. Ch., for Miss Rankin's field	62 49
" Messrs. Shilleto, Lane & Co, $25 ea; Miller & Bro. $20.	70 00
" Van Vleck $15; Fallis, Holden, Minor, Allen & Co, Williamson, Little & Co., Thompson & Co., McAlpin & Co., Aydellotte, Emerson, Wynne & Co, Brown & Co., Devon, Gray, Sellew, Rowland, Roots, Hoover & Co., Kemper Bros., Pendleton, Brooks, Keyes, Hinkle, Mrs. Ogden, McAlpin, Swift, $10 ea	275 00
" Messrs. Hill, Neave, Watson, Breed, Hutton, Harrison, Vandeuzen, Proctor, Coe, How, Wilshire, Prichard, Moore, Baldwin, Maddox Bros, Barborier, Avery, Hervey, Foster, Mrs. Rule, Wiggins, Rose, Worthington, $5 ea.	115 00
" Easton, Flickinger, $3 ea	6 00
" Woodruff, Beeson, Copeland, $2 ea	6 00
" Lykins, Mitchell, Rose, $1 ea.	3 00
Piqua. St James P. E. Sab. Schl., for Miss Rankin's field	16 00
Newark. Welsh Cal. Meth. Ch., by Rev. T. Roberts	9 81
Berea. Meth. E. Ch., in part	30 31
Lima. " " "	20 55
Findlay. " " "	11 60
Galion. " " "	11 45
Tallmadge " "	56 79
Akron. " " in part	40 00
Delaware. " " "	39 56
	957 91

MICHIGAN.

Adrian. 1st Meth. E. Ch., to constitute Rev. J. H. McCarty L.M.	30 00
Total	$4,063 77

Collections for this Month by Rev. R. Taylor, D.D., have not yet reached us.

THE CHRISTIAN WORLD.

Vol. XXII. AUGUST, 1871. No. 8.

Commendation of our Society.

WE, the undersigned, Ministers in New-York City and vicinity, heartily indorse the statement adopted by the Board of Directors of the American and Foreign Christian Union, at a meeting held June 15th, 1871, in regard to "the need of such an institution as this and the prospects of its usefulness" in the future—[See "Action of the Board" published in the July number of "The Christian World."]

We feel confidence in the integrity of this Society, and in its power to do good under the present organization and administration; and shall exert ourselves, as the way be open, to secure enlarged contributions to its treasury.

We further ask all our Protestant brethren of every denomination, to co-operate with us in sustaining this *last* of the *Union* Missionary organizations for doing evangelical work, and in making it more efficient than ever before. (Signed, July, 1871.)

THOMAS DEWITT.....Senior Pastor of the Collegiate Reformed Church, and former President of the A. and F. C. Union.
HOWARD CROSBY.....Pastor Fourth Avenue Presbyterian Church, and Chancellor of New York University.
G. R. CROOKS.....Editor of "The Methodist."
WM. ORMISTON.....Pastor of Collegiate Reformed Church.
JAMES P. WILSON.....Pastor of South Park Pres. Church, Newark.
S. D. BURCHARD.....Pastor of Thirteenth-st. Pres. Church.
THOS. E. VERMILYE.....Pastor of Collegiate Reformed Church.
TALBOT W. CHAMBERS.....Pastor of Collegiate Reformed Church.
P. D. VANCLEEF.....Pastor of Second Ref. Church, Jersey City.
H. D. GANSE.....Pastor of Madison Avenue Reformed Church.
H. D. NORTHRUP.....Pastor of Twenty-third-St. Pres. Church.
T. RALSTON SMITH.....Pastor of First Pres. Church, Yonkers.
JOHN DOWLING.....Pastor of South Baptist Church, Newark.
WILLIAM R. WILLIAMS.....Pastor of Amity Baptist Church.
M. S. HUTTON.....Pastor of Reformed Church, Washington Sq.
JOEL PARKER.....Former Pastor of Fourth Av. Pres. Church,
WILLIAM AIKMAN.....Pastor of Spring-street Pres. Church.
M. C. SUTPHEN.....Pastor of Fourteenth-st. Pres. (Scotch) Ch.
WM. T. FINDLEY.....Pastor of Central Pres. Church, Newark.

HENRY F. HICKOK.....Pastor of Second Pres. Church, Orange.
JOHN N. McLEOD.....Pastor of First Ref. Pres. Church.
D. M. MACLISE.....Pastor of Alexander Pres. Church.
THEO. L. CUYLER.....Pastor of Lafayette Av. Pres. Church, Brooklyn.
JOS. T. DURYEA.....Pastor of Classon Av. Pres. Church, "
HENRY M. SCUDDER.....Pastor of Ormond Pl. Congregational Ch. "
D. D. WHEDON.....Editor of "Methodist Quarterly Review."
C. D. FOSS.....Pastor of St. Paul's Meth. Episcopal Church.
M. D. C. CRAWFORD.....Pastor of Eighteenth-st. Meth. " "
W. T. SABINE.....Rector of Church of the Atonement.
A. C. WEDEKIND..... .....Pastor of St. James Lutheran Church.
G. D. MATHEWS.....Pastor of Jane Street U. P. Church.
STEPHEN H. TYNG, JR.....Rector of the Church of Holy Trinity.
JOHN G. AMES..... Head of the "House of the Evangelists," Epis.
R. H. BOURNE.....House Father of "House of the Evangelists."

Several prominent City Pastors, who are in hearty sympathy with the A. & F. C. U., and who would gladly have added their signatures, are now absent for their summer vacation—some in Europe. But the above list is sufficiently representative, containing names from eight different denominations.

OUR POSITION.—It is to be regretted that so many brethren in the Congregational body have considered it a matter of duty or of wise policy to withdraw from this Society, and to establish a "Provisional Committee" for doing the very work in which the "Union" is already engaged, and for which it is fully equipped. If, however, by this distinct movement, the glory of Christ shall be promoted, none will rejoice more than ourselves.

But, lest *our* position be misunderstood, we wish to state distinctly that we are more than ever convinced that enough warm-hearted Christians (and not a few of them Congregationalists), will co-operate with us to enable us to carry forward our "UNION" work with increased vigor; and, by God's help, *this will we do.* At a meeting of our Board just held, it was *unanimously resolved* to prosecute *all* our present missions as heretofore, on the basis of last year's appropriations; also, to enter at once upon *new* work in *Spain*, and in *important Mexican fields*, providentially opened to us. The Board appointed a man for the Spanish work, but now wants two more men for Mexico.

CIVIL LIBERTY IMPERILLED BUT TRIUMPHANT.—As we pen the closing lines for our August Magazine, martial music is heard, and the City is stirred with the wildest excitement. This 12th day of July, 1871, will be long remembered. The *Orangemen's parade* on this day will mark an epoch in our civil history. Law and order have triumphed. The inviolable principle of *equal rights* has been vindicated. Blood has been shed by our citizen soldiery! But it has been shed righteously, and in defence of civil liberty! The issue, though sad and tra-

gical, was unavoidable, and it has not come a day too soon. We have no space for details, or for extended comments, but intend to resume the subject in a future number.

Death of Rev. G. P. Revel, D. D., at Florence, Italy.—It is with profound sorrow that we record the death of this earnest and spiritual leader of the Waldensian Church, which occurred on the 11th of June, as we learn from a letter of Rev. Dr. A. R. Van Nest, Jr., to the New-York Observer. Born in 1810, educated in Geneva, Lausanne and Berlin, ordained at Berlin in 1838, Dr. Revel rose rapidly to distinction, and a few years after his ordination became vice-moderator of the "Table" or Board of Control of Church affairs. In 1853, he came to this country and secured the endowment of two professorships in the Waldensian College of Theology, of which institution he was President at the time of his death. His loss will be deeply felt.

Explanation.—In our last issue we unintentionally omitted to give "*The Congregationalist*" due credit for "The Great Speech at the Vatican," which appeared first in the columns of that paper. A *second part* of that remarkable speech will be given to our readers in the September number.

The Work God has laid on American Christians.

by rev. henry m. baird, ph. d., prof. in n. y. university.

The first inquiry of the trembling and astonished Saul, when, from a persecutor breathing out threatenings and slaughter, he had by a special revelation of Jesus Christ been transformed into a humble, penitent and grateful disciple, was comprised in a brief sentence: "Lord, what wilt thou have me to do?" The same question, from that day to this, has instinctively risen to the lips of every man who has become the subject of the Holy Spirit's regenerating influences. And the reason is plain: for those words are no expression of an unwarranted curiosity, such as perhaps led impetuous Peter to ask of his Master respecting the future exploits and sufferings of a fellow apostle: "Lord, and what shall this man do?" They are rather the necessary and irrepressible dictate of a heart overflowing with gratitude for the unspeakable gift of a Saviour, of a free justification based upon his merits, and of a certain prospect of release from the thraldom of sin.

The collective church, no less than the individual Christian, feels the obligation to labor, and the various departments of her activity are so many methods in which she has endeavored to interpret the divine an-

SOCIETY ESTABLISHED.

were likely to

the latter country the activity of the native Protestants, stimulated and seconded by the support derived from England and America, had largely increased. The very first annual report (May, 1840) quoting the words of the Secretary in Paris, could say :

"When I contrast what is now doing in France, by the various agencies which are at work to promote the dissemination of evangelical truth, with what was doing five years ago, at my first arrival in this country, I feel that there is great room for encouragement. I think that nearly, if not quite, three times as many agents of various kinds are now at work, as were then employed. Everything invites us to go forward with faith and prudence, trusting in God that our labor may not be in vain."

STATE OF PAPAL EUROPE IN 1840.

And yet, with the exception of little Belgium and the Roman Catholic cantons of Switzerland, the rest of papal Europe was almost hermetically sealed to the entrance of the purer teachings of the Gospel. For the Austrian Empire, for Italy, for Spain and Portugal, next to nothing could be done. Strange, indeed, to our ears are the expressions of the very report from which we have made a citation : "The most good which we can do for the Austrian Empire, (indeed, it is the *only* channel at present open, so far as we know,) is through the Bible and Tract Societies of Germany." In Italy the only direct method of reaching the people that could be suggested was the publication of religious books in the Italian language. It was "*possible* that this would be allowed in certain parts of Italy, provided such books contained nothing against the Roman Catholic religion," but even this "would require great prudence, and could only be done by pious and enlightened Catholics of that country." In Spain and Portugal little or nothing could be proposed.

"Should peace continue, the governments of both will feel the necessity of gaining over the Catholic priests, and will do so by every measure practicable, so that both nations will retrocede for awhile, as it relates to the question of religious liberty. Another revolution (and both countries will probably have an abundance of revolutions the next coming fifty years), will probably advance the subject a little. It is probable that in no country where the overwhelming masses are Roman Catholics *ex animo*, can religious liberty be established but by the agency of revolution after revolution made to secure civil liberty."

PAPAL COUNTRIES NOW ACCESSIBLE.

Almost an entire generation has passed away since these lines were penned. What is now the field that lies ready for the reapers' sickle? No longer a single country, but a number of countries, rivalling each other in importance and in attractions for the Christian philanthropist. The very citadels of religious intolerance have fallen. A liberal government, whose constitution guarantees religious liberty from the Alps to the southernmost cape of Sicily, has displaced the Bourbons of Naples, the petty dukes and the tyrants of Venetia and Lombardy. Austria, shorn of a great part of her strength, has broken the Concordat with the

Pope, and seeks to retrieve the mistakes and crimes of the past, by conceding that freedom both of civil and religious thought which sap the foundations of the structure of superstition. Even Spain, more papal than Rome itself, and where the *auto-da-fe* destroyed every visible manifestation of the reformatory tendency, has at last become open to the truth, and the Bible in the vernacular can be sold with impunity in the very shadow of the palace of the Inquisition. The States of the Church, and the seven-hilled city within whose walls the hierarchical system had entrenched itself as in an impregnable fortress, have been delivered from the despotism that for ages had kept both body and soul in bondage.—At the same time our own western continent presents a contrast little less striking. Mexico, and all the countries of South America, with scarcely an exception, stand ready to receive the Gospel at the hands of the Protestants of the United States. Everywhere by the wise direction of Providence, the power of the intolerant priesthood is broken, and a people beginning to be undeceived, stretches out its hands for the truth. The sole alternative is a pure Christianity or open infidelity.

So rapidly have the events which have brought about these changes succeeded one another, that we can scarcely follow them or comprehend their full import. The enemies of religious liberty have become its firm and apparently sincere advocates and defenders. The usurper who pretended to discharge the functions of the eldest son of the Church, and supporter of the temporal power of the Pope, who aspired to be the successor of the "very Christian King" of France in this, the most coveted of his prerogatives, has within less than a year been hurled from his throne; and in behalf of the unhappy, bleeding country which stood but so brief a time ago at the head of civilized Europe in apparent prosperity and power, not only are appeals now made for material assistance in order to stay the fearful consequences of war, but the most touching calls are addressed to us to send spiritual help and preach the glad tidings of a celestial peace. Never has the learned and eloquent historian of the reformation in the sixteenth century, the aged Merle D'Aubigne, discharged a nobler commission than when a few weeks ago he wrote to entreat the Christians of America to come speedily to the rescue by furnishing the Evangelical Society of Geneva with the means of sending a host of Evangelists and teachers into France at this critical juncture.

OPPORTUNITY THE MEASURE OF DUTY.

What then does the exalted Head of the Church now expect at the hands of the American Churches? We answer that *opportunity is the measure of duty.* That so many doors are open is sufficient and positive proof that we are bound to enter in and occupy all these fields of labor. It will not do to pause or recede, when God so manifestly beckons us forward. The summons cannot be safely refused or tampered with. A

prompt obedience will not only secure to us the approval of our Master, but it may forestal countless disasters. When Louis the Fourteenth listened to the voice of fanatical advisers, and by the Edict of Nantes deprived of their rights of conscience the most moral, religious, and industrious of his subjects, he drove into banishment that part of the people which might have rescued France from the untold excesses of the age of terror, and saved the life of a Bourbon king. Is it too much to say, that by resuscitating Protestantism in France we may preclude future revolutions, and new massacres, and secure for that land of change a permanent stability, to which she has long been a stranger? But to do this we must not fritter our strength away in profitless divisions.—We must not attempt to reproduce in our missionary labors the denominational diversities that exist among ourselves. It is a grand excellence in the plan according to which we have hitherto prosecuted this work, that we have presented but a single front to the enemy. We have demonstrated to the Roman Catholics that our aim was not to make them the proselytes of a sect, but to make them *Christians* in the truest sense. While at home our common efforts have been a practical exemplification of the unity of the various branches of the Protestant churches in Christ, in the field of our labors we have done more than a hundred apologetic treatises could have done to counteract and silence the arguments of Bossuet and others, drawn from the variations of Protestants. It is no time now, in the face of so important a work, to alter our tactics, and to furnish the thoughtless and designing with so ready a weapon of defence against the power of truth, as the renunciation of this principle of concerted action would place in their hands. Nor let us through any false idea of our limited ability, confine ourselves to occupying merely a scanty fragment of the field. We are debtors to every one whom our Christian labors can reach; and the same Divine Power that has so distinctly pointed out to us the path of duty, will also give us the strength we need to walk in it.

Weighty Words.—Father Hyacinthe certainly has a forcible way of putting things. We can understand the power which must have dwelt in his speech, when we read the eloquent sentences which are scattered through his letters. He sums up the characteristics of the religious and political *regime* of the last twenty years in one line, and puts it in capitals, thus:

"SKEPTICISM IN PARIS; FANATICISM AT ROME."

And he ends the last letter we have seen in words which are full of intense sorrow. "In the presence of that Paris in ashes, in which I have dwelt, which I have evangelized, and the history of which I know, I have the right to utter this cry of a grief which God alone knows the depth of. Behold the work of a people which no longer know God, and behold the work of those who render it impossible for it to believe in that God, and above all, to love him."—*The Presbyterian.*

Letter from a Converted Mexican Priest.

WHY HE GAVE UP ROME FOR THE GOSPEL.

ANSWER OF THE PRESBYTER* MANUEL AGUAS TO THE LETTER IN WHICH THE PRESBYTER NICOLAS ARIAS ASKS HIM ABOUT HIS RELIGION.

PRESBYTER NICOLAS ARIAS,
At home, April 10th, 1871.—Present.

My beloved Brother in Christ:—I answer your favor, dated 12th inst., in which you ask me if I am a Protestant; first stating to you, that I had always practiced the religion that Rome teaches; so that only three years ago, when I was the curate of Atzcapotzalco, I opposed Protestantism with all my powers, and caused some Protestants to go back to the bosom of the Roman Church. I believed then that I was practising the true religion.

FIRST AWAKENED BY TRACTS.

About that time there came to my hands some tracts† of those I was opposing—tracts I had to read on account of my position. I read them through, and discovered to my great sorrow that, although I had received a literary education and followed to the end a thorough theological training, although I had been professor of philosophy and theology, and imagined that I knew pretty well what was religion, especially every thing concerning Protestantism—I discovered, I say, that I did not know all the reasons and arguments employed in that Christian camp, whose members, clinging in good faith to the holy Scriptures, are brought back to the life of the primitive disciples of Jesus. *And the reason is, that, as Rome prohibits under penalty of excommunication to read Protestant books, I had only consulted Romish authors who generally relate every thing in a wrong way.*

Accordingly, I began to study books of all kinds, even rationalistic writings, believing that I could not incur the penalty of excommunication, because, as a pastor, I had to remove the doubts of my fold. In this study, which continues till this day, I have invoked the help of the Holy Ghost through my prayers, since in it was involved nothing less than my salvation.

THREE RELIGIONS—WHICH TO CHOOSE?

The result was, I became convinced that all the religions of the world can be reduced to three: 1st. the religion of God; 2d. the religion of the priest; 3d. the religion of man.

Which of these three religions ought I to adopt in order to be saved? The answer is very clear and simple, because as truth comes only from God, and error from man, I had no other resource left to me but to put

* The title "Presbyter," as here used, means a Priest that is empowered by his ordination to perform mass. † Given him by our Missionary.

myself under the guidance of the religion of my God. What is it to me that in the religion of the priest there is a man who calls himself infallible? Ask the rationalists if they are mistaken about religion, and they will answer you immediately, no: because they imagine that in natural reason lies the gift of infallibility. Can anybody reproach me now for having embraced the religion of my God, that is, the religion of the Bible?

GOD'S WORD STUDIED.

For a year and a half past I have studied with great care, and have loved the holy Word, and many are the consolations I have received from it, because I became every day more moral, and everybody knows that the beginning of true happiness can only be found in morality. I had before studied the holy Scriptures, but I had been accustomed to give all my attention to the commentaries rather than to what the divine Word says—that is, I had been taught to believe in the word of man and not in the Word of God. In this way I was walking through a narrow path, in danger of falling into manifold errors and absurdities. As I have told you already, error comes from man, although he may be honored with the title of Sacred Expositor. Do you require a proof of it? But, before anything else, I beg you to believe that I love you in Jesus Christ, and that, whatever I may say, I hate sin, but not the sinners. Let us go on with our subject, and try to recall to our memory some of those numerous explanations of the holy Word given to us by the so-called sacred expositors.

The holy Scripture teaches us to look with horror on the adultery of David; but St. Augustin tells us that in this event David prefigured Jesus Christ; Bathsheba, the adulterous wife, the church, and poor Urias, the devil. Blasphemous explanation! How can one, in respect to his action as a murderer and an adulterer, be compared to the Saviour in whom the slightest shadow of sin cannot be found, being holiness itself? How can she who has defiled the purity of the connubial chamber be, in her act of defilement, the representative of the church of Christ—one, holy, catholic and apostolic? How can a deceived husband, victim of the darkest treason, be the representative of that Satan, defeated by Jesus on Calvary? Many more instances of this kind could be quoted.

I am happy at present. I follow Jesus, listening every day to his sweet and lovely voice in the holy book which he has left to be read by his children without any fear of falling into error. You must also read it often; you must obey the precept of the Lord when he tells us:—"Search the Scriptures: they are they which testify of me." Do not mind man's word; give all your attention only to the Word of God, and in doing so you will find the truth and will be happy.

THE BIBLE NOT DANGEROUS OR OBSCURE.

It is true that Rome tells us there is danger in reading the Bible with-

out notes; do not believe her; there is not such a danger. It is impossible that the God of justice and love would give us a dangerous book in which poison and death could be found instead of life. Can Jesus be considered a poisoner, being as he is our God, our Giver of Life, our Saviour? Rome asserts that the Bible is obscure and difficult to understand. This argument has been answered many times. It could be said, that all things required for our salvation are to be found there in a style so clear, simple, natural, and charming, that all those passages can be compared to flowery and delicious fields which, being level and without any obstacles, the weakest person can easily walk through without fear of falling; that there are some other passages similar to high mountains, only to be reached by persons possessed of a certain intellectual strength; and, finally, that there are some passages difficult to understand, resembling precipitous ridges, where the most bold and resolute man has not been able to ascend;—but why speak about men when not even angels, as the Scripture says, can reach them?

If the holy Scriptures must not be read because there are in them some incomprehensible passages, then Rome herself ought not to read them, for she has never been able to explain those passages, nor to understand them. If there is danger of falling into error by reading them, and as some of the so-called holy Fathers have erred, then these also ought not to read them.

But, on the contrary, let us read, let every one of us read the Testament, where the last will of our Father is consigned, and where we find our portion secured; because we are all his children, and we have the imprescriptible right of reading it, a right that nobody has authority or power to take from us; because we are rational, free, and moral beings bound to know for ourselves what our Creator has condescended to reveal to us. I will say further, that it is our *duty* to read the divine book, and, if we do not fulfil it, the Supreme Judge will justly punish us at the hour of our death.

We must not study the Word as judges of it, neither as teachers of the Deity, thinking ourselves superior to Him, pretending to improve the work of God and trying to explain what it is denied us to understand; but, as disciples, we must invoke humbly the help of the Holy Spirit, that has been promised to the true Church, and is always with her. We will find then, in that heavenly and divine book, the peace of the soul, the means to overcome all temptations, and the courage to go on following Jesus till the hour of our death arrives—that death which has lost all its terrors for the true Christian, since the Redeemer conquered it on Calvary.

PEACE NOT FOUND IN ROME.

This peace, sure testimony of my salvation, which I have found in the holy Bible, I never had when I was a Romanist. I was always fearful

and anxious, and there were times in which I performed the Roman ceremonies with fervor and good faith. Remember, that when I was a student I gave myself up completely and exclusively to study and asceticism, shut up in the college nearly three years without going out willingly to the street, except on Christmas day, Easter, and Pentecost.—Remember, that then I was very much opposed to being ordained a Presbyter, and that agitated and suffering terribly with the fear of being condemned to take the responsibility of the priesthood, I was actually obliged to this step by my confessors. Remember, how often I went weekly to the confessional, and even to your very feet, seeking pardon for my sins and peace for my soul. But this peace always fled from me. I never had it. I would never have found it if the Lord had not had pity on me, as he did, taking me out of error and Roman idolatry.—Thanks, my God, for such a great deliverance.

BREAKING AWAY FROM ROME.

Yes, my brother, a moment came when my conscience told me, "You must say mass no longer—you must not hear confessions;" and since that day I have not entered a Roman temple. But you will say to me, "What new thing have you found in the holy Scriptures which you had not seen before?" I will answer you:—*that faith* which justifies and leads to glory—*that faith* which has been obscured by Rome through a multitude of difficulties and hindrances, interposed to enslave the conscience and to snatch away the sweet liberty which Jesus obtained for us by his precious death. Call to mind those tender words of the Saviour: "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Remember that, when Jesus was on that fearful scaffold, satisfying divine justice for the sins of men, he raised to the celestial Father that sublime and consoling petition: "Father, forgive them, for they know not what they do." He then implored forgiveness for all; not only for those who were present there, but for you, for me, and for all of us, who with our sins have crucified him; which petition was granted as the apostle Paul teaches us. Then our divine Saviour could well say, in the solemn moment when he was breathing his last, "It is finished." That is to say, everything is paid, the believer owes nothing, the justice of God is completely satisfied.

SAVED BY CHRIST—NOT BY WORKS.

Because this sacrifice is sufficient, boundless, infinite, so that if there were a thousand worlds like this redeemed, divine Justice would have been even in that case satisfied. What remains for me to do, after being certified of having obtained from God forgiveness, justification, redemption, in a word, my salvation? Shall I have to do meritorious works to be saved? But I am saved already. And besides, our works,

notwithstanding our efforts, remain always imperfect, so full of faults, that the piercing eyes of God always find them stained with sin, so that with them it is impossible to satisfy divine justice, and the most perfect and sublime of them would only avail us to be cast into hell. I insist, therefore, in asking you, after Jesus died for our sins, what must I do to be saved? Let us address to God this earnest question, which is a very important one; and in the Acts of the Apostles, He is gracious enough to answer us: "Believe on the Lord Jesus Christ, and thou shalt be saved." Then He who has answered us is an infallible God, not a lying man; then I am redeemed, because a great ransom has been given for my redemption; then I am at last free from the slavery of sin, my generous Redeemer only requiring that I shall believe truly in him, and as I do believe I am already free, by the merits of the most precious blood of Jesus. I have now no sins, however black they may have been, and as the redemption obtained by my Saviour is more than sufficient, I know that I am cleansed from all guilt, released from all punishment, because nothing remains due to my God. Decidedly I believe that I am forgiven, saved, and I am happy and contented.

FAITH ATTESTED BY THE FRUITS OF HOLY LIVING.

I am not deceived in this belief, my brother, because it is God himself who affirms it. Nevertheless, it is required that my faith be not false, neither delusive, nor dead, but a living one, that is, animated by charity; that I believe in that redemption without doubting for a moment; that I trust in this forgiveness, with complete confidence; that I love with all my soul the merciful God, who has been so gracious towards me; that I abhor my past crimes with eternal hatred, and commit them no more; that I love all men, not only by word but by deed, because they are all my brothers, that I love and forgive them, even if they be my greatest enemies and have wronged me; that I be charitable, merciful and generous to the unfortunate; and that, finally, I keep the commandments of my God, which are to be found in the holy Scriptures, because the Lord, who requires me to believe in order to be saved, has left me a criterion, a safe way of knowing if my faith is a saving and true one. He has said to me, a good tree is known by his fruits, the same as a bad one. So that, if I tell you that I have faith and I am saved, and I have no love and do not perform good works, do not believe me, even if I do wonders, and cause a mountain to change its place.—But, you will say to me, "If you sin again after having believed, what then?" I will answer you, that the remedy against sin is to be found in reading continually and assiduously that holy Bible without notes, which Rome so cruelly snatches from the hands of poor people to burn it. In that holy book we are taught to pray without intermission; we are also told, "you all who find yourselves surrounded by dangers, and temptations by which you have been always overcome, mistrust your own

strength, be convinced that your own efforts to conquer are ineffectual, so that for your triumph in that deadly struggle my grace only is sufficient, because without it you can do nothing, and I grant this grace to him who asks for it humbly and with faith." "Ask, and it shall be given you." Now it is my turn to ask you is this language of the holy Scriptures in conformity with, or even similar to, the language used by Rome in speaking about the salvation of the sinner?

THE BIBLE *vs.* ROME.

Rome prohibits her subjects, under penalty of excommunication, the reading of the Bible without notes; she knows very well that this prohibition is not only to advance her material interest, but that it is opposed to her spiritual welfare. If Rome loved men with true charity she would never make them slaves, but would rather strive to emancipate them from all tyranny, and would exhort them to comply with the precepts of the Lord, which not only order them to read, but to *search* the Scriptures.

In them the nations would find that Jesus Christ is our only Mediator and Priest, that there is but one propitiary sacrifice, that of Calvary; no other incense to be used in worshiping but the good odor of the name of Him who was crucified for us; no other rule of faith and morals but the Word of God; only one confessional, the throne of heavenly grace; but one absolution, the divine one granted to all those who believe in Jesus; but one purgatory, the blood of Jesus Christ, which cleanses the soul that confides in Him from all sin in this world without the fear of the slightest suffering in the other; but one worship, that of God, the Father, the Son, and the Holy Ghost; but one way to heaven, for Jesus said "I am the way, and the truth, and the life; no man cometh unto the Father but by me."—John xiv. 6; only one language to be used in worship, that of the people,—i. Cor. xiv. 14, 28; one faith,—Eph. iv. 5, and hence the Romish Church ought not to change the only one which the Gospel teaches; one decalogue, so Rome should not invent another, from which she excludes the second commandment, which says, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them."—Exodus xx. 4–15.

The holy Scriptures teach that Jesus instituted *not the mass but the Supper*, in which all Christians must partake not only of the bread but of the wine, in remembrance of Jesus, who gave his body and shed his blood to save me,—Luke xxii. 19, 20; that there is but one door to Heaven: Jesus said, "I am the door," John x. 9; that only through the merits of Christ is pardon received; that there is but One head of the Church, Jesus, who says to his people, "I am with you alway;" that there is but one Saviour, and one refuge for sinners,—Acts iv. 12,

—the divine Redeemer; one Master, Christ; only one whom the Church must call Father, He who is in Heaven,—Matth. xxii. 9; that there is but one Church—the congregation of saved souls, who must listen to and obey the voice of its infallible Shepherd, who gave his life for his flock,—John x. 11; one morality, the same for the clergy as for the laity—that one found in the Gospel, which exhorts the bishops and deacons to have each one "a wife,"—i. Tim. iii. 2, 12; that there is but one Mediator with the Father, Jesus,—i. John ii. 1; only one being whom we must adore.

The Scriptures teach "Thou shalt worship the Lord thy God, and Him only shalt thou serve"—Matth. iv. 10; that there is but one cure for all sin, one only effectual one—"The blood of Jesus Christ which cleanseth us from all sin,"—i. John i. 7; but one answer to the question, "What must I do to be saved?" "Believe in Jesus Christ and thou shalt be saved,"—Acts xvi. 30, 31. The Scriptures also teach us that "Christ was once offered to bear the sins of many,"—Heb. ix. 27, and that there are no more sacrifices left for them. The Gospel tells us to bless, love, be generous, not to curse, nor persecute, nor abhor him who thinks differently from us, and who shows us that his actions are regulated by his conscience. The divine word also teaches us that the only one by whom we can approach God the Father is Jesus Christ, who says to us, "No man cometh unto the Father but by me."—John xiv. 16.

WHEN GOD SPEAKS LET ROME BE DUMB.

These truths, this language, comes from God; an infallible God is He who speaks, and Rome, the fallen man, must become dumb, and be covered with shame for having led nations astray. He has imposed upon poor humanity a horrible and heavy yoke, snatching away from it the yoke of the Lord, which is sweet, soft, and light. In these moments which are solemn for me, in which God gives me force to cast off the heavy burden which Rome has imposed upon me, force to break the shameful chain of slavery, which degrades man and puts him on an equal footing with the brute, I hear the peaceful voice of my Saviour, who says to me in His divine book: "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."—Gal. v. 2. Because, in fact, the yoke of Rome cometh not from God as it is proved, for the Lord is all mildness and light, it must come from the spirit of darkness.

PROTESTANTISM NOT A SECT.

My brother, in your letter you ask me if I have joined the *Protestant sect?* I reject the word *sect*, unless it signifies a follower of Christ. I believe that this expression may be better applied to you while you are a Romanist, because you are a follower of Rome and not of Christ. Finally, you tell me it is a dishonor to be a Protestant; and I answer

you that I am much honored in being a true Christian, and the least of the disciples of the Lord; and that I will consider myself happy if I hear myself called an excommunicate, an apostate, a renegade, a sacrilegious man, a heretic, etc., etc., because I remember those consoling words of my Divine Master, "Ye shall be hated of all men for my name's sake." "The Disciple is not above his Master, or the servant above his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household." "Whosoever, therefore, shall confess me before men, him also will I confess before my father who is in heaven."

A PROTESTANT, A CHRISTIAN, A DISCIPLE.

In sight of this am I going to deny to you that I am a Protestant,—that is to say a Christian, and a disciple of Christ? Never, never do I wish to deny my Saviour. On the contrary, from next Sunday I commence to preach my crucified Lord, in the old temple called San Jose de Gracia; I wish that my fellow citizens will go to that church of true Christians. If it so happens, as I hope in the Lord, that in my country shall be known the holy religion, unmixed with errors, idolatry, ignorance, superstition, or fanaticism: and then Jesus will reign in our Republic, we will have peace and be happy.

You tell me that the public has been scandalized by my separation from the Romish church, and it is but right that I should satisfy it by publishing this letter. Fortunately the persons who are acquainted with me know that I am an upright man, and I hope that my friends will do me justice by believing that I have not taken this step to attain ignoble ends, but that I have done so through profound conviction, because my God has commanded me to do so, and I have been obliged to obey the Lord. In Rome I was in want of nothing; I was respected, positions were offered me, and on account of my profession, my rank in the clergy was not the lowest. I give thanks to all my old brothers and friends—the most heartfelt thanks for so many favors, and if I separate myself from their community, I have already said, "God has ordered it."

I remain, beloved brother in Jesus Christ, your respectful friend,

MANUEL AGUAS, Presbytero, (Presbyter).

IF any one doubts that women have rights, and power also, let him read the latest reports from Bavaria, where a most serious discussion has broken out. The men are nearly all adherents of Dr. Dollinger, while the women are infallibilists. At Landshut the apothecary had collected 130 signatures to an address to Dr. Dollinger.—Owing to female opposition 104 were eventually withdrawn, and the 26 left were stated to be those of bachelors. Now read the book called "The Confessional," and you will find out how the women can manage the men, serve the priests, and support the Pope.—*N. Y. Obs.*

MISSIONARY WORK, PROGRESS, Etc.

Mexico.

[Our mission at the Mexican Capital is now exerting a most powerful influence for the cause of Protestant truth. We welcome the following brief but encouraging letter from Brother Riley. Mr. *Aguas*, of whom he speaks, is the converted Priest, whose letter is on page 248.]

CITY OF MEXICO, 7th June, 1871.

DEAR BRO.—The Gospel work in Mexico is moving on with great power. It is clearly and unmistakably Christ's work. The church of San Jose de Gracia is opened regularly four times a week for the preaching of the word, and once of a Sunday for the Sunday-schools. *Aguas* is a ripe Christian, and a truly great preacher. We have a Young Men's Christian Association. This Association has adopted the constitution of the Y. M. C. A. of New-York. We have a lad's school, the beginning of our Theological Seminary I hope. We intend starting a girl's school soon. New evangelical congregations are being frequentlygathered in the neighboring towns. The sympathy and good will of many in the liberal party has been enlisted in our cause. A larger appropriation is imperatively needed to meet the just demands of this work. The Roman Catholic party in Mexico is working against us with terrible cruelty, and spending immense sums of money to break us down. The struggle is becoming desperate. We are painfully short of funds for the work.

Yours in Christ, H. CHAUNCY RILEY.

ZACATECAS.—DR. J. M. PREVOST.

[Another letter from this source happily succeeds the one in our July number, and needs no introduction or commendation from us.]

MY last to you was dated April 11, and contained an account of our meetings at Cos during Holy Week, as it is called.—Since then the work goes on bravely. At a subsequent visit to Cos, I had news from a large ranch about thirty miles further on, to the effect that the Bible distributor sent there by Mrs. Juan Amador had been well received, and found several persons who manifested a strong desire for further instruction. We therefore made a trip to the place, the Salado, and our trouble was well repaid. One of the residents gave us the use of his parlor, and in the evening we had a very interesting meeting, which resulted in sixty persons, about half of whom were women, inscribing themselves as attendants of a new congregation. Some even who seemed greatly interested and moved, desired baptism, but we judged it prudent to delay its administration for a time, until the new converts are better instructed, and have given convincing evidence of being truly regenerated. We left everything arranged for stated meetings on Sabbath, and once during the week, for which purpose some of the brethren from Cos will make frequent visits there, i. e. as frequent as the difficulties of travel and its dangers will admit of. I have also held meetings in Jerez, a city of fourteen thousand inhabitants, distant thirty-five miles from here, and in Fresnillo, about same distance in an opposite direction. In the latter place there was an attendance of between seventy-five and one hundred—in the former a much smaller number, and our meeting was seriously disturbed by disorderly people. The congregation at Fresnillo was also dispersed (not while I was there) by fanatics armed with stones and daggers, but no one was injured as no resistance was offered. Our Bible distributors, as you may learn from my letter to Dr. Holdich, were attacked and robbed of all their books in the very plaza of Sierra Hermosa, and they were threatened with worse consequences should they return. These acts of violence have been perpetrated at the instigation of the *priests*, as we have reason to know beyond a doubt. Our decided advances have excited their ire to the utmost, and they attack us, even by *name*, from the pulpit and in the press; employing every imaginable calumny, and using language such as to disgust even

their own people. On account of the insecurity of our position, which might at any moment terminate in the assassination of some of our people, a representation, numerously signed, was made to the Governor of the State, who has issued very stringent orders on the subject to the local authorities throughout the State

We believe that this will secure us from further *direct* molestation. I have not judged it expedient to hold *public* meetings in Zacatecas, because should I do so, as on leaving there is no person to continue presiding, they would cease, and this would be heralded as a triumph by the Romanists. In a private house, however, we meet on Sabbath, and have a constant attendance of from sixty to seventy, counting the outsiders who throng the door and windows, because the room is too small to accommodate all. I see no reason to doubt that if a minister were here to take charge, and he occupied a *public* place, the attendance would be very much larger, and this under the very nose of the "chief priests and pharisees." I will not enter more into details, for I hope to see you soon, as I propose leaving here for the North early next month, and will visit you and Dr. Holdich immediately on my arrival. I have written our good friend and brother, Mr. H. C. Riley, three several times, but have received no answer. His work I learn is progressing finely—great impression has been made by the conversion of Father Aguas, a famous Dominican friar.* We have two great *needs* here —first, a capable minister, such as I have often before described—second, means sufficient for replacing our small press with a larger one, so as to print a paper of at least double the size of the present one. The cost of our school, and of agents or evangelists we are constantly sending about, exceeds the allowance you make us, but my daughters and their young companions work hard and send us *additional* funds, with which we make up the deficiency, and will work on so till God in his good providence sends us a minister, and moves the hearts of our Philadelphia Christians to contribute more liberally to this noble object. Truly, I should think that any *single* church in that city might do more for a field so promising as this than is now being done by all of them together. I confess to you that it is very discouraging for me to give my time, means, and personal efforts, and to feel myself sustained by such a lukewarm support: this, however, has nothing to do with the matter. I am betrayed into murmuring, as a soldier might be if sent alone and badly armed to storm a fortress—yet God even to such a one might give the victory. So may it be here.

*The same whose masterly letter appears on page 000.

MONTERREY.—REV. JOHN BEVERIDGE.

MAY 16, 1871.

IT is now a year since I commenced my work in Monterey. On my arrival here, the first of May of last year, I found that a church had already been organized in this city by Rev. Mr. Park. The church has been gradually growing, till now we have about forty names on the church book. Two other churches have also been organized under my direct charge; one in Mezquital, of fifteen members.—[Here a parsonage has been built by the people for our native preacher.] The other in San Francisco, of eight members. —[A church edifice has been purchased here, affording good accommodation for our church service, a Sabbath-school and week day school.]—A prosperous and growing church at Cadareyta, and congregations in Montemoreles, Linares and Guallaluiza. We are also forming congregations in other parts. Beside the members enrolled on our church books, the Gospel has reached thousands in this country that we have not yet heard from. Men and women in all parts of the country are reading the Bible and Tract Society books, who have not yet the courage to come out boldly and make a public profession of Protestant Christianity.—Hatred and bigotry are yielding. The seed is being sown. Years of patient irrigation and culture are necessary to produce the harvest.

Yours in Christ, J. B.

Chili.

VALPARAISO.—Mr. Ibanez is a native of Valparaiso, Chili, who has received a thorough education, classical and theological, and is now in the employ of the Am. and For. Chris. Union, as a licentiate. Speaking of him in a recent letter, the Rev. Dr. Trumbull, (Missionary at Valparaiso), says, "I have just published an excellent discourse of his on the Intercession of Christ, tract form, 3,000 copies, *at cost of Dr. Crosby's Sabbath School.* He preached an excellent sermon on Purgatory, on Sunday evening, that would have done credit to any pastor in your city. You must strain all the points and set him at work, [that is, at full work, as an ordained Missionary in charge of some station,] he will be more able to work than any of the rest of us on the native population. Now just here, let us make a strong appeal to the patrons of our Society, and to all who desire to extend a pure Gospel in Chili, where the door is wide open for its entrance, to give us at once the means requisite to sustain Mr. Ibanez as an ordained Missionary. The question whether or not to venture this new expenditure is now under the consideration of our Board. Will you sustain us in this and every other necessary outlay to do Christ's work in Chili?"

—

[Rev. A. M. MERWIN, our esteemed Missionary located at Valparaiso, who has been spending several months in this country, sailed on the 30th of June, to return to his post, accompanied by his wife and their only child, an infant of about a year old. These dear friends leave behind one child, buried in Brooklyn last winter. Mrs. Merwin's sister also goes out with them, though not as a missionary. A few weeks since, writing from Vermont, Mr. Merwin gave intelligence of several of our Missions in Chili. From this we make extracts, as follows.]

VALPARAISO.—The native day school established in this city less than a year ago, with four pupils, has now more than seventy. The parish priest has lately publicly warned his people against this school as being "a fountain of immorality and heresy." The teacher, a Chilian, addressed a letter to the priest, begging him to visit the school with some impartial friend, and examine for himself. Receiving no answer to his letter, the teacher sent it to the daily paper for insertion.

ONE of the members of the Protestant Chilian church in Valparaiso writes a friend cheeringly:

"Every day I am more and more comforted in my relatives, for my wishes regarding them have been fulfilled in seeing them converted and trusting in their Saviour. So that my prayers have been heard by my God. In my son there is a total change, for he has begun to manifest real love to the things of religion, which causes me to remember how Paul said to the jailor: 'Believe on the Lord Jesus Christ and thou shalt be saved and all thy house.'"

—

COPIAPO.—This new mission station has lately been occupied by Rev. Mr. Christen, who about a year ago went out to Chili under the auspices of the American and Foreign Christian Union. He has already begun to preach in Spanish. To *The Record*, published by Dr. Trumbull in Valparaiso, Mr. Christen writes as follows:—

April 3d, 1871.—Yesterday I preached twice, at 11 a. m. in Spanish, and 7 p. m. in English. The beginning of my Spanish work was successful; although there were not a great many present; it was Palm Sunday, and not sufficiently known among the Chilians; yet those who were present were a better class of people, and they spoke enthusiastically, promising me every success. I did not begin sooner because I was afraid to take the house at $50, mentioned in my last letter, having nothing to rely upon for paying such a high rent. The house we have now is very much cheaper, although the expenses we had in fitting it up amount to about $200. I am only afraid that it will be too small.

I just hear that the good priest in the church in the plaza was kind enough to announce my meeting from his pulpit last night; but he was careful to caution the mothers not to send their children to the schools of these "infamous heretics."

[We add the following extracts from a

letter written by Mr. Christen to the home office, dated May 11th.]

"My work is prospering in Copiapo; I never worked with more pleasure, never was my heart so in the work as it is now, and the more so as I see that it is not done in vain. The attendance at my meetings is increasing from Sabbath to Sabbath. On the last Sabbath there were about sixty present, and a very intelligent and attentive audience I had. Among those present were Professors from the Lyceum and Editors of the Press. The editor of the "Copiapino" has advertised our meetings, and besides in a separate article, cordially invited and encouraged the people to come, and all on his own accord. The clergy are not idle, either. They preach and work against my enterprise with all the zeal and fanaticism of Roman Jesuits, yet I am quite confident that their work will have a contrary effect to that intended. People laugh at them. One of the good fathers is just now publishing a pamphlet against the Protestant movement here. What effect this will have I cannot yet tell.

Last Sabbath I began to teach a Bible class, and enjoyed it very much. At first I hesitated to undertake it, thinking that I should not be able to conduct it satisfactorily to the scholars and teachers; however, I was happily disappointed, for more than half an hour I spoke on the subject with perfect ease, and have reason to say that it was satisfactory to all present.

In short, your mission here is prospering, and soon you will have a church. You cannot get me away from here until I have accomplished my end. At least not as long as my health lasts."

—

SANTIAGO.—REV. N. P. GILBERT.

[The letter from which we make the following extracts, bears date May 9th.]

DAY SCHOOL.

"I am able to report that the day school is now in a prosperous condition. It opened eight days ago, after an intermission of one month. Mr. Enrion (the new teacher), is a Chilian, his father was French. He has been studying ten years, and will, I trust, prove himself a competent teacher. He is a Protestant, and sustains a good character. The school numbers eighteen: one, my third daughter, is of American parentage; one is an Italian; two are of English-German parents; there is one little French boy, and the rest are Chilians. We use three textbooks, published by Appleton & Co., N. Y., viz., Dr. Mendeville's Reading Books, Smith's Primary Geography, and Perkins' Arithmetic. The scholars learn the Catechisms of the "Tract Primer."

The teacher reads every morning from the Bible, and offers a prayer.

A NEW FAMILY ADDED TO THE CONGREGATION.

A widow lady with seven children constantly attend our meetings, and seem contented and edified. The father, a Spaniard, died three years ago, leaving them with a small farm which they rent out, while they reside in the city, living in a very humble manner. The only son is learning a trade, while one of the daughters is employed in a tailoring establishment. We visited them three days ago and find that for several years they had not been to confession. They profess to find much more satisfaction in our meetings, also with the reading of the Bible and the little prayer book we published a few years ago, than in attending the mass. An humble seamstress, a member of our church, was instrumental in bringing this family to attend the means of grace.

MY OCCUPATION.

I preach twice on the Sabbath, conduct the Sabbath-school, and teach a Bible-class in it. Monday evening I occupy forty-five minutes in explaining Scriptures. Besides this, Friday evening we have a prayer meeting:—all these meetings are in Spanish. Receiving calls and making them—this, with family cares and sometimes other people's cares, do not leave me a wide margin for idleness, recreation, or outside work.

TALCA.—REV. L. SAYRE.

[In the letter of Mr. Merwin, above referred to, he says, "From Talca we have the cheering news that Rev. Mr. Sayre's native congregation are making an effort to secure a suitable place for worship." From Mr. Sayre himself, we have the following particulars in regard to this movement.]

"The congregation have taken steps to secure a more suitable place of worship. It is now three years since we commenced our labors in this city, and the want of a suitable place in which to hold our meetings has always been a source of great inconvenience as well as an obstacle to the advance of the truth. Our room is often uncomfortably filled, and generally a crowd at the door. Our congregation are all poor, but every one is willing to help as far as he is able. We hope to secure enough to buy a lot of ground and build a little chapel that will accommodate a hundred and fifty or two hundred persons, and for this we will need four or five thousand dollars. We expect to obtain $1,500 from this city, and the country around, $700 of which has been subscribed, and probably the same amount may be secured from the friends of Valparaiso and Santiago, and for the balance we must look elsewhere."

The following is the translation of a paper prepared by Mr. Sayre, and circulated in connection with this effort:—

"As the committee named by the evangelical congregation in this department on the 23d of March, to arrange the purchase of a place more suitable for celebrating God's worship, we submit to the consideration of all who are interested in the progress of divine truth the following facts:

1. The room now occupied by the congregation is too small in every way, and not sufficient to contain those who frequent the services held.

2. There are many who desire to attend, and who would attend, were there a place more suitable.

3. The cause of our Lord Jesus Christ is spreading daily in this town, and a church dedicated to the evangelical interest would not only meet the difficulties just mentioned, but would stimulate those now interested in the study of God's Word, and contribute greatly to establish the religion of our Divine Master here and in the adjacent provinces.

We are therefore resolved to do all in our power to obtain for our use a more adequate chapel; one that may answer the just aspirations of all those interested in the moral and religious instruction of the people. Few we are and limited are our means, and yet we hope that this enterprise may recommend itself to everyone who desires the glory of God and the happiness, temporal and spiritual, of our fellow-beings. We ask the friends of the Gospel in Talca and in the provinces adjoining, as well as in other parts, to aid us with their gifts so as to carry so holy a purpose into effect. [Signed]

J. L. ARELLANO. WM. LITTLE.
P. ARAVENA. WM. H. JOHNSON.
J. C. STRANGE. S. SAYRE.

Greece.—Athens.

REV. GEORGE CONSTANTINE.

[The following interesting communication from Mr. Constantine, one of our Missionaries in Athens, although not strictly missionary intelligence, will gratify all the true friends of our Greek mission, by revealing some progress truthwise within the Greek church itself, and by thus evidencing that the true light does begin to penetrate the gross darkness of error, preparing the way for the fuller illumination which, we hope, is soon to follow.]

THE SEMI-CENTENNIAL OF THE GREEK INDEPENDENCE.—CANONIZATION AND THE GREEK PRESS.

The 25th of March, (O. S.) 1871, stands as the Jubilee day of Modern Greece. Fifty years ago that day the Bishop of Palias Germanos, raised the flag of independence on the heights of St. Laura, and under that flag the Greeks joined heart and hand, adopting as their motto "Liberty or death." For eleven years the undisciplined, poor, friendless Greeks kept up the fearful struggle on sea and land. At last, by the help of God and the arrogance of the enemy, not by the good will of Europe, Greece was declared free, taking her place again on the map of Europe.

Fifty years have passed, years of trial,

change, mistakes, in which Capod Istria has been murdered, and Otho expelled; yet years of progress in Church and State, in letters, as well as in social and moral strength, and Greece abused yet respected, threatened yet beloved, imprudent yet careful, proud yet clever, finds herself in advance of some older nations, with fairer prospects than even her former masters have.

The most imposing part of the celebration was connected with the remains of Gregory the Fifth—who was a native of the Peloponnesus and Patriarch at Constantinople at the outbreak in 1821.—Among the first Greek martyrs to liberty, he was hung by the Turks in front of the altar just after the Easter service: his body was dragged by the Jews through the streets, then cast into the Bosphorus: afterwards it was discovered and buried in royal style at Odessa. In view of the approaching Centennial, the Metropolitan of Greece, who served as deacon to Bishop Germanos, petitioned the Government to remove the remains of Gregory to Athens, which they did in spite of the Turkish protest, though the celebration was thereby delayed until April 25th.

The entire scene, from the moment that the body left the iron-clad steamer in the harbor of Peracus, until it was deposited in the Cathedral at Athens, was one of the most magnificent ever witnessed at Athens. In the procession the officers of army and navy, all in full uniform with their cadets—all the Bishops of the land gorgeously arrayed—the learned professions and the educational department fully represented—the King, Queen and court following the hearse on foot—the martial music, and the booming of cannon—this, with the immense crowd of spectators, constituted a scene never to be forgotten. The Archbishop of Syra delivered an address, and on the day following, when twelve Bishops officiated, Prof. Kulogeras gave an address.

A rumor was started that Gregory might be canonized, consequently the "*Orthodox Review*," a religious semi-monthly published here, thus discusses the question:—

"In the removal we noticed a great defect. There was no mass for the soul of the renowned Gregory! In Russia there was mass annually over his grave, and one was said on the very day when the remains were removed. . . . . It seems that some wished that the body of Gregory should be considered above that of a deceased man, if we believe the rumor that the Metropolitais and Archbishop of Syra attempted to have the Synod declare Gregory a Saint. Thanks to the Bishop of Phocis, who protested and proved the foolishness of such an act, this great scandal was prevented."

Alluding to the rumors of miracles performed by the body—such impositions to be used as the reason for canonization—this "Review" says:—

"On such a basis we could canonize even the Archbishop of Syra himself as a saint; but saints are not manufactured in this way,—the Pope only, from time to time, manufactures saints and canonizes them. In Greece there is no ecclesiastical power existing, in the natural course of things, that can canonize." * *

"When Gregory was Patriarch, the Chiotes begged him to canonize a revered hermit whom they highly esteemed, but he would not. At length, a committee, provided with the picture and biography of the wonderful hermit, paid a visit to the Patriarch, and urged the case in person. This so exasperated Gregory that he took both the picture and the record and threw them into the fire, to the great astonishment of the Chiote committee.—While thus the Church ought to liberate the people from the superstitions in which it now finds itself on account of ignorance, let her not feed them anew; or do we not understand that it is time for the people to be informed, to be taught, to be elevated to a spiritual piety in accordance with the Gospel and with the principles of the Orthodox Church itself." * * *

"The remains ought to be removed to Dematzane [Gregory's native place], and there be buried as they have been in Odessa for fifty years. They have received the honor due to them. The magnificent statue erected in front of the University is sufficient for coming generations to commemorate the memory of the patriot, this revered patriarch, the friend of letters, who fell a willing sacrifice for our national independence. To declare him a saint would add no more honor to him from the Greeks; and more, it would be disapproved by the civilized world, and would encourage superstition among the people, from which they are in great need to be delivered."

The "Future," a secular paper of fair

circulation, treating of the canonization, says:—

"What do all these things mean? or do these innocent brethren have an appetite to declare the Patriarch a saint?—What is the meaning of these 'receptacles and contra-receptacles,' and of the title 'hiero-martyr,' or do they long to change Athens to Rome, where at every step one meets with the remains of some male or female saint, a shoe or a nail or bones of this or that male or female saint? .. Perhaps these pious brethren intend soon to tell us where the shoes or the night-cap of the 'hiero-martyr' are to be found!—Do let these things be stopped. The deceased, whose remains Greece to-day receives into her bosom, was an *ethno-martyr*," [that is, a martyr of the *nation*, falling in the struggle for her liberty, and not a martyr of the church.]

Such are the views and feelings of the intelligent people of Athens. We hail the fact that Greece has among her own people those who not only know the right but have the moral courage to speak out at the right time. Such voices are heeded as they come from independent and unsuspected sources, and they alter the convictions of enlightened people.

[We add the following from another letter of Mr. Constantine, in which he refers again to the efforts of some thinking minds within the Greek Church to bring about needed reforms:]

To the general religious agitation that appears every where, Greece at last does not stand as the exception. Politicians, men of letters, clergymen, as well as the working class, are waking up and talk of reform in their religion, which but a few days ago was considered perfect in spite of many ugly practices. At the head of the advance wing calling for reform from within the Church, is found a strong body of intelligent, influential men belonging to every learned profession, and its exponent is the "*Orthodox Review*," which appears in a new and bolder attitude than ever before. This semi-monthly periodical is edited by one of the Theological Professors in the University of Athens, and I quote from the last number:

1st. The Clergy must be educated and salaried.

2d. The Gospel must be preached regularly in the Church, every where and forever.

3d. Worship must be refined and church music reformed. Henceforth the Orthodox Review will bear the above heading as its motto."

A few years ago this would have been considered a declaration of war against the religious institutions of the country—the editor would have been persecuted as an innovator, and anathematized as a heretic. The "Review" proceeds:

"We must provide for our Church.—There are great deficiencies in it, in consequence of the long servitude of our Nation. First, our Clergy are entirely void of education—a few exceptions. Second, the preaching of the Gospel is silenced among us, and this is the result of the first. Third, our worship is neglected, and is clothed in many ugly habiliments. Bitter truths, yet they are truths! * * * What must be done for the cure o these evils? The case is clear. First, the clergy must be settled and educated. If the community wishes for an educated clergy, it must support that class especially, otherwise the thing is impossible."

The general dissatisfaction which has been expressed so long, concerning the state of society here, by the Greeks themselves, seems more intense: but, at last, they have discovered the true root of the evil, and we believe God's hand is slowly uncovering the bitter, unsightly thing, while he opens blind eyes to see it. We think this is but the beginning of a work which shall bring great glory to our Redeemer.

Italy.

The Rev. N. C. Burt, D. D., formerly of Cincinnati, now in Europe for his health, in a letter from "Near Lausanne, Switzerland, May 20th," says: "Taking a comprehensive view of the future work of the *Christian Union in Italy*, I should think there would be decided advantages in making Rome the centre of operations, and in harmonizing and co-operating with the Free and the Waldensian bodies. The interest of everything Italian will, hereafter, I suppose, centre in Rome. I see it stated that the transference of the capital from Florence to Rome is expected to increase the population of the latter by about fifty thousand people. . . . .

My health is by no means firm. I have

opened plans for a *family school at Nice*, which may bind me to a residence there for the coming season." [We cordially commend this school to the notice of any parents who wish to place their children under good instruction, combined with true Christian culture, abroad.—ED.]

"The Americans in Nice are very much like sheep without a shepherd. Even without a Chaplain's commission, and leading as secluded a life as possible, I had pastoral duties to perform—and that, where they were certainly much needed."

HOME WORK.

Louisville.

FROM REV. J. M. SADD.

Mrs. Sadd's health is better than it has been for two years at this season of the year. Last week she visited families for relieving the sick, and other purposes, every day until Saturday. I am able to labor in preaching and in the schools, and in visiting during the week, but become very much fatigued Sabbath evenings, and at other times; in the morning I feel refreshed and ready for work again. We have four schools of a mission kind, two we superintend ourselves, and the other two are superintended for us. In all these schools about five hundred children are enrolled, and in some parts of the season about this number attend. A large proportion of these children are German and Irish, and very many are of Roman Catholic families. Confirmations are often taking place in the German (Protestant) churches from these schools. For one of the schools, where the friends near it and teachers are mostly Presbyterian, efforts are making to build a chapel and to organize a church.

During the last month our visits for promoting the cause in families have numbered over one hundred. A most distressing feature in the character of families we visit is the intemperance of husbands, and their neglect and cruel treatment of their wives and children. I called this morning to see a family where I had not called before, and found a mother of five children depending entirely upon her own exertions, with the labor of three of the elder children, for the support of the family. The husband coming home from his haunts and nights of dissipation to eat and sleep, to curse and threaten to beat his family. The mother bearing it all, and the children kept from illtreating the father as far as possible. And what seemed very strange, this mother has no support from the religion of Christ or the Bible. My heart was more affected by this than almost anything else. She said she stayed constantly at home, not going to any place or worship. Her children now go to our Sabbath school, and we shall make her and her family our special subject of prayer and visitation. This is a specimen case of very many families coming under our anxieties and labors."

Cincinnati.

[Interesting reports from Miss Purlier and Miss Schiller have reached us for the months of April and May, showing details of their labors among the Roman Catholic population of Cincinnati. We have room for only a few extracts. The following are from reports of Miss Purlier.]

"I have formed a morning sewing-machine school on Botts street; it promises well, through it increases labor and expense. Demands for charity, for money, food, or clothing, have been numerous, and as I could not send any empty away, my stores have been exhausted. Homes have been procured for a number of poor women, girls and boys.

One hundred and eighty visits have been made. Interesting cases at the Hospital have required ten visits: one wishing to unite with the church, requested the presence of a pastor—another wished to have her child baptized. These occasions furnish an opportunity for preaching the Gospel, and with the two hundred and fifty inmates, religious conversation can be had with freedom. Many of them are young, and have seen better days, but the world affords them no solace, and their blind faith gives no assurance of a

better world. One visit hos been made to the House of Refuge, and one to the Work-house. Eighteen hundred religious cards, books, tracts and papers, one copy of the Bible, and six of Testament and Psalms, have been given away. There has been during the month [April] cheering evidences that the work has not been in vain.

The Festival of the Industrial Schools on May 6th was gratifying to the children and their parents; and the moral result, it may be hoped, will justify the labor and expense. You are witness of the improved appearance of the children, and some present could best judge of their advance in needlework and Christian knowledge. The occasion will remain among the pleasant memories of the children. And the cheerful Christian sympathy of friends, who contributed to the festival, was like springs of cold water in the desert. The Lord reward them! for their words of cheer were as valuable as their gifts.

[As part of the work done during May, she reports:]

Fifteen hundred religious papers have been distributed, beside sixty handsome illustrated Scripture cards, fifty-four sixteen page children's tracts, twelve bound volumes, and three Testaments & Psalms. About one hundred and twenty-five calls have been made to families and individuals. Three visits have been made to the Hospital. The cry of the poor has sometimes been exceedingly bitter. Poor human nature is bad, and never to be relied on with confidence—but who that professes obedience to the Lord Jesus can turn away his ear from their cry. When the poor Catholic comes, saying—"We have no where to go but to you"—and their countenances bespeak their hunger, without a covering for their head, or feet. or form, with despair sitting on their eyelids, can the missionary of Jesus withhold bread, or covering, or the means for procuring their scanty comforts, if within her power? Master, multiply these small loaves and fishes, that none may say, "I asked you for bread, and you gave me a stone, or sent me away empty."

[Miss Schiller gives similar statements of her work in detail, and writes as follows in regard to the Hospital which she often visits.]

"Here the poor sufferer can be approached without any hindrances, and the spirit of true Christian love can be exhibited in its fulness. A kind word and an earnest prayer is like a precious ointment to their hearts. A young woman in this place always requests me to pray with and for her. And O how often with tears in her eyes she has said, "I will, with the help of God, become a better woman, and try to live a Christian life."

I visited a woman in the Hospital about two years ago, and had many conversations with her on the subject of religion. She was then a proselyte to the Roman Catholic Church. I had not seen her any more until a few weeks ago, when I met her in the Hospital again. She took me by the hand, and said I have not forgotten what you said to me—I tried to remember and follow your counsel as if you were my mother.

Miss Purlier and I frequently visit the Hospital together, she taking one side of the ward and I the other; and it so happened for several weeks that she took that side where this woman was lying, and she expressed a wish to Miss P. that she would like to be rebaptized and to be taken as a member in a Protestant church. Miss P. called in the Rev. Mr. Dart—he did not think it necessary to baptise her again, but took her into his church on profession of faith.

[She also writes,—"I have had more Roman Catholic girls in my school the past winter than at any one time before," and says that two of them were this spring confirmed and took their first communion in the Protestant Episcopal Church. The following narrative is too interesting to be omitted:]

We met a German woman, who was born and raised a Roman Catholic, but left that church a few years ago, and united herself with the German Baptist. She is making all efforts to scatter the truth

and convince and win as many Roman Catholics as she can. She informed us of a family, which consists of an old man and woman, who were very desirous to have a Bible. I took them a Bible, and O how glad the old man was! He held the book in one hand, then grasping my hand with his other, he thanked me,—to which I said "This is not due to me, but to God, who so richly provideth for all." His reply was, "But we must thank you now for bringing it to us," and pointing upward said, "We must thank Him always for putting it into the hearts of men to have the Bible printed, and even for those that cannot pay, and that he has put it into your heart to bring one to us."

MISSIONARY ITEMS FROM OTHER SOCIETIES.

[The Editor of the *Missionary Herald* has kindly supplied us with advance proofs of the Missionary Intelligence which will appear in that magazine for August; from which we make the following extracts.]

MICRONESIA MISSION.—FROM LETTERS OF MR. DOANE.

A Christian Town growing up.—"It is one of the pleasant features of our prospering so just now, that it calls about us quite a large number of chiefs to live here; rather to build here their dwellings for staying over the Sabbath and other important days. A piece of land has been donated to the Board for mission purposes, and one effect will be to build up a town. Here will be the main church and school, and all the dwellings of scholars, and natives, as I have said, who want to spend the Sabbath with us. This evening, Saturday, quite a large number of such residents have come in and fill our native room, take part in our meetings, and talk over the news of the week and the work of the Lord. It is pleasant to know that the magnet of all this is Christ—to hear of him, to tell of him, to worship him, and to get strength from him for the week's and the world's duties. I shall not be surprised to see here a large town in time. The harbor is good, one of the best on the island. But this is of little benefit to us."

Light in a New Place.—"Light! light! light! joy! joy! The day is breaking upon another part of our island heretofore very dark. I was sent for by express last week to go up eastward, to the king of another tribe, who with some of his chiefs has broken away from the false gods of Ponape and many of her evils, and is now praying, and wishes to be taught. But a week or two since one of our deacons destroyed the charm of the idols of his tribe, a large stone and tree, the god of the fishermen, and now the King has taken an advanced step, prays and speaks in meetings. This is another work of the Lord. He is still with us, and this movement, if genuine, will give us all this part of Ponape. May the Prince of Peace soon conquer all hearts."

CEYLON MISSION.—INTERESTING INQUIRERS.

Noticing some individual cases of inquiry, Mr. De Riemer writes: "I have frequently been visited by a young Brahmin to whom I loaned a Testament some time since. He has had some contact with Christians in India, and has a candid mind in the investigation of Christianity. He reads a great deal, is interested and astonished at the truth, and wishes to be possessor of it. His bold confession of the sin and folly of idolatry astonishes *me*, and brings *him* into no little ridicule and loss of confidence from the heathen. Yet he does not gather strength for the final step to Christ. On that point he wavers. His wife and family stand in his way, and it is a fearful thought for a Brahmin priest to come down to the earning of his bread by honest and diligent toil. I have purposely avoided offering him any situation under the mission, lest it should corrupt his motive for professing Christ.

"One morning he brought with him a very old Sivite priest, who for sixty years has had the honor of officiating in the largest temples. It was a strange yet interesting interview. The old Gooroo (Divine Teacher) as he is called, after enjoying his 'living' for so many years, is now in danger of losing it, and asked whether he should join the Christians. I assured him that the Christians had no temporary reward to offer him, but that Christ would receive him if he truly came to him, and give him a home in heaven at last. With considerable emotion the old man dwelt upon the honors he had received from the Tamil people, and even from the English Government, then spoke of the waning of his star, the diminution of his salary, and worst of all, the want of reverence and respect which was becoming daily manifest in the conduct of the people toward their Gooroos and other religious teachers. I said, 'Do you not see in all this the shadow of the future, indicating that Christianity will soon take the place of the Tamil religion?' Raising both hands, he replied, 'Undoubtedly! Most certainly! The time is very near at hand. Only a few days!'"

SIGNIFICANT ITEMS.

Recent Events in Rome, Italy.—Extract from a letter of Rev. Dr. Breed, of Philadelphia, to "The Presbyterian," as published in that paper June 24th:

"On Sunday morning last we were conducted by an American lady, who is an honor to her sex and nation—the one who was dragged before Pio Nono's police bar to give account of the crime of raising money for a Protestant orphan asylum—thro' a series of windings and turnings to a place of worship. As we entered under the arch, we came into a vestibule formed by a wooden screen thrown across before the door at a convenient distance to shield it from public view, and lo, the woodwork around was shattered as if in some violent assault. In the rooms above two priests dwell. In the street opposite, another priest dwells. Out from that door sounds are wont to issue that priestly Papal ears cannot endure—the sounds of prayer and praise from the lips of evangelical worshipers. Two Sabbaths before, about nine in the evening, when some two hundred people—think of it, two hundred Italians out of the heart of Rome in one little place of Protestant worship—were at their devotions, a thick glass bottle filled with powder and slugs, was placed in this little vestibule, the fuse lighted and the bomb exploded. The concussion at once put out the lights in the little church, and filled the worshipers with terror. The wife of the pastor at once supposed that her husband had been killed. For a time all was confusion and distress; but, wonderful to tell, though the framework around the door and the windows were shattered, no person was seriously injured.

The next morning the pastor sent a telegram to Naples in these words—"A bomb was exploded in our church last evening, but we are all safe." The friend to whom the telegram was addressed received the following—"A *paper* bomb was exploded in our church last evening." Thus the demons who contrived this scheme of death, in some mysterious way, managed also to manipulate the telegraphic wires and mutilate the message. The affair is in the hands of the government, and I have seen a note, couched in the most respectful terms, from one of the national officers, assuring the insulted and injured congregation that no pains should be spared to bring the offenders to justice.

Passing through the vestibule and through the place of public worship, following certain familiar sounds of sacred song, we pushed aside a damask, hanging in the rear of the pulpit, and found ourselves in a little group of older and younger people engaged in learning tunes to sing in worship. In due time we returned to the front hall; the people gathered, and the worship commenced. The preacher was not long ago a Dominican Friar, but he had come upon a Bible, had heard a sermon, had found a new faith, a peace unknown before—and there he was, preaching Jesus almost under the shadow of St. Peter's."

Hyacinthe to Professor Dollinger.—Dear and Illustrious Friend:—Your most masterly letter to the Archbishop of Munich has produced a profound effect at Rome; and those who assume the air of caring very little for it are the very persons who best appreciate the importance of it. Notwithstanding, the passion which possesses them is so violent, the current in which they are drifting is so irresistible, that this great utterance of Christian learning and Christian conscience will not check them. We have the proof of it in your excommunication, which was decided upon here before it was pronounced at Munich. The party which just now holds control not only of the Pope, but of the episcopate, has not shrunk from a proceeding so well fitted to revolt all honest souls; and this impotent and iniquitous stigma is the acknowledgment which it has to offer to the old champion of the Catholic faith for fifty years of toil and conflict against Protestantism, in which his very antagonists have been compelled to yield him their respect and admiraion. But the party has failed. It would fain have dimmed your glory, but has succeeded only in completing it. To suffer for the Church, and from the Church, while yet abiding in the Church, is the most cruel of martyrdoms; but it is also the most glorious and the

most fruitful! As you so well put it in one of your last letters to me, "it is very significant of the present state of the Church that a man becomes a heretic, and is excommunicated, in consequence of preserving the tradition of the faith, and continuing to believe and teach what he has been believing and teaching all his life long" This is the pass to which we have been brought by the manœuvers of that party—if I may call it by its true name, that *sect*—whose audacity, too long veiled, but constantly on the increase, has come to the point of attempting to establish a new Catholicism. On every side I hear talk of the dangers of schism in some nearer or remoter future. The schism is already here. It exists under forms and in proportions heretofore unknown; and, most fearful thing of all!) it has its roots in that very institution which ought to give us unity. Therefore it is that the time for words seems to me to be passed, and the time for action to have come. We could make whole libraries out of the books that have been written against the exorbitant pretensions of the Court of Rome, and yet these pretensions have never stopped increasing. Against such a system the demonstrations of learning and the protests of conscience are of no avail. The men who represent it do not understand the language of truth, and righteousness; or, rather, with a blindness that is more than human, they conceive themselves to have certain rights superior both to morals and to history, and they undertake to reconstruct both these in the likeness of their own infallibility. To open their eyes, they will have to be jostled by events that are stronger than they; and this, if I mistake not, is the terrible punishment which God is reserving for them; and this, at the same time, is the unlooked-for deliverance which He is preparing for his Church. "It is time," as the apostle Peter says, "for judgment to begin at the house of God."

Courage, then, great and noble heart, and may God bless you for having freely offered yourself to danger for the House of Israel! Our mighty men have ceased from amongst us, and have fallen asleep, "*Cessaverunt fortes in Israel et puieverunt.*" But the Lord has called you forth, in your old age. to new conflicts and new victories!—HYACINTHE.

Rome, April 26, 1871.

More Convent Horrors.—Some of the freaks of the Communists, when trying to hold Paris, were mad enough. The imprisonment and murder of the Archbishop of the city and the despoiling of churches are outrages. Some mysteries of cruelty are, however, unearthed by their indiscriminate warfare against religious houses, which, it is to be hoped, will receive thorough investigation. The correspondent of the London Times reports that in the Convent of Picpus were found instruments of torture, and three cages in which three idiot women of advanced years were confined. We will let the correspondent tell the story, premising that he visited the grounds and saw for himself:

"At the extreme end of the garden, however, are the three little conical huts, side by side, resembling white ants' nests, which have been the prime cause of so much excitement and judicial inquiry. When the convent was occupied by the National Guards, these little huts were tenanted each by an old woman, enclosed in a wooden cage, like a chickens' pen, the three buildings being similar in size and construction, six feet square by seven in height, with a slate roof, through which daylight was visible, while the three old women were all of them hopeless idiots. The Lady Superior has kept her lips resolutely closed up to the present time, but admitted, when first questioned, that the three sufferers had lived in their hideous prison for nine years, in an atmosphere of stifling heat throughout the summer, and half frozen with cold throughout the winter; 'but,' she added, 'they were idiots when they came.' The conductor of the inquiry replied that if such were the case, it was illegal to have admitted them to the convent at all, and that even supposing them to have been admitted, the place where they were found was not a fit dwelling place for a dog. A key was discovered among her papers labelled, 'key of the great vault;' but where this great vault may be has not yet been found out. At one end of the nuns' garden stands an isolated building, in which were found mattresses furnished with straps and buckles, also two iron corsets, an iron skull-cap, and a species of rack turned by a cogwheel, evidently intended for bending back the body with force. The Superior explained that these were orthopedic instruments—a superficial falsehood. The mattresses and straps struck me as being easily accounted for; I have seen such things used in French midwifery, and in cases of violent delirium; but the rack and its adjuncts are justly objects of grave suspicion, for they imply a use of brutal force which no disease at present known would justify."

The Irishman and the Priest.—Never was a better answer made than a poor Irishman made to a Catholic priest while defending himself for reading the Bible. "But," said the priest, "the Bible is for the priests, and not for the likes o' you." "Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' an' sure the priests have got no children." "But, Michael," says the priest, "you cannot understand the Bible. It is not o' you to understand it, my man." "Ah, very well, yer riverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good." "Very well, Mike," said the priest, "you must go to the church, and the church will teach you. The church will give you the milk of the Word." "And where does the church get it from but out of the Bible? Ah! your riverence, I would rather keep the cow myself."—*Herald and Presbyter.*

I KNOW that evangelical truth is assaulted on every hand. Rationalism, Ritualism, and Romanism, though not in league, alike oppose the simple faith of the Gospel which is in Jesus Christ our Lord. For one, I shall not greatly grieve if we are driven from our outposts, built and manned for the defence of the truth in other days. We ought to be in the citadel, which is on the Rock of Ages, and against which the gates of hell cannot prevail. Let the standard of Christ be our rallying point; and, leaving creeds and catechisms, let us contend only for Christ and His salvation. "One is your Master, even Christ."—*Rev. Chas. Williams.*

LITERARY NOTICES.

BOOKS.

Papers for Home Reading. By Rev. John Hall, D.D. Dodd & Mead. 12mo. 365 pp.

We have heard Dr. Hall preach only a few times, but always with satisfaction, and on one or two occasions have been held as by a sort of fascination, increasing in its power over us to the end. We have witnessed the crowds that always hang upon his words, and have come to esteem him a popular preacher in the very best and truest sense. Without any clap-trap, without anything done for mere sensation and effect, he literally *pours* out the pure, unadulterated, vitalizing Gospel as from an overflowing fountain; as if his great, generous heart had been so filled and surfeited at the banquet of Divine love, that it could not selfishly retain and appropriate all to itself, but must *per force* communicate the blessed news of a free invitation to the feast, and must try to clear all the obstacles out of the way of those who desire to come to it.

Dr. Hall writes for the press very much as he preaches. The writer of this notice remembers well how interested his now-sainted mother was in some strong articles that appeared in the "New York Observer" a few years since, contributed by one to her unknown; and how, in her quaint way, she often asked, "*Who is this John Hall?*" adding, "Well, I like him, any how: he suits me." And we think he will "*suit*" almost any good, honest, Christian heart. We recommend such to buy this book, look first at the admirable likeness of its Author, which appears as a frontispiece, and then enjoy the book, one "Paper" at a time.

The Eye in Health and Disease: being a Series of Articles on the Anatomy and Philosophy of the Human Eye, and its surgical and medical treatment. By B. Joy Jeffries, A.M., M.D., Fellow of Mass. Medical Society, Opthalm c Surgeon, etc., etc. Boston: Alexander Moore. 8vo. 119 pp.

This book is made up of a "Series of articles on the Eye and its Diseases," intended to "instruct the laity in reference to the care of the most wonderful and delicate organ of the body." After giving an explanation of the anatomy and physiology of the eye, these papers speak of the various diseases to which the eye is most commonly subject; and in a plain, common-sense way, in language which the non-professional can understand and appreciate, state how to avoid or how to cure many of these diseases. We were attracted by this sentence, which, if heeded, would save the sight of many a one:—"About all the so-called 'eye-waters,' sold under some quack doctor's name, contain sugar of lead, which has blinded many an unfortunate person who has been advised by friends, *or the Apothecary*, to purchase such nostrums.

It is a good book, and *fully illustrated.*

The Young Deliverers of Pleasant Cove. By Elijah Kellogg, author of "Elm Island Stories." *Illustrated.* Boston: Lee & Shepard. 16mo 304 pp.

It is the second volume of the "Pleasant Cove Series." Four more volumes will complete the series.

Up the Baltic; or, Young America in Norway, Sweden, and Denmark. A Story of Travel and Adventure. By William T. Adams (*Oliver Optic*). *Illustrated.* Boston: Lee & Shepard. 16mo. 368 pp. The first volume of the Second series of "Young America Abroad."

We suppose the first of these books is about $1.25, and the second $1.50; but it would be better if Pub-

lishers, in sending books for review, would always mention the price. That is one of the first things asked for, always.

Both these are wholesome books for boys to have. They are not Sunday-School books, and are not written as such, and should never be placed in a Sunday-School library. But they are books which almost any boy will read through if he has a chance, and which a boy will not be injured by reading. On the contrary, they are full of practical suggestion, well calculated to wake up and stimulate into activity the thinking powers of boys. Often exaggerated, indeed, more so than altogether suits our taste, yet generally self-curative—sensational, sometimes to a high degree, yet seldom betrayed into anything that is really pernicious—humorous and not unfrequently ridiculous, yet full of sharp observation and ready contrivance—Oliver Optic's books have won their way into a vast number of households, and have found a warm place in many a boy's heart

QUARTERLIES.

The Methodist Quarterly Review. D. D. Whedon, LL.D, Editor. New York: Carlton & Lanahan, 805 Broadway. $5.50 per annum. The July number of this very ably conducted Quarterly appears upon our table in advance of its fellows. The articles found in this number are—Earnest Naville: his Works and Opinions; South America as a Field of Missionary Labor; Wesley and Methodism [Second Article]; Growth of the Sunday-School Idea in the M. E. Church; Arts of Intoxication; The Life of Trust; and Doctrinal Phases of Universalism during the past century. Then we have a Synopsis of the Quarterlies; Foreign Religious Intelligence; Foreign Literary Intelligence; and the Quarterly Book-Table.

The American Presbyterian Review. Editors: Rev. Henry B. Smith, D. D.; Rev. J. M. Sherwood. Special Contributors: Professors R. D. Hitchcock, J. B. Condit, Taylor Lewis, Philip Schaff, and others equally well known to the literary world; and, also, some of the leading Pastors of the country. New York: Rogers & Sherwood, 94 and 96 Nassau St. $3.00 per annum.

Contents for the July number: Darwin's Theory of the Origin of the Species; Reminiscences of Jas. P. Wilson, D. D., and Rev. Albert Barnes; The Revival of Christian Dogmatics; Retributive Law and Capital Punishment; Physical Life Theories and Religious Thought; Albert Barnes; President Wheelock, and Dr. Chauncy; The General Assembly and Ministerial Relief. Contemporary Literature is also treated of, under the separate headings of Theology; Biblical Literature; History and Biography; and General Literature.

Of both the above Quarterlies we can speak in terms of high commendation, without fear of uttering praise which is not well deserved. Both are *edited* with marked ability; contributions are seldom admitted to their pages which are not worthy of a place there, and their *Book notices* are especially discriminating and judicious.

MAGAZINES—For July.

The Catholic World; a Monthly Magazine of General Literature and Science. New York: The Catholic Publication House, No. 9 Warren Street. $5 per year.

This organ of the Roman Catholic Church has attained quite a reputation for the ability with which it is conducted; and many of its articles do certainly indicate literary culture and power on the part of the writers. But, to a Protestant mind, the very list of subjects treated in any number of this magazine is proof of the Spiritual bondage in which even the best thinkers and writers of that Church are held. Witness the following contents of the July number: An Irish Martyr; Mary Clifford's Promise Kept; The Present and the Future; The House of Yorke, Ch. vii. and viii.; Saint Cecilia; Disillusioned; Origin of Civilization; Parr; St. Mary Magdalen; Memoir of Father John de Brebeuf, S. J.; Our Lady of Lourdes; Mr. Froude and Calvinism; Love for Animals; Catholicity and Pantheism; Sayings of the Fathers of the Desert; The Italian Guarantees and the Sovereign Pontiff; The Rose, and New Publications.

The Eclectic. Edited by W. H. Bidwell. New York: E. R. Pelton, 108 Fulton St. $5.00.

The patrons of this Magazine will be made happy this month by the placid, quiet, intellectual face of Rev. Dr. McCosh, President of Nassau Hall Princeton, which appears, for a frontispiece, finely engraved. There is also furnished by the editor a brief sketch of President McCosh, and of his literary productions. Besides this, we have the usual variety of well selected matter from the English Magazines and Reviews. The leading article—"Three Hundred Years of Christianity in Spain," is a brief history of one of the most interesting and most unfortunate missionary efforts ever made in the interests of Christianity. Among the other papers in this number, we note "Darwinism and Religion;" "Who was Junius?" "Dr. Robert Chalmers;" "Robespiere;" and "The Religious Movement in Germany."

Our Monthly. A Magazine of Religion and Literature. Philadelphia: A. Martin, 1214 Chestnut St. $3. Contents for July:—Cut Off; Up Mount Washington in Winter; The Mantle of Elijah; A Darwinian Philosopher; Abelard's Theology; Leaves from the Note Book of a Village Doctor; Hugh Miller; Fervor (Poetry); A Defence of Mother Goose; Changes in Celestial Scenery; Story of an Ancient Picture; "Barkis is Willin;" Daybreak (Poetry); The Flowers on the Rock; Chief Justice Marshall; Domestic Bliss; and three Stories for "Our Young People." Also, Miscellany; Scientific Summary; and Book Table.

The Galaxy. New York: Sheldon & Co, 677 Broadway. $4. *July* has for its frontispiece a wood cut of J. W. De Forest, author of "Overland," and contains the conclusion of that somewhat sensational story. Among the articles may be mentioned Lady Judith; Republicanism in England; The Dutch at Home; Edinburgh and its Surroundings; and The Man I Did Not Marry. Scientific Miscellany; Current Literature; The Galaxy Club Room, and Nebulæ, occupy their usual place in this number.

Harpers' Magazine. This comes to us, as usual, fully freighted with matter to instruct, to interest, to amuse, and to provoke hearty laughter; and with pictures serious and pictures comic. The Harpers have learned long ago that illustrations pay, as an investment for the public; and hence their Magazine always appears profusely illustrated. On the whole, we know of no monthly which so completely fills our idea of what a family magazine (not claiming to be religious) should be. Having said so much, we have no room to give the contents.

Home and Health. W. R. De Puy & Bro., 805 Broadway, New York. $1.50. This is a comparatively new Magazine, the first number being issued in March; yet the publishers says, it "has attained, we believe, a larger circulation than was ever accorded in the same time to any magazine of its class." It claims to be "devoted to health and the home circle." We hope it will always be wise to speak words which will benefit the one and promote only happiness in the other. For July, it treats, among other things, of "The Health of our Women —Women's Dress; Use and Abuse of Stimulants and Narcotics; Influence of Climate upon Man; Hydropathy and Hygiene. Its articles are all short, and in the main readable and instructive.

Good Health. A Journal on the Laws of Correct Living. Alexander Moore, Publisher. Boston. $2. This Magazine has an aim similar to that of "Home and Health," noticed above. The July number contains articles on The Use of Mineral Waters; Means of Preserving Health; Symptoms of Insanity; Notes of a Health Trip to the Pacific, etc., etc.

The New York Teacher and Educational Monthly; a Magazine of Popular Instruction and Literature. J. W. Schermerhorn & Co., 14 Bond St., New York. $2.—Just what its name indicates, well-conducted, readable and instructive. The July No. a good one.

Evangelical Magazine and Missionary Chronicle. Hodder & Stoughton, 27 Paternoster Row, London, Eng. Price 6d. sterling. The June number of this excellent Magazine has been received, containing a Portrait of Rev. Robert Moffat, and Articles on The Kingship of the Christian; St. John the Apostle; Christianity its own Witness; Scenes in the Life of Luther; How Men Cheat Themselves; The Place of the Jew in the Modern World; Household Treasury; Notices of Books; Our Chronicle; and Managers' May Meeting.

The Church Missionary Record. London. Price one penny.—The June number has interesting missionary intelligence from the various Stations of the Church Missionary Society.

The Presbyterian Monthly Record—July. Philadelphia: Presbyterian Board of Publication, Peter Walker, Agent, 1334 Chestnut St. This magazine gives monthly intelligence from the different Boards of the Presbyterian Church, for the mere nominal sum of 50 cents per year.

The Methodist Monthly. Indianapolis.
The Spirit of Missions (Epis.) New York.
The Home Missionary (Cong.) New York.
The Reformed Presbyterian and Covenanter. Pittsburgh.
The Sailor's Magazine and Seamen's Friend. New York.
The American Missionary. New York.
The Pulpit and the Pew. New York.
The Mother's Magazine. New York.
The American S. S. Worker. St. Louis.
The Bible Society Record. New York.

The above Journals all deserve that commendation which the appearance of the July issues upon our table politely solicits, but which limited space forbids us to give to each separately. They are all full of information pertaining to their several spheres of Christian effort.

Good Words. Edited by Norman McLeod, D.D. 25 cents.
Sunday Magazine. Edited by Dr. Guthrie. 30 cts.

Both these very attractive, and fully illustrated English Magazines are now also published by Lippincott & Co., Philadelphia, and on sale at 25 Bond St., New York. July numbers ready.

The Medical and Surgical Reporter, by S. W. Butler, M.D., Philadelphia, and *The Penn Monthly,* devoted to Literature and Moral Science. Both give us a July greeting.

Littell's Living Age—for June 17th and 24th, and July 1st and 8th—has the usual quantity of readable and instructive literature, including the already far-famed "Battle of Dorking." Poetry, also, and Short Articles find a place in each number.

The Manufacturer and Builder. A Practical Journal of Industrial Progress. July. Fully Illustrated. American News Co. New York.

The British Workman, The Friendly Visitor, and *The Family Friend.* Three monthly quarto sheets, 4 pp. ea., always full of good things, and well illustrated. The wood cuts in the first are usually remarkably well done. Price of each in this country 50 cents per year. Charles F. Roper: New York; 2 Bible House.

Hearth and Home.—Weekly. "Beautifully Illustrated—full of interesting and valuable reading for old and young." Orange Judd: New York. $3 per year.

Dubufe's Great Painting of the Prodigal Son—Now on exhibition at the Leavitt Art Rooms, 817 Broadway, cor. 12th st.

This is well worthy of a visit. It is wonderful:—1. As to its Size; being, doubtless, as it claims to be, the largest painting ever exhibited in this country. It fairly rivals, in this regard, the immense battle pieces in the *Louvre*, Paris. 2. In its Conception; which is original, bold, and somewhat defiant of the rules of art. It is composed of several separate groups of figures, each group so distinct from every other in the appearance and occupation of the persons composing it, as really to form a separate picture; yet there is an evident unity of the whole, in the idea that thus is represented, at one view, the various ways in which the Prodigal "wasted his substance." 3. In its Execution. Seldom has any painter produced such great *variety* of form, of feature and of costume, and all so well done; although the costume has decidedly more of the Italian and French than of the true oriental, and in this we think is at fault. "This painting is 42 feet by 19 feet, and contains 39 life-size figures." At the left of this is a narrow painting (of same height as the large one), representing the Prodigal in rags and feeding swine; and at the right, another showing him just welcomed home, though still in rags, by his loving and forgiving Father. Altogether, we consider it a masterly and very powerful illustration on canvass of that wonderful Parable of our blessed Lord.

For the Boys and Girls.

The Little Corporal. Chicago. $1.50.

Our Young Folks. Boston. $2.00.

The Nursery. Boston. $1.50.

All Illustrated Monthlies for the household, and the last one well-suited for the wee-ones of the family-circle.

Young Folks' News. Weekly. $1.00. Philadelphia: A. Martien & Co.

The Child at Home. Monthly. 8 copies for $1.00. Colored pictures, 10 copies for $4.00. Boston: Amer. Tract Society.

The Infant's Magazine, and *The Children's Friend.* Published monthly in London, and supplied in this country at 50 cents each, by Charles F. Roper, New York.—Exquisite gems, having the sweetest pictures and the most loving words, to make the little ones happy, white teaching them sound truth.

The Child's Paper. Monthly. 8 copies for $1.00. New York: American Tract Society.

The Guiding Star. Semi-Monthly. 75 cents. Cincinnati: Williamson & Cantwell.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 30th June, 1871.

MAINE.

Woolwich. Cong. Ch. and Soc	$4 25

NEW HAMPSHIRE.

Francestown. Miss L. Everett, annuity	2 00
Gilsum. Cong. Ch. and Soc	8 50
	10 50

VERMONT.

Norwich. J. G. Stimson	50 00

MASSACHUSETTS.

Whately. Cong. Ch. and Soc., by J. W. Lane,	5 86
Ware. Cong. Ch. and Soc., Rev. Dr. Perkins, pastor	113 38
Beverly. Miss C. L. Morgan	1 00
Peabody. Miss S. Mills	1 00
Boston. A friend	500 00
N. Brookfield. 1st Ch. and Cong.	39 23
Cambridgeport. E. D. Goodrich, for Hungary	283 00
Groveland. Cong. Ch. and Soc	2 05
Boston. A friend	20 00
East Abington. Cong. Ch. and Soc	58 21
Abington. Cong. Ch. and Soc.	29 74
	1,028 47

RHODE ISLAND.

Providence. Central Cong. Ch.	145 25
Slatersville. Cong. Ch. and Soc., add	50
	145 75

NEW YORK.

New York. A Lady friend	15 00
" Allen St. Pres. Ch. Sab. Schl. class No. 39, for Child's paper, published at Athens, Greece	8 00
Utica. Ladies, for Miss Rankin's work	46 00
Poughkeepsie. Mrs. M. J. Myers	30 00
New York. Fourth Av. Pres. Ch., Dr. Crosby	165 09
" Miss Mary Bronson, for Miss Rankin's work	50 00
Brooklyn. Memorial Band of S. Pres. Ch., by Miss Dwight, for Miss Rankin's work	25 00
Port Richmond. Reformed Ch., by A. W. Sexton	30 00
Rochester. Thos. Broxholm, for Bibles in H. C. Riley's field	3 00
N. Y. City. Central M. E. Ch., add	10 00
Hales Eddy. Rev. M. D. Fuller	50
Onondaga Valley. Pres. Sab. Schl., by Rev. L. R Janes	9 16
Little Falls. G. S. Boardman	10 00
	401 75

NEW JERSEY.

Jamesburg. Pres. Church	30 00
Pleasant Grove. Pres. Ch.	5 00
Camden 2d Pres. Ch., which makes Rev. L. C. Baker L M.	38 00
Woodstown. Pres. Ch., in full of L M.'s for Rev. R. J. Burtt and J. S. Barnes	57 75
Beverly. Pres. Church	6 25

NEW JERSEY—*Continued.*

Metuchen. Ref'd Church 12 87
New Brunswick. Mrs. M. K. How 20 00
Six Miles Run. Ref'd Church 40 68
" P. Cortelyou, for L M 30 00
Ringoes. Kirkpatrick Memorial Ch 7 05

247 60

PENNSYLVANIA.

Warren. Pres. Ch., by Rev. W. A. Rankin, 35 00
Lancaster. Pres. Church 16 01
" A Lady, for Mexico 5 00
Philadelphia C. O. Abby $10, Mrs. S. R. Colwell $25 ..... 35 00
Chambersburg. Cash $2.10; 1st Luth. Ch. Sab. Schl., to make G. R. Messersmith a L.M., $30 ..... 32 10
Stroudsburg. Pres. Church 8 25
Erie. 1st M. E. Church, add. 4 00
Philadelphia. Mrs. H. R. Nagle, for L.M. 30 00
" John Garrett, Esq. 20 00
" Collected by Miss M. H. Gano 71 00
Reeseville. Pres. Church 17 05

275 41

MARYLAND.

Grove. Pres. Church 6 50
Baltimore. 1st Eng. Luth. Ch., which makes Rev. John McCron, D.D., a L.D. 50 00
" L. Frederick 4 00
" Wesley Chapel M. E. Ch., in part 21 67
" Eutaw st. M. E. Church 22 10
Havre-de Grace. M. E. Church 11 02
Baltimore. Madison Sqr. M. E. Ch 25 65
Lutherville. M. E. Church 32 00
Baltimore. Board of St. John's I. M. P. Ch., additional, for Rev. M. Aguas in Mexico. 250 00
" Cash, J. A. Maynard, V. V. Kleinefelter, V. H. Kleinefelter, V. E. Gardner, T. Kirk, W. Daniel, P. H. Hiss, H. Sanders, S. J. Hindes, E. B. Moon, L. Cassard, W. J. Hiss, Cash, J. E. Kliss, $5 ea.; F. A. Cook $20, Darus Carter, Levi Perry, W. A. Leitch, $25 ea.; Mr and Mrs. Shock, J. F. Leitch, J. F. Hindes, G. W. Wayson, M D., D. M. Reese, Philip Hiss, $10 ea.; B. T. Burgess $20, a Friend, J. P. Watkins, $2 ea. 264 00
Williamsport. Pres Ch., in part 10 25
Hagerstown. Miss F. Thompson, for Miss Rankin 10 00
" Pres. Church 5 50

712 69

KENTUCKY.

Louisville. Walnut st. M. E. Ch. South Sab. Schl., for Miss Rankin's work 50 00

MISSOURI.

St. Louis. Mrs. C. O'Fallon, for Industrial School, $50; Mrs. C. Ames, Mrs. Annie Hamill, E Jaccard, $10 ea; E. Souther, J. R. Sionberger, B Stickney, Jas. Patrick, J. Bonham, P. M. Pinchard, Chs. Illsley, E. H. Semple, $5 ea; J. Conant, M. Foster, $3 ea.; J. Mason, J. Vansyckle, R. J. Howard, $2 ea; two others $2 ..... 134 00

ILLINOIS.

Galva. Cong. Ch., by Rev. R. B Guild 6 25

INDIANA.

Lafayette. 2d Pres. Ch., by Rev. Dan'l Rice 39 65
Greencastle. 1st Pres. Church 18 55

INDIANA—*Continued.*

Greencastle. M. E. Church 6 00
Evansville. Trinity M. E. Church, of which C. Keilar gave $10 ..... 56 80

121 00

OHIO.

Piqua. 2d Pres. Ch., Rev. E. B. Thomson. 20 00
Granville. Female College, additional 5 00
Dayton. 1st Eng. Luth. Sab. Schl. 20 00
Cincinnati. Messrs. Davis & Co., Morrison, $25 ea; O. Nellew $20; Brook, Mitchell, Perry, Baldwin, Crawford, Groesbeck, Gaylord, Sence, Glenn & Co., Merrill, Snowden, $10 ea.; Evans & Lindsay $9. 189 00
" Messrs. McGuffy, Church, Kilbreath, Richardson, Herron, Jouvet, DeCamp, Allen, Thomson, Equitable L. I. Co., McBirney, Clark, Ramsay, Kenney, McKenry, Coffin, Sprague, Murrey, Harbaugh, McNeie, Lehmer, Means, Mrs. Williamson, Burt, $5 ea; W. Saquer $4; H. M. Johnston $3; Hooper, Olmstead, Richards, Lucas, Forbes, $2 ea.; Bonsals, Burt, $1 ea.; Mrs. Wright 85c. 139 85
" S. S. Fisher $10; Messrs. Hawley and Storer, $5 ea.; Mrs. Storer and Shipley, $2 ea.; Smith, Pulte, Bak, Hulse, Marqua, Campbell, Bleaks, Moore, Fisher, Wilson, Mrs. Davis, $1 ea.; Mrs. Rufin, Olmstead, 50c. ea.; Mrs. Bargeman, Clark, Pistol, 25c. ea.; Mrs. Bishop, Smith, Field, Bray, Nixon, Storer, and others, Cakes, Nuts, Candy, etc., for School Festival 36 75
Marietta 1st Cong. Ch., Col. Mills and wife $15; Messrs. Follett, Gleins, Shipman, $5 ea.; Pres Andrews $4; Cadwallader, Nye, Leonard, Putnam, Mrs. Shipman, $3 ea.; Mrs. Elleton $2.50; Roseter, Read, Woodruff, Fisher, Mrs. Slack, Kingsbury, Whittlesy, $2 ea.; Mrs. Woodbridge $2.05; Mrs. Gilmore $1.50; Hildreth, Stanley, Phillips, Andrews, Ward, Kells, Staples, Judd, Skinner, Dabelis, Mrs Goddard, Bailey, $1 ea.; P. McLaren $1.05; Mrs. Westgate 85c, Mrs. Camp and Nye, 50c. ea 83 95
" 1st Pres. Ch., Col. Dawes $10; Messrs. Waters and Brown, $5 ea.; Prof. Beach $3; Messrs. Slocumb, Coulter, Newton, Graves, Bosworth, Mrs. Penney, $1 ea.; B. F. Stone 50c. 29 50
" Prot Epis. Ch., P. Wells $5, W. Buell $3; Messrs. Wells, Bartlett, Anderson, $2 ea.; Bosworth, Hall, Mathews, $1 ea. 17 00
" 1st Bapt. Church, F. E. Pierce $3, L. Dana $1 ..... 4 00
" Whitney Chapel, Mr. Bennett 1 00
Harmar. 1st Cong. Ch., D. Putnam $20; Miss Hart $10; Messrs. Lord and Higley, and Miss Hart, $5 ea.; Mr Chapin $2; Dr. Hart $1.50; Bosworth, Spalding, Haywood, $1 ea.; others $16.50 ..... 68 00
Cleveland. 1st Cong. Ch., Rev. J. A. Thorne, by W. H. Newton 107 90

721 95

WISCONSIN.

Delavan. Cong. Church, by L. Eddy 25 00
Baraboo. Rev. F. Z Rossiter, pastor Pres. Church 4 10

29 10

IOWA.

Keokuk. U. P. Church 14 00
" 1st Pres. Church 18 00

32 00

Total $3,970 72

THE CHRISTIAN WORLD.

Vol. XXII. SEPTEMBER, 1871. No. 9.

The 12th of July, 1871.

In our last issue we promised another reference to this day, which has now become historic. In order to a clearer presentation of our views, we will briefly recall such precedent events as have a direct bearing upon the incidents of the day itself.

One year before, on the 12th of July, 1870, a company of Irish Protestants residing in this city went out with their families on a pic-nic to Elm Park, and were quietly celebrating the anniversary of the battle of Boyne, when they were set upon by a ruffianly band of Irish Roman Catholics. Several of them were killed, many others wounded, and men, women and children were driven from the grounds. This day was the anniversary of that in which a Protestant Prince, *William of Orange*, by a signal victory, had once delivered Ireland from Papal thraldom, and had conferred upon that country freedom and religious toleration. Hence, those who loved yearly to commemorate it had taken the name of *Orangemen*.

That these "Orangemen" have never been guilty of excesses, and have never unwisely excited and perpetuated those civil and religious feuds which have so distracted their native land, we do not assert; nor has it really anything to do with the merits of the case in hand. Clearly, in *this* country, if not in Ireland, they have a right to be known as distinctively Protestants, and to rejoice over such signal helps to Protestantism, and to the freedom which is wedded to Protestantism, as that rendered by the noble Prince of Orange. Especially so, since those who take the opposite view, and who mourn over the results of the battle of Boyne as fatal to their cherished Roman Catholic bigotry and exclusiveism, are permitted to laud and magnify and publicly to *parade* the emblems of their faith and the insignia of their patron saint as often as they will. This is the boasted land of *equal* rights. If *St. Patrick* may be paraded on the 17th of March—to say nothing of the blessed *Sheeney* on the next day—then *St. Orange* may have his public showing off on July 12th; and, although we may not admire the wisdom of either, we are bound impartially to defend the *rights* of both.

Very properly, therefore, many of the Protestant journals of the country cried out against the outrage at Elm Park, and declared, that, if the Orangemen chose again, in 1871, to celebrate their day, they must and should be protected. But, the Irish Romanists, who had with murderous force successfully broken up the Elm Park pic-nic in 1870, determined to carry their measures with a still more desperate venture this year. Hence they held meetings for weeks before the day, to organize, arrange plans, *arm* and *drill* for the fray. Many of the city dailies of Saturday, July 8th, contained reports of a meeting of "Hibernians," similar to the following from the *N. Y. Herald:*

THE THREATENED TROUBLE: THE ORANGE ANNIVERSARY AND THE IRISH SOCIETIES.

At the meeting of the Convention of Irish societies held last evening in Hibernia Hall, the special business was to consider what action would be taken by the societies in the event of the Orangemen celebrating the 12th of July by a parade and picnic. None were admitted except delegates, even members of the societies being excluded. At and around the door a large crowd of several hundred of the latter collected and warmly discussed the question of Orange celebrations being allowed in New York by the authorities, and also the duty of liberal Irishmen in such an event.

One of the delegates, it is understood, made a motion at the meeting to the effect that a committee would be appointed to wait on the Mayor to request him to issue a proclamation prohibiting the Orangemen turning out, and if he did not do so, then let the societies take the matter in hand, and settle it at once and forever by

CUTTING DOWN EVERY ORANGEMAN

in the procession and to be found in the city with an emblem or insignia of Orangeism about him. The delegate also suggested that *in case the Mayor should not issue the proclamation, the party in power should lose the support of the Irish Catholic element.*

Several motions were made of a somewhat similar nature, but what decision was come to could not be ascertained. One thing is certain, judging from the language and temper manifested by the crowd about the door, that if the Orange party insist on having their procession, they will be attacked by the opposite party.

Many notices of secret lodges appeared in the advertising columns of the daily papers, so worded as to have a meaning for the initiated alone, calling on "true Irishmen" to attend and to "enroll their names as members of the H. N. Volunteers," to "receive arms and drill for their coming excursion," to prepare to "participate in their target excursion early next week," etc., etc. We now quote from the *N. Y. Observer:*—

Matters had gone so far and were so perfectly understood, that on Sunday, the 9th inst., Archbishop McCloskey and the Roman Catholic priests by his authority warned their people against taking part in this threatened assault, the Archbishop assuring them, in substance, that Protestants had just as good a right to walk in the streets as Roman Catholics, and that those who should attempt to interfere with them by such means as were threatened would be violating the laws alike of man and of God. This narrowed the anticipated violence down, not to a few turbulent spirits, but to a mass of Irish Romanists whose bigotry and hatred of their Protestant countrymen would brook no restraint—an element which, if allowed to have sway, would be the death of all liberty, civil and religious, as they threatened to be the death of all Orangemen who should appear in procession on the 12th.

But the fear of the "party in power" that it would "lose the support of the Irish Catholic element," as already threatened, "in case the Mayor should not issue a proclamation prohibiting the Orangemen from turning out," began now to do its work, and so effectively as in fact to cause this official proclamation, so clamored for, with such potent open threats, to be issued. It appeared over the signature of the Superintendent of Police, Mr. Kelso, but its generally reputed author is *Mayor Hall*. It was prepared on the 10th of July, and published on the morning of the 11th, only one day before the announced time of the Orangemen's parade, and under the supposition, doubtless, that no counteracting influence could be organized in that brief time to defeat its intent. But, in this, the "powers that be" "reckoned without their host," and hence had a heavier bill to pay than they were able to manage.

We can only spare space for two brief extracts from this *Hall-Kelso* document, hereafter to be known as "General Order No. 57." The balance is made up of attempted apologies and explanations of the act in which the facts as to last year's celebration are grossly distorted and even falsified :

"The Superintendent has been legally advised he should not aid any street celebrations that involve feuds and animosities belonging solely to the history of other countries than our own, and which experience has proved to endanger the public peace abroad and at home. The proposed celebration, as is obvious to every one, belongs to the last named class.

"It is given out that armed preparations for defence have been made by the members of the parading lodges. Indeed, the announced procession appears to have been especially organized beyond the magnitude of any previous one, and is emphasized with announcements that apparently evince a determination to resent, if not to avenge, the events which attended last year's celebration ; and some of its leaders have stated to the Superintendent that they considered a collision inevitable. If this needless celebration should provoke a general disturbance, it would furnish the opportunity always sought for by the lawless and dangerous classes of the community to participate in it and to carry consequences so far as to endanger the safety of persons and property."

New-York has probably never witnessed such an irresistible outburst of indignation as was manifested by all its order-loving citizens when this proclamation was published. Every thing else seemed for the time being to be forgotten, and the one question predominant in everybody's mind was, "Is our civil liberty to be thus sacrificed at the dictation of a lawless rabble, who hold the balance of power and control our authorities in subserviency to their will?" It was no longer Hibernianism *vs.* Orangeism which was to be disposed of ; but *intolerance (the outgrowth of Papal culture or want of culture) versus civil and religious liberty*. And, we are glad to say, our citizens showed themselves ready for the issue, and fully prepared to meet the emergency, at whatever sacrifice.

An impromptu and intensely enthusiastic meeting of merchants was

held at the Corn Exchange, at which this base surrender to the mob was handled with no delicacy, and the authorities were summoned to retract, and to defend our liberties.

We are glad also to testify, that the New-York daily newspapers, of all political creeds, with we believe but one exception, (and that one, ashamed of its course, afterward expressed repentance,) stood on the side of equal rights and denounced the time-serving course of the Mayor. We give a sentence or two, culled here and there from a few of them.

From the *N. Y. Times*:—"The City authorities are afraid of their own supporters. They now officially proclaim that the City is absolutely in the hands of the Irish Catholics. They cannot even undertake to preserve the public peace when the Papists threaten to break it. It is for this that we are taxed more heavily than at any period of our history—it is for this sort of Government that we are made to expend over $50,000,000 a year. Two out of four of our City rulers are bigoted Roman Catholics, the men who prop up the City Government are Roman Catholics, and now it is decided that Protestants have only such rights as Catholics choose to accord to them. We suppose this will be submitted to, like every other abuse. We live in easy going times. But the day will come when a great and free community will not always lie down meekly, to be ridden over by the men who burn down orphan asylums, and whose influence is fatal to every phase of civil or religious liberty."

From the *N. Y. Herald*:—"No condemnation of the riot which was threatened to-morrow can be too severe, and no words of burning scorn can fully convey the general detestation of the contemplated outrage.

"The Orangemen have the right to parade to-morrow. It is the same right which is accorded to every foreigner who makes this City his abode.

"When New York becomes a great metropolis like London, where even a procession of the two Houses of Parliament would be a nuisance to thousands of people, it may become necessary to forbid parades of every kind. But the prohibition must not come from a "legally advised" Superintendent of Police. It is not his business to settle the 'feuds and animosities belonging solely to the history of other countries.'

"The spirit which prompted these threats against the Orangemen must be put down. It is the same spirit which prompted the Paris Commune, impelling them to forget the rights of others, to turn the capital of the world into a charnel-house, to destroy the repositories of science and art, and tear down monuments revered by time and sacred in the eyes of all mankind. It is the same spirit which prompted the draft riots of 1863, inducing men to burn asylums where children were nurtured, and hang negroes to lamp-posts. It is the same spirit which was exhibited at Elm Park last year—the spirit which brooks not freedom of opinion or speech and action in others. It is a baleful spirit, productive of the worst consequences, and can meet with no favor from American people."

From the *N. Y. Tribune*:—"The greatest city of the Republic is on its knees to a few thousand disorderly foreigners. The lesson of 1863 has evidently been lost on them, and they have now gained a deplorable victory infinitely worse in its effects on the public peace and security than a riot would have been. Sooner or later the riot would have been quelled, and the authority of the law established, in spite of the ominous fact that our Police, our Mayor and our Governor have more respect for the mob than they have for the law. But as it is, by a little cursing and drilling, by open threats and swagger, the members of the riotous organizations have gained

their point with no expenditure of blood or muscle. The Mayor and the Chief of Police have saved the rowdies the trouble of breaking the law by doing it themselves.

We can imagine the sort of countenance our Mayor would have presented to a delegation of Frenchmen who should have proposed to him to prohibit the German parade, out of regard to their national susceptibilities. Yet he has done a meaner and more unlawful thing in this case. He has arbitrarily forced a body of citizens to give up a peaceful and lawful manifestation at the bidding of a handful of riotous brawlers, who threaten murder and disorder if their barbarous fancies are not complied with."

From the *Commercial Advertiser*:—"There has been an almost unanimous expression of opinion in the city press in behalf of the right of the Orangemen to parade, and to be protected in that right. and now that this is denied them by the extraordinary proclamation of Superintendent Kelso, there is an equally unanimous voice in condemnation of a surrender to mob spirit, as fatal and as unlooked for as this is."

From the *N. Y. Evening Post*:—"Is anything gained for the cause of law and order by the Mayor's surrender to the mob? The City authorities declare themselves afraid of the ruffianly and law-defying elements; will that make these less exacting? more inclined to peace and good behavior?

"Is not this surrender inviting further demands of the men who have been for days deliberately preparing for a riot?"

Our city rulers thus found themselves between two fires, and the last fire opened proved the most effective. They therefore called in a new general, and, under his lead, tried to execute a flank movement. Governor Hoffman was summoned to the city, and held many hours of anxious consultation with the city authorities, resulting at last in a new programme, and an entire reversal of previous orders. Governor Hoffman drew up a proclamation, dated 11th July, but completed near midnight of that day, and not made public until the morning of the 12th. Just after midnight on this same morning, Superintendent Kelso revoked his order, as follows:

SPECIAL ORDER BY TELEGRAPH—12:25 A. M.

To all Police Captains:

General Order No. 57 is hereby revoked. The order issued this day for the detailment and distribution of the force is still in effect.

JAMES J. KELSO, Superintendent.

The following is Governor Hoffman's proclamation:

BY JOHN T. HOFFMAN, GOVERNOR.—A PROCLAMATION.

Having been this day only apprised, while at the Capital, of the actual condition of things here with reference to proposed processions to-morrow, and having, in the belief that my presence was needed, repaired hither immediately, I do make this proclamation.

The order heretofore issued by the police authorities in reference to said processions having been duly revoked, I hereby give notice that any and all bodies of men desiring to assemble and march in peaceable procession in this city to-morrow, the 12th instant, will be permitted to do so. They will be protected to the fullest extent possible by the military authorities. A military and police escort will be furnished to any body of men desiring it, on application to me at my headquarters (which will

be at Police Headquarters in this city) at any time during the day. I warn all persons to abstain from interference with any such assemblage or procession except by authority from me; and I give notice that all the powers at my command, civil and military, will be used to preserve the public peace, and to put down, at all hazards, every attempt at disturbance, and I call upon all citizens, of every race and religion, to unite with me and the local authorities in this determination to preserve the peace and honor of the City and State.

Dated at New York, this eleventh day of July, A. D. 1871.

JOHN T. HOFFMAN.

By the Governor: JOHN D. VAN BUREN, Private Secretary.

For this act, though too tardily performed, we think the Governor deserves a full mead of praise, and we most heartily accord it to him. But the Orangemen, having already shown their obedience to authority, even when exercised in iniquity, by giving up all thoughts of the parade in this city, and by many of them going to Jersey City, where Governor Randolph had from the first nobly stood up for liberty, were now of course taken at a disadvantage, and it was doubtful whether they would turn out at all.

They did, however, muster in small force (less than two hundred) under the persuasion that it was their duty in the exigency to do their part towards vindicating the right now accorded them by the Governor "to assemble and march in peaceable procession."

In the meantime, from midnight on, the police had been mustering, so that the entire force was in readiness to meet the issue. About ten thousand of the New-York National Guards were also ordered into service during the night, and were stationed in different parts of the city.

Early in the morning the police had a desperate fight with a great crowd of rioters at Hibernia Hall, in Prince-street, near St. Patrick's Cathedral; but succeeded in dispersing them, and a detachment of the Seventh regiment entered the Hall and retained possession during the day. This was a good stroke of policy, and served to weaken the riotous forces, who had apparently selected this Hall as a sort of rallying point for arming the crowd and for other offensive measures.

The Orangemen who were to parade assembled at their Lodge-room, at the corner of Twenty-ninth street and Eighth Avenue; and before leaving it, "The Master of the Lodge sounded the gavel and called the Lodge to order for prayer. An impressive appeal to the Supreme Being was made by one of the members, asking aid and protection to those who were to risk martyrdom for the assertion of a principle." This we state on the authority of the *N. Y. Times*, from which we also select a few paragraphs descriptive of the procession:

At last the regiments were got into position and the procession started. It was then 2½ P. M. The pageant was a singular one. In front was the Seventh Regiment, headed by a body of police; on the right the Twenty-second Regiment, on the left the Eighty-fourth and Sixth, and between them the Orangemen. Behind these marched the Ninth, and a large *posse* of police, extending from house to house,

brought up the rear. In this order the procession moved off to the tune of "The Red, White and Blue."

Scarcely had half a block been traversed when a shot was fired from a window, and missiles were thrown from the roofs of houses, and the crowd in the rear and on the flanks burst upon the police and assaulted them with bricks, paving-stones and other projectiles. A bold stand was made, and the onslaught resisted by the officers. A shot in reply was fired at the man who stood on the roof, and a movement was made by the regiments as if they were about to turn and fire by sections. Then the crowd turned, and, regardless of youth, old age or sex, dashed off, trampling all under foot in their flight. Houses, basement and cellar, were sought in the adjacent streets by the fugitives, who disregarded every right in their mad pursuit of safety. Great brawny rascals burst into the stores and private dwellings to escape from the threatened fusilade, and if it had been evening, there can be little doubt but that many robberies would have been committed. The procession still moved on.

Again the "great unwashed" approached the flanks and rear of the forces, and with redoubled determination attacked them. Bricks and paving-stones flew in every direction about the heads of the soldiers. The first casualty was in the case of Sergt. McCullough, of the Twenty-second, whose knee was badly hurt with a brick. He bore it patiently, and did not offer to strike a blow in revenge. From the house-tops missiles were flung, and the rage of the mob increased momentarily. On the southeast corner of Twenty-fourth street is Dan Ryan's liquor store. There are a wooden awning and a news-stand in front of it. From the shelter of these a murderous assault was made upon the Eighty-fourth regiment, commanded by Lieut.-Col. Mitchell. Here the real affray may be said to have begun. The troops began to fire upon the densely-packed mob. A volley was poured into the windows, too, and the Sixth, following the former corps' example, blazed away also. The Ninth took up the fusilade and added to the slaughter. It is almost impossible to describe the horror of the scene at this point. Screams and groans, mingled with oaths and imprecations, rent the air. Children wailed and women shrieked in mortal terror, and men fled again, trampling friend and foe, weak, wounded and dying beneath their cowardly feet. Bullets rattled against windows and doors, and, panic-stricken, the mob had fled, leaving the street strewn with dead and dying creatures.

The procession had halted during this combat, and the band of the Orangemen stopped playing; but, in a minute or two after the flight of the assailants, struck up again a lively tripping quickstep, and the whole resumed their march up Twenty-third street to Fifth Avenue.

The mob was after this held in check more easily, although not without oft-repeated resort to violence, especially by the police, who used their clubs with telling effect, and whose conduct during all the day cannot be too highly commended. The route contemplated was passed over, and the parade terminated at the Cooper Institute, corner of Fourth Avenue and Eighth-street.

The precise number who fell in this conflict will never be known, because many were hurried away and secreted by their friends; but probably of the rioters and others in the crowd not less than fifty were killed and ninety or a hundred wounded. Two soldiers were killed—Samuel Wyatt and Henry C. Paige of the Ninth regiment—and seventeen wounded. One policeman, also, was killed and nine wounded.

It was a day of horror and of blood, and many innocent persons, led

by curiosity into danger, suffered with the guilty. But, sad as it was, we cannot regret the issue, and we fully believe that the results will more than compensate for the loss of life. We do not hesitate to say, that the victory for law and order, for liberty and equal rights, this day obtained, is worth all it has cost of blood. We go further, and say, that its purchase was a necessity, though it had been ten times as costly.—The issue was *thrust* upon us, and must be met at all hazards, or civil and religious liberty would have been sacrificed.

The best public sentiment fully sustains the course taken by Gov. Hoffman, and unqualifiedly condemns the time-serving policy of the City authorities which had well nigh subjected our city to a reign of terrorism. The Protestant press throughout the country, daily and weekly, secular and religious, with scarce an exception, has given unmistakable utterance of this sentiment. And we are glad to be able to say, that several of the Roman Catholic journals have united in upholding the vindication of the principle of *equal* rights. The *Boston Pilot*, one of the most prominent of the Roman Catholic organs, speaks out nobly, as follows :

If the Orangemen determine to parade, they have a right to parade ; that is, they have as much right to parade with orange scarfs and banners as a Fenian regiment has with green scarfs and sunbursts. But it may be that *neither* party has a *right* to parade ; that they have simply been tolerated by the authorities. If it be found that such toleration is detrimental to public security, we think that every reflecting Irish-American citizen will at once say that both processions should be proscribed. The very ablest defenders of the mob say that they do not quarrel with the Orangemen simply because they are Protestants. What do they quarrel with them for? They have no right to quarrel with them for their colors, for the Fenian Legion of St. Patrick, organized with a view to make war on England, flaunts the green flag of Ireland in the faces of thousands of Englishmen in New York city.

Then, after uttering its dislike of Orangeism, concludes its article thus :

There are two ways of getting rid of this apple of discord. The first is by an agreement between the general Irish population and the Orangemen, foregoing all right to parade, and expressing their determination never to hold processions for political objects alone. This, we may rest assured, will not be easily agreed to. The second one is the best, and the one that must come in the end, when America, tired out and indignant with her squabbling population, puts her foot down with a will and tells them all—German, French, Irish, Orange—"You have had enough now. There is only one flag to be raised in future in this country, and that flag is the stars and stripes."

The *Western Catholic* of Detroit, in commenting on the death of a young man of the Ninth regiment by suicide, caused (as is said) by the "conflict between his duty to his regiment and to his religion," boldly and strongly declares :

"This is simple nonsense. The young man must have been demented long ago, if he supposed that there was any conflict between his duty to his regiment and to

his religion. His religion plainly teaches him and all others to be law-abiding and peaceful citizens themselves, and to do all in their power to help the authorities enforce the law. His duty to his religion and to his regiment were the same, namely: to turn out with his regiment, and at the command of his officers to shoot down every rioter that presented himself, as he would a mad dog. It is the first duty of every citizen of the United States—be he Catholic or Protestant—to obey the law and preserve the peace.

On the contrary, *The Tablet* takes ground squarely on the other side, and doubtless must be viewed as expressing the predominating sentiment of the great mass of Roman Catholics to-day. It says:

It cannot be denied that Irish Catholics had as good a right, if it comes to that, to throng the streets as the Orangemen, and as much right to hoot and hiss the procession as the Orangemen had to outrage Irish Catholics by playing insulting tunes. A procession displaying banners and playing tunes insulting, and intended to insult, a considerable class of peaceful citizens, and to provoke them to a public disturbance, has no moral or legal right to parade the streets of a city. They are the real disturbers of the peace, and as such are answerable to the police.

The procession had no other end than to insult the Catholic Irish, and to provoke a riot. So far were the police from being bound to protect them in their disorderly purpose, they were bound, as preservers of the peace, to prohibit the procession, and it was Governor Hoffman's duty, instead of revoking Superintendent Kelso's order, to have sustained it with the whole force at his command if necessary. The police authorities took the legal and common sense view of the case, and we regret the order was not carried out. . . . The police should never have allowed the Orange procession. Mayor Hall understood well the right and wrong of the case, but he was overruled by a higher authority, and the consequence was the murderous fire on unarmed people, by the orders of a drunken militia officer, by which over a hundred persons, nearly all innocent persons, were either killed or wounded.

This article is already much longer than we had intended, but we have felt bound to put on record these facts in such a connected whole as to be convenient and valuable for future reference.

We will conclude by briefly stating where, in our opinion, the *ultimate responsibility* of all this rioting and bloodshed rests. The *immediate* responsibility is doubtless with the rioters themselves, and with the city authorities who, for political purposes, temporized with them. But what is the *prime, first, inducing* cause of it all? *Ignorance* and *fanaticism*, taking the form of *intolerance* against those who civilly or religiously entertain opposite views from the ignorant fanatics themselves. And *whence* this ignorance and fanaticism? Through the *withholding of God's Word*, whose "entrance giveth light; it giveth understanding to the simple." And *by whom* is God's Word withheld? *By the Papacy and the priesthood of the Romish Church.*

Hence the heavy responsibility of all this attempted terrorism, and of the blood-flowing to repress it, lies at the doors of the Papacy. And we entreat all honest Roman Catholics to consider this great question in its true light. We have given due credit to the Archbishop

and his inferior clergy for their efforts on the Sunday preceding the riots to restrain their people from violence, and for their clear assertion of the *equality* of Protestants and Romanists in regard to their civil privileges in this country; and we have already spoken, also, of the noble stand taken by some Roman Catholic Journalists. But, gentlemen, you do not begin soon enough. You neglect—nay, you discard—the foundation principles on which all true liberty, civil and religious, must rest. You keep the *Bible* from your people: and as their *Educators*, on this false basis, you are responsible before God for the results. Ignorance of the Bible *leads surely to skepticism*, such as scoffs at all religion and defies the rights of others. It ends in lawless *Communism—God-defiance* and *Man-defiance.*

There is, therefore, an intimate connection between this doubting, scorning, free-thinking lawlessness and Roman Catholicism. It is in *Papal* Paris that the people are educated into the disregard and contempt for all religion which ends in infidel communism. It is in *Papal* Mexico that irreligion and revolution finally come to be normal, and almost past hope of cure. It is in those mining districts of our own country where the children of the *Papacy* are found, in which life is counted for nought, and men are forbidden to make their own arrangements for labor. It is among the *Romanists* of New York, that we habitually look for the rioters.

A Word of Welcome.

The Christian Daily.—We are glad to welcome into this great, seething Metropolis of ours, so full of mighty agencies for good, and so full too of mighty agencies for evil, another influence for good, and that just such a one as we have often thought should be established here. A daily newspaper, conducted on true Christian principles, has been *the great want* of this city, and we honor the man who has at last ventured to undertake such an enterprise. It is well, too, that the experiment is ventured upon by one who is no mere novice at the business, but who has elsewhere proved his eminent fitness for it, and his power to make it a success. We have long known of the *Montreal Daily Witness*, as one of the most ably conducted and most thoroughly successful newspapers published—always reliable—sure to be on the side of truth—high in its moral tone—so pure in its contents as to be a welcome guest into any household—and withal neither backward nor incompetent to measure weapons with strong foes. It has been a fearless champion of *Protestantism*, and has never hesitated to expose the fallacies of the Romish creed, or the corruptions and persecutions of the Romish Church. Yet, in that stronghold of the Papacy, where the Romanists outnumbered

the Protestants two to one, this little engine of truth not only maintained its existence, but came to be an acknowledged power, both feared and respected by the Romish clergy, regarded with kindly interest and daily read by many an honest Roman Catholic, and a prized treasure among Protestants.

We cordially welcome the Editor of such a paper to this city, and we cordially welcome to a place among our daily journals the "*New-York Daily Witness*," modelled after the same plan, conducted on the same principles, and to be controlled and inspired by the same genius.

And, although, out of deference to the expressed wishes of its Editor (Mr. Dougall) we have called it a *Christian*, rather than a Protestant daily, still, it is because we know that its Christianity will be pre-eminently and distinctively *Protestant*, that we have the more cheerfully given it this extended notice. We welcome it as a co-worker with us in the propagation of a pure Protestant Christianity, as opposed to the errors of the Papacy, and to every other form of merely nominal Christianity. We wish this paper could be placed in every household of this city, and would urge upon all lovers of pure morality as well as all Christians their duty in helping to establish and maintain it. Price per copy, *one cent.* Published at 162 Nassau-street.

The Bible in the School.

Under the caption, "The Secular not Supreme," the *Catholic World* for August discusses, among other things, the question of the Bible in the public schools. It forcibly shows how little has been gained by that spasm of mistaken liberality in which some of us have assented to the exclusion of the Bible from these institutions. "This proposed remedy," says the *World*, "will prove worse than the disease. *** Exclude your Protestant Bible and all direct and indirect religious instruction from your public schools, and you would not render them a whit less objectionable than they are now, for we object not less to purely secular schools than we do to sectarian schools. *** There is only one of two things that can satisfy us: either cease to tax us for the support of the public schools, and leave the education of the children to us, or give us our proportion of the public schools in which to educate them in our own religion. We protest against the gross injustice of being taxed to educate the children of non-Catholics, and being obliged in addition to support schools for our own children at our own expense, or peril their souls." It does not require any very unusual shrewdness to see that this argument proves too much. The things here claimed involve a recognition of a particular religion by the State, and a discrimination in its favor, which necessarily carries with it the converse right to discrimi-

nate against it. This, we presume, would not be acceptable to the Romanist, as it is not proposed by the mass of thoughtful Protestants.

It is safe to say that the exclusion of the Bible—a book that is of no sect—from our system of instruction, would be fraught with danger. The sturdy common sense of our people will not consent to it in deference to Rome any more than it would consent to abridge the rights or restrict the liberties of those who execute the behests of a religious system which is logically arrayed against the spirit of American institutions. Utterly opposed as we are to a union of Church and State, even by indirection, we are as much opposed to the idea that the human conscience has no sphere beyond that of the private life, and that the State must be infidel, because she does not usurp, or identify herself with, the ecclesiastical power.

By the way, this article, at once able and specious, will well repay perusal. But does not the writer presume rather too much upon the ignorance and credulity of his readers, when he accounts for the "sad falling-off in the virtue, the honesty, the integrity, the chastity and public spirit of our people in the last fifty years," by the fact that "the old habits formed under Catholic discipline and influences are wearing out, if not worn out." It is fortunate that we have France, and Spain, and the Roman States to point the opposite moral, and to show how much for the good of mankind Catholic discipline has accomplished where it has had full play! But perhaps this is one of the things which, in the language of our author, "it is only the Catholic that can see and understand." Possibly "it is too high and too intellectual for non-Catholics, whose minds are turned earth-ward, and have lost the habit of looking upward, and to recover it must be touched by the quickening and elevating power of grace!" S.

"Do Penance."

BY REV. HOWARD CROSBY, D.D.

The Roman doctrine of penance receives a quasi Scriptural support from the Latin translation of the Greek word for "repent," in Matthew iii. 2, and elsewhere. The Vulgate, to which the Church of Rome appeals as the true Scripture, translates the Greek "metanoeite" by "poenitentiam agite." This latter phrase has an ambiguous meaning. It is originally an idiomatic expression for "repent," as "gratias agite" is for "thank," but it may also bear the rendering of "*act* a penitence," and the Rheims translators of the Vulgate have so treated the phrase, making it "*do* penance," and thus carrying it very far from the Greek "metanoeite." Indeed these Roman manipulators of God's word have

committed a double error, one in each word of their translation. Not only is the "*do*" wrong, but the "penance" is equally wrong. It should be "penitence." The Bible word refers to a change of purpose, with regret for the past; the Roman phrase refers to an external system of equivalents for sin committed. The former leaves the matter to man before his God; the latter makes a church and priesthood necessary, to step in with a tariff of prices.

Penance is nothing but self-righteousness. It is a man attempting to do Christ's work. Self-denial in order to subdue our evil passions and tendencies is one thing, and penance is quite another. Self-denial is a *preparation for the future*, an exercising for the daily fight, but penance is *pay for the past*. Roman casuists are constantly confounding these two distinct things. Penance is taking punishment for sin, when Christ has borne our sins in his own body on the tree, and when he says to the *penitent* (not *penant*—pardon the word) soul "Go in peace—thy sins are forgiven thee." Whether a man does penance at the prompting of his own spirit, seeking expiation, or at the behest of a church, it is alike self-righteousness. It is the same thing in the Hindoo devotee lying on the bed of spikes, and the Romanist saying twenty-five pater-nosters per hour. Conscience accuses and the spirit seeks an atonement. Not seeing the Divine atonement, it attempts one of its own.

The Romish church has changed the cross from an altar of expiation to a simple scene of suffering. My sins were not punished on the cross; I was not crucified with Christ—but Christ was made the sympathising friend of sinners on the cross. This is practically the Romish belief. In pretending to exalt Christ, it robs him of his chief glory as the actual *Saviour*, and this position of saving the sinner is usurped by the church.

Besides making a human work to take the place of Christ's work, penance utterly misplaces sorrow for sin. Sorrow for sin is agreeable to God not because there is any virtue in sorrow, but *because it is the fruit of a renewed soul.* It is the *renewed soul* which God loves to see. But the whole doctrine of penance is founded on the theory that sorrow for sin is pleasant to God *as a counterbalance in the scales of justice.* This is taking the best view of penance, as having penitence behind it. One can see at a glance how this interferes with God's own work of furnishing us a righteousness, imputed in Christ, and imparted in the Holy Ghost. The justice side of our sin question God provides for, not we. Our part is to receive the salvation and the Holy Ghost.

This penance lies at the root of all Romish evil. It gives the church its fearful power over poor sin-smitten wretches to the ordering of their lives and the extortion of their substance. It has constructed a purgatory in the other world and an inquisition in this. It has developed

crusades and dragonnades, and erected the papal Vicegerancy as its logical result. It has thus made the Romish church the great practical enemy to the cross of Christ. The cross of Christ having lost its grand expiatory and saving character, it is very easy and natural to exalt Mary above the cross and find a comfort in contemplating her feminine beauty and loveliness, which the suffering Jesus cannot afford.

When will Christendom arise out of these toils of Satan and say to the great Romish deceiver as he demands penance, "It is *God* that justifieth. Who is he that condemneth? It is *Christ* that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ?"

Report of Committee.

ADOPTED BY THE BOARD OF DIRECTORS OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, JUNE 1st, 1871.

[Brief Extracts from this Report have been already published; but desire having been expressed to see the whole of it in print, we now give it entire.]

THE undersigned, three of the members of the Committee appointed at the last meeting of the Board, to enquire as to the Christian wisdom of continuing this Society in existence, beg to report:

After a full and careful consideration of all the reasons adduced for dissolving this Society, it is clear to your Committee that we owe it to ourselves and to the work to maintain, if possible, its unimpaired existence, and, among many others, for the following reasons:

1. The Society has a record of good accomplished, which endears it to very many Protestant Christians. It has borne a steady testimony to the importance and feasibility of the work in which it is engaged among the Roman Catholic populations of the world. It may be well supposed, therefore, to have accumulated resources of influence and power, which, in the judgment of your Committee, it would be criminal to dissipate.

2. The indications of Providence are most auspicious for the prosecution of the special work of evangelization which this Society has assumed. Never have Roman Catholic countries been so open to the labors of Protestant evangelists as now. Roman Catholic Europe tends to religious toleration and the separation of Church and State. The liberalization of Austria, the unification of Italy, the establishment of constitutional monarchy in Spain, the breaking of the support which political Romanism derived from the French empire, and the opening of the Spanish countries of America, are events which greatly favor the spread of Gospel truth. The triumph of Infallibility in the late Œcumenical

Council has awakened in many Roman Catholics the spirit of free inquiry. It would seem that this Society has been providentially prepared for such a time of the opening of effectual doors as this. Why should we, at this epoch of Divine invitation, disband, and refuse to enter any door at all?

3. But the American and Foreign Christian Union has an important mission to the Roman Catholic population of the United States. The Churches, in the opinion of your Committee, need an organization for this particular service. While they, in pursuing their work of evangelization, will seek to reach all classes, whether unbelievers or misbelievers, there is a place for a Society which shall deal intelligently with the whole Roman Catholic question, and shall spread the light of the Gospel among our Roman Catholic fellow-citizens. Organizations for special work are of the very genius of Protestantism. If this Union were dissolved, no doubt the necessities of American society would create another or others to take its place. But, how much better to "hold fast to that whereto we have attained," and go on from strength to strength! In seeking to reach Roman Catholics, we will best succeed if we go to them less as denominational than as Bible Christians. What Protestantism is they know; of its distinctions they know very little. Approaching them through this Union, we approach them in a manner to calm their suspicion and to win their confidence. Thus, while deriving blessings from Christian Union for ourselves, we more successfully make the name of Christ a blessing to our misguided fellow-men.

4. It is, however, claimed that the several Churches are ready, through their Mission Boards, to undertake the work of this Society, both at home and in foreign fields. We rejoice that God is putting it into the hearts of the Churches to engage more earnestly in the evangelization of the Roman Catholic populations of the old and of the new world.—But these populations number one hundred and fifty million souls. We need more agencies, but not a single agency less. We are commanded to go into the harvest-work ourselves, and to pray the Lord to send still more laborers into the harvest, but never to turn out of it because more are coming in. The entrance of the Denominational Mission Boards into the Roman Catholic fields is a confession of the importance of the place which this Union occupies among the evangelizing agencies of the world. Some, perhaps all, of them have had Roman Catholic Missions hitherto, and yet have helped us. So doubtless it will be their pleasure to continue to do. At the same time we shall reach that class of persons, respectable in number, who prefer to contribute for this purpose through an undenominational organization.

5. We are met with the objection that the methods of operation adopted by the American and Foreign Christian Union are excessively costly, and that too large a proportion of its resources are expended in

administration. If this objection be well taken, it is a grave one, but it presents a reason for the study of economy, not for dissolution. Should it be urged that this difficulty of excessive expensiveness is inherent in the nature of an undenominational Society, we must answer that in this form the objection is new to us. Your Committee would, however, recommend that a close scrutiny be made of the expenditures of the Society, and that, if they can anywhere be reduced without detriment to its efficiency, it be done.

6. Your Committee find that the circumstances of the late election of Secretary are set forth as demanding the dissolution of a Society which, it is thought, can be no longer maintained with mutual Christian confidence and kindness. In reply, your Committee think that it is sufficient to say that, upon the fullest review of the late election, they believe it to have been conducted in all particulars with perfect regularity and fairness.

Respectfully submitted,

GEO. R. CROOKS,
H. D. GANSE,
G. M. VANDERLIP.

The Great Speech at the Vatican.—II.

TRANSLATED BY REV. LEONARD W. BACON, BALTIMORE, MD.

[From the *Congregationalist.* Part I. of this valuable paper, which appeared in our July number, should have been credited to the same journal. The omission to acknowledge was unintentional.—ED.]

IN a full-length portrait of Strossmayer, Bishop of Bosnia, the strongest points of expression are a very resolute though pleasant face, and a pair of top-boots, very large in the feet, very thick in the soles, and very square in the toes. The vision rises before me, as I turn from the opening Scriptural argument of his great speech, to the second part, in which he proceeds to present to the unwilling ears of his "venerable brethren" "the results of his historical researches:"

Finding no trace of the papacy in the apostles' days, I said to myself "I shall find what I am looking for in the annals of the church." Well, then, I tell you frankly that *I have been looking for a pope in the first four centuries, and have not found any!*"

In confirmation of this proposition, the orator quotes those African councils (of one of which St. Augustine was secretary) which forbade, under penalty of excommunication, the practice of appealing to the see of Rome; the laws and canons which recognize the bishop of Rome simply as having precedence among his peers; the words of Popes St. Gregory and Pelagius II., in which they denounce the assumption of the title *universal bishop* as impious and profane:

Do not these authorities (and I have a hundred more, just as strong,) prove, as clear as the sun at noonday, that it was not until a very late date that the bishops of

Rome came to be regarded as universal bishops and heads of the church? . . . . Who is there but knows that councils were convoked by the emperors, without consultation with the bishop of Rome, and sometimes in opposition to his wishes?—that Hosius, bishop of Cordova, presided in the first council of Nice, and drew up its canons? The same Hosius presided in the council of Sardis, to the exclusion of the legates of Julius, bishop of Rome. I will not press this further, venerable brethren, but pass on to the great argument which is alleged in proof of the *primacy* of the bishop of Rome.

By the *rock* on which the holy church was built, you understand *Peter*. If this were true, it would be an end to the dispute. But the early fathers, who must surely have known something about it, did not think as we do on this point.

The bishop proceeds to cite the fathers—Cyril, Hilary, Jerome, Chrysostom, Ambrose, Basil of Seleucia—as agreeing in the view that the *rock* was Peter's *faith*, or the great *truth* to which he testified, and concludes with several emphatic and decisive expressions from Augustine:

So far was this great bishop from believing that the church was built on St. Peter that he said to his people in his thirteenth sermon: "Thou art *Peter*, and on this *rock* which thou hast confessed—this *rock* which thou hast acknowledged in declaring, 'Thou art the Christ, the Son of the living God'—I will build my church;—on myself, in that I am the Son of the living God, will I build it;—on Me, AND NOT ON THEE." St. Augustine's opinion on this famous text was the opinion of all Christendom in his day. To sum up, then, I have proved:

1. That Jesus gave to all the apostles the same power as to Peter.

2. That the apostles never recognized Peter as the vicar of Jesus Christ and the infallible teacher of the church.

3. That Peter never thought of being pope, and never acted as pope.

4. That the councils of the first four centuries, while acknowledging the high dignity of the bishop of Rome, conceded to him only a pre-eminence of honor—never of power or jurisdiction.

5. That the holy Fathers, in the famous passage, "Thou art Peter, and on this rock will I build my church," never understood that the church was built upon Peter *(super Petrum)*, but upon the rock *(super petram)*, that is the apostle's confession of faith.

I conclude triumphantly with history, with reason, with logic, with common sense, and with Christian conscience, that Jesus Christ conferred no supremacy whatever on St. Peter; and that if the bishops of Rome have come to be sovereigns of the church, it has only been by the process of confiscating, one by one, all the rights of the bishops. (*Voices: Silence the impudent Protestant! Silence him!*)

I, an impudent Protestant? No! a thousand times no!

History is neither Catholic nor Anglican, nor Calvinist, nor Lutheran, nor Armenian, nor Schismatic-Greek, nor Ultramontane. It is what it is; that is, it is something mightier than all the decrees of ecumenical councils.

You may write falsely against it, if you dare; but you can no more destroy it than you can throw down the Coliseum by pulling out a brickbat. If I have said anything which history disproves, confront me with history, and without a moment's hesitation I will make the *amende honorable*. But be patient awhile, and you will find that I have not yet said the whole of what I have undertaken to say and must say. If the stake were waiting for me out on the great square of St. Peter's I could not be silent—I should be bound to go on.

Bishop Dupanloup, in his famous *Observations* on this Vatican Council, has said, and justly, that if we declare Pius IX. infallible, we are bound, as a natural and necessary inference, to hold all his predecessors as infallible. Well, now, my vener-

able brethren, hear how history lifts up her commanding voice to assure you that some popes have erred. You will have a good time protesting and denying, I promise you, in the face of such facts as these:

We cannot transcribe the long catalogue, extending from Pope Victor in 192 to Pope Pius IX. in 1870, of popes who have contradicted themselves, or contradicted each other. And yet as the speaker claims, it is only a partial list:

I should never get through, venerable brethren, if I were to lay before your eyes all the contradictions of the popes in their teachings. If then you proclaim the infallibility of the present pope, you will be forced either to prove what is impossible, that the popes have not contradicted themselves, or to declare that it is revealed to you by the Holy Ghost, that papal infallibility dates only from the year 1870. Will you have the courage to do it?

The public may perhaps pass by with indifference theological questions, the importance of which they do not apprehend. But however indifferent they may be to principles, they are not at all indifferent to facts. Don't be deluded! If you decree the dogma of papal infallibility, our antagonists, the Protestants, will leap into the breach with all the more boldness, for the fact that they will have history on their side and against us, while we shall have, to oppose them, nothing but our negations. What can we say to them, when they begin to march out before the public the line of the bishops of Rome from Lucas down to His Holiness Pius IX?

O, if they had all been such as Pius IX. we could beat them all along the line.—But alas! alas! it is very different from this! (*Cries of Silence! silence! Enough! enough!*)

Don't cry out so, my right-reverend brethren! To show such alarm at the facts of history, is tantamount to giving up all for lost. For if you were to pour over it all the waters of the Tiber, you could not wash out a single page. Suffer me to speak, and I will be as brief as the importance of the subject will permit.

The bishop then proceeds with the subject of papal immoralities—as he had with the subject of papal heresies and contradictions—in chronological order. Passing over the horrible indictment which he draws against the pope and court of Rome, we come to his inferences:

To sum up, then: if you declare the infallibility of the present bishop of Rome, you will be held bound to prove the infallibility of all his predecessors, without a single exception. But can you do this, with history lying open and showing as clear as sunshine that the popes have erred in their teaching? Can you do it, and maintain that popes who were guilty of avarice, of incest, of murder, of simony, were nevertheless vicars of Jesus Christ? O venerable brethren, to maintain this monstrous thing would be to betray Christ worse than Judas did. It would be flinging mud in his face! (*Outcries of "Down with him from the rostrum! Hush! hush! Silence the heretic!*)

Venerable brethren, you are making this outcry. But would it not be a more dignified course to weigh my reasons and my proofs in the balance of the sanctuary? Believe me, you cannot make history over again. There it stands, and there it will stand forever, to protest mightily against the dogma of papal infallibility. You may proclaim it unanimously, but you will have to do without one vote, and that is mine.

The eyes of true believers are upon us; they look to us for the remedy of the numberless evils by which the church is dishonored. Shall we disappoint their hopes? What account could we give to God, if we should let slip this solemn opportunity which he has given us for preserving the integrity of the true faith?

Let us hold it fast, my brethren; let us arm ourselves with a holy courage; let us

put forth one mighty and generous effort; let us turn to the teachings of the apostles, for aside from these we have nothing but error, darkness and false tradition.

Let us make use of our reason and understanding by taking the apostles and the prophets as our sole, infallible teachers, on that greatest of all questions "What shall I do to be saved?" This being decided, we shall have got the foundation laid for our dogmatic system.

Setting our feet firmly on the solid and changeless rock of the holy Scriptures inspired of God, we will go boldly forth against the world, and like the Apostle Paul, in the presence of the free-thinkers, we will know nothing but Jesus Christ and Him crucified. We will conquer by the preaching of the foolishness of the cross, as Paul conquered the orators of Greece and Rome, and the Church of Rome will have its own glorious '89! (*Clamorous outcries of "Down with him! Put him out! the Protestant! the Calvinist! the traitor to the Church!"*)

These outcries of yours, Right Reverend Sirs, do not frighten me at all. If my words are warm, my head is cool. I am neither of Luther nor of Calvin, neither of Paul nor of Apollos, but of Christ. (*Renewed outcries: "Anathema! Anathema! upon the apostate!"*)

Anathema! gentlemen! Anathema! You know perfectly well that you are not protesting against me, but against the holy apostles, under whose protection I would that this Council might place the Church. Ah! if, bound about with their grave-clothes, they were to come forth from their sepulchres, would they speak to you in any different strain from mine?

What answer will you make them, when out of their writings I tell you that the papacy has departed from that Gospel of the Son of God which they preached with such courage, and sealed with their generous blood? Will you have the hardihood to say to them: "We prefer to your instructions those of our popes, our Bellarmines, our Ignatius Loyolas? No, no! a thousand times no!—unless you have closed your ears that you may not hear, and blinded your eyes that you may not see, and made gross your hearts that you may not understand.

Ah! if He who sitteth in the heavens is disposed to make heavy his hand on us, as once on Pharaoh, he has no need to suffer the troops of Garibaldi to sack the Eternal City; he need only let us go on to make Pius IX. a god, as we have made the Blessed Virgin a goddess.

Pause, O pause, my venerable brethren, on that hateful and absurd declivity on which you find yourselves. Save the church from the shipwreck that threatens her, by seeking in the Holy Scriptures alone the rule of faith which we must believe and profess. I have spoken. God be my helper!

The Vatican Speech not Bishop Strossmayer's.

[Rev. Leonard W. Bacon writes to the *Congregationalist*, from Colbrook, Ct., July 25th, 1871, as follows:]

"I hasten to say to your readers that the 'Speech of a Bishop in the Vatican Council,' which I sent to you as Strossmayer's, proves not to have been by that Bishop. I cannot charge myself with any fault in having published it as such; for it was so sent to me by an eminent Catholic in Rome; I wrote at once about it to Father Hyacinthe, who believed it to be Strossmayer's; and not satisfied with this, I inquired at the office of the Catholic Publication Society, and in other Catholic quarters, but was able to hear nothing to discredit this account of the document. But a note from Father Hyacinthe, written just after an interview with Strossmayer's secretary, informs me that Strossmayer disavows the speech.

"The question remains, if Bishop Strossmayer did not make it, who did? or was it made at all in the Council? questions on which your readers will be free to use their critical faculties for themselves. As the Italians themselves would say, '*se non é vero é ben trovato*;' and if it was not spoken in the Council, it very well might have been, if anybody had had pluck enough to do it."

MISSIONARY WORK, PROGRESS, Etc.

Italy.

OUR EVANGELIST IN UDINE.—NO. IV.

[This is the fourth of the historical sketches (written by themselves) of our Native Evangelists in Italy. These notices are forwarded by Rev. Wm Clark, Superintendent of our Italian Mission work, and we hope the friends of our Society will carefully read them, and will observe on the map what important points these faithful laborers are now occupying. We mention again the sketches so far given, and the numbers of the "Christian World" in which they may be found:—

No. 1, April.—Artidoro Beria, at Brescia.
No. 2, June.—Bernardo Bracchetto, at Porto-ferraio.
No. 3, July.—Guiseppe Colombo, at Como.
No. 4, Present issue.—Angelo Girolo, at Udine.

It is our intention to continue the list alphabetically.]

MILAN, ITALY, July 6, 1871.

The subject of the following notice was one of the most promising pupils in the Theological school at Milan, and though his course of study was short, he has proved himself one of the most effective, able, and judicious evangelists now in the employ of the Amer. and For. Christian Union. During most of the time he was in the school at Milan he was sustained by one individual, an American Christian friend. WM. CLARK.

"The causes of my conversion to the Gospel are, first, the mercy of God our Father, who, by means of the preaching of the Gospel, called me to faith in his Son Jesus Christ, our only Saviour; and second, the need I felt in my conscience to know God more fully, and my relation to Him, which need, if God had not called and converted me, I would have suffocated in order to live in the liberty of my passions, or rather I would have become entirely the slave of my passions.

"I was born in Milan in 1841, and lived until eighteen years of age a sincere Catholic, attentive to all that which the priest enjoined, and hence always had his favor and his blessing. But as those religious practices I performed had no substance, my heart was never satisfied, and my conscience never ceased reproving me, so that finally I became tired of the church service, and went only on Sunday to mass. My conscience, however, continued to reprove me more and more, and, at length, experience taught me that the means which the priest gave for the peace of my conscience did not at all correspond to my need."

A SHEEP WITHOUT A SHEPHERD.

"Thus I passed nearly three years in a state precisely similar to a sheep without a fold or a shepherd, feeling, however, at the same time most deeply the necessity of having some place of refuge, and also of having a Saviour.

"In 1859 Lombardy was delivered from a foreign yoke, and soon after the Gospel was preached in Milan. It was not, however, till 1860 that I was informed by a friend that in a hall in Via del Pesce there were held Evangelical meetings. I was startled at this new intelligence, and felt a desire to go for once, at least, as my friend said much to me that was good about them. On arriving, however, at the place of meeting, I know not how, but suddenly I had a thought or temptation that did not permit me to go in. So a few more months passed, when another friend, whom I had frequently exhorted to come with me to the mass and to the blessing of the priest, said to me that he belonged to the Evangelical church, and invited me also to come and hear the truth as it was in the Gospel, and learn to know the Lord Jesus."

AWAKENED—CONVERTED—PROFESSES CHRIST.

"This invitation was from the Lord, as it made a deep impression upon my mind and heart, and I accordingly went. The preaching that evening was by Sigr. Lagomarsino; I was interested, and light

dawned into my mind, yet I was not fully convinced after all that I was in the right way to find the truth. I desired to know the way, but hesitated. Soon after, another place of worship was opened very near my abode, and being invited by the same friend who had before invited me, I went with him. The preacher that evening was our beloved and lamented brother Tealdo, who was the instrument in God's hands of bringing me to a knowledge of the truth. After constant attendance for some six months upon the preaching of the Gospel by this brother, the peace of Christ filled my heart, and my great need was satisfied.

"Very soon I seemed to hear a voice in my mind and conscience that said to me, 'You believe in the Lord Jesus Christ, your friend and Saviour, therefore testify publicly to his death, his resurrection, and his ascension to glory.' I immediately asked to be admitted to the communion of the church. At the time of my examination I was questioned by Sigr. Lagomarsino, in the presence of the brethren, in regard to my faith, conversion and knowledge of the Gospel, and my answers being satisfactory, I was received as a member of the body of Christ on earth.

"Immediately on being received into the church I began to exercise the gifts God had given me in prayer and in the word of exhortation in the meetings for edification, and after some time, when the Evangelist was necessarily absent, I occasionally conducted the service, and with satisfaction to and commendation by the brethren."

CALLED TO PREACH THE GOSPEL.

"At length I felt impressed with the thought that I ought to consecrate myself entirely to the work of preaching Christ. This duty was also urged upon me by the brethren of the Church. I therefore gave myself more to prayer and to the study of God's word.

"In 1866 I entered the theological school at Milan, established by Rev. Mr. Clark, and after pursuing my studies for about two years, was sent by him to have charge of the work at Carravaggio. Afterwards, on the death of the Evangelist Tealdo, I was requested to take charge of the church and congregation at Udine. Although I felt myself unqualified for this position, I sought aid from above and entered upon my work, relying not upon myself but upon Christ.

"For several years I have now been laboring in this city. There have been many obstacles to overcome, in the ignorance of the people and the opposition of the priests, but yet the work of the Gospel is continually making progress, and we ask the prayers of all our Christian brethren that this progress may be still greater." ANGELO GIROLO.

P. S.—These young native Italian Evangelists greatly need aid from Christian friends in America, in order to supply themselves with small religious and theological libraries, so necessary to their usefulness. W. C.

Greece.

THE REV. DR. KALOPOTHAKES has, probably ere this arrived in Athens, and resumed his labors in connection with our Society. Letters written by him from London inform us of his safe arrival in that city, of the kind interest and warm-hearted co-operation of some friends in London, who promise to "do all they can for our work" in Greece, and of his intention of resuming his journey homeward on the 18th of July.

France.

PARIS.—REV. C. S. ROBINSON D. D.

IT is a matter of devout thankfulness to Almighty God, that our valuable Church property in Paris has been preserved safe from destruction by Prussian guns, and from devastation by revolutionary Communists. Our American Chapel in that city has now become historic, and could ill be spared from among the strong defenses of Protestantism.

The last and very acceptable Pastor at this Chapel, the Rev. Dr. Robinson, was obliged to leave his post on account of the siege of the city; and before the way

was opened for his return, he had conditionally accepted the pastorate of the Eleventh Presbyterian Church of New York city. This Summer he has re-visited Paris, to obtain formal release from his charge there, and to secure his personal effects which were left behind when he came away. To the editor of the *N. Y. Evangelist* Dr. Robinson writes from Paris, "that the general appearance and impression of the city are not greatly changed, that it is as smiling as of old, and yet he has something to say of the 'heaviness of the general atmosphere of feeling on the streets.' He closes by saying: 'We found our apartment entirely safe, not a thing touched. On Sunday *I shall open the chapel for services again*, and I expect to see quite an audience. No harm has been done there. In a few months I have no doubt Paris will be pretty much on its feet again.'"

Subsequently to this, under date of July 13th, Dr. Robinson writes to our Society as follows:—

"On the last Sabbath I tendered my resignation of the Pastorate; and at a meeting held on Tuesday evening, it was formally accepted by the people.

"Mr. Robt. A. Turner, Secretary of the meeting, a member of the standing committee of the Church, as well as of the prudential committee of the congregation, was appointed to correspond with the Society [the A. & F. C. U.] as to this matter, in accordance with the provisions of our constitution for the dismissal or settlement of a Pastor. You will hear from him, doubtless, very soon.

"I have preached three Sundays, and expect to do so next Lord's day. Then I shall leave Paris for Switzerland, around by Brussels to London. My passage is taken for New York in the "Atlantic," of the White Star Line, sailing from Liverpool, Aug. 17.

"I do not know the plans of the congregation here. They commissioned the two bodies of officers (Standing and Prudential Committees) to make a temporary arrangement for the supply of the pulpit.

"There is an audience here quite respectable and growing. I hope well for the prospects in the autumn. They have quite a debt, as usual, but they can collect it (if they will) before New Year's, if the travel continues as it has begun."

Chili.

COPIAPO.—REV. S. J. CHRISTEN.

[The following extracts from a letter of Mr. Christen, under date of June 11th, 1871, are full of interest, and contain a stirring appeal to those whose hearts are in the work of spreading the pure Gospel.]

I am doing a good work here. If I only could express my own feelings and sentiments by writing, I would then stir you up and stir the District Secretaries up to such activity and enthusiasm as they never felt before.

I have now preached here in this place a little more than two months, and already the place of worship where I began has become too small, and we were obliged to move to a more spacious locality. The attendance varies from sixty to eighty, and the majority are of the higher classes of society. They are not indifferent spectators nor sceptic scoffers, but earnest people seeking the truth. They want to see a Protestant church established in Copiapo, and the Gospel freely preached; they want the Scripture to be read in public, and expounded to the children; they want to worship the Father in spirit and in truth; they want salvation, not the salvation by works, but the salvation which Christ purchased for them on Calvary. This way of salvation they want to have preached to them, and that in the true and everlasting clemency of the Gospel. But how can they obtain this salvation, and how can they know the way to Him who died for the sins of all—I ask, how can they know that way except by its being preached unto them?

SUBSTANTIAL PROOF OF INTEREST.

A proof that they are interested in the cause is the collection we have lately received for the purpose of covering the expenses we had in carrying on our work.

The first to whom the list was presented gave $100 in cash, the second, Don Tomas Gallo, $50—the collection amounted to nearly $500. This the natives have done. Many have promised liberal assistance when we are going to build a church. One has promised to give us a lot in the central part of the city for that purpose.

COPIAPO, A CENTRE OF INFLUENCE.

Perhaps you think it is a mining town, and as such is of no great importance. It is a mining town, but those who reside here are not all miners, but some of the most influential families in Chili. Where have the liberal views come from of which we hear at Congress in Santiago? From Copiapo! and they are the Copiapinos who call loudest for the separation of Church and State. They are the Copiapinos who most eloquently speak for liberty of worship. They are the Copiapinos who want to throw out the Jesuits, these great mischief-makers in the world. This is an important point to hold, if you wish to have Protestantism advanced in the country. It is the key to Chili.

Now I do not want any one to think that I am partial to the place, and like to live here—I don't; I said it often, and now say it again. The climate is bad for my health, and in a hundred other respects it is a great disadvantage for me to live here. But I want to deny myself for the good of the people, and for the good of the cause in Chili; I want to see the Jesuits driven out of the country, and Chili converted to the Saviour of the world. Surely I have to do a great many things where faith is required, unstaggering faith, that sees fruit where there are yet but blossoms.

PLEA FOR FAITH COMBINED WITH ACTION.

Thus I want the people at home to feel. I want them to have more faith—faith combined with action. When the treasury is empty, don't despair; believe and trust; the cause is the Lord's, he will fill it.

Respectfully,

S. JUL. CHRISTEN.

Talcahuano.

OUR attention having been called to this place and its surroundings, as affording a very promising opening for our Society to establish a new Station, Mr. Ibanez was sent there a few months since to explore the ground. His visit is referred to, and special mention is made of his peculiar qualifications and fitness for our work, in a letter from Rev. J. A. SWANEY, member Pitts. Conf. M. E. Ch., and "Missionary to South America," dated at Talcahuano, June 6, 1871, parts of which we give below:—

"For the sake of the cause of missions, I beg you to accept this letter, though I have no connection with your Society. I make free to write to you because we are *one in Christ Jesus.*

"My object is to place before you, and the Board of the Am. and F. Chris. Union, a few of the facts which show the open door for the Gospel among the natives in this part of Chili. The point to be noticed is, that *the priests are obstinately standing between the people and the Bible, and the people are ready to go to the Bible if they could only find a road.* But how shall they find this without a preacher?

"I began my mission here on 9th Aug., 1868. Soon after having sold a Spanish Testament in Tome, I was followed by a boy who said some gentlemen desired books. I went to the house shown me, which was across the street from where I sold the Testament, and was ushered into the parlor by two priests. They had the Testament I had just sold, and holding it up, they said they wanted to buy all the books of that kind I could sell. But on hearing I could sell them by the hundred, they declared it was only a Latin Bible they wanted. They were evidently well informed as to who I was and the object of my mission; and they treated me rather insolently, in which they were joined by a young woman of the house.

"After this, the priest in Talcahuano tried to buy up all the Bibles, tracts, and papers which I would give to the people.

He issued small medals of brass, worth about half a cent each, which of course had been rendered valuable to the Chilians by the priestly blessing, and one of these was to be given for every book, tract, or paper. I suspected something wrong when nearly a score of boys applied together one day for papers; I inquired, and found out the scheme; and then proceeded so as to defeat it.

"Last January, I was favored for two Sabbaths with the ministrations of the *Rev. J. M. Ibanez.* He is a Chilian, who has an eloquent command of the Spanish language, and speaks English fluently. He received license to preach at the session of the Gospel Union held in October, 1870. He preached in Conception to two hundred people at one time, and in Talcahuano our room was completely filled. The services were all in Spanish. A profound impression was produced. Between the two Sabbaths, the Chilians who attended the preaching in Talcahuano the first Sabbath, were published in the *Tarantula* as *apostates.* The object was to deter them from further attendance upon the services, but it failed, and a strong reaction set in. The accused prosecuted the editor of the Tarantula. He produced his authority in a letter sent him over the signature of the priest in Talcahuano. The priest denied the signature, but persons who knew him and his signature, and saw the letter, said the priest must have been the author of the libel. But, by Chilian law, a man's signature can be proved only by witnesses who saw him write it. The *Tarantula* gained the case. It was appealed—the decision was reversed—and the case was sent back to the first court for revision. Further proceedings were stopped by the large sum of money asked by the people's lawyer to continue a suit which would damage the priest. Such, however, was the feeling against the priest that the bishop removed him, at least in appearance, and he was succeeded by an old unpopular man; of the two evils, the people chose the less, and asked for the former priest, and he is serving them now.

"Last month, four priests, said to be recently from Spain, held a 'mission' in Talcahuano during eight days, and four days of this time the bishop of Conception was here. It is said he never before spent more than that number of hours continuously in this town. The object, if Romanists can be believed on this subject, was to attack, and, if possible, to demolish Protestantism. One of them described the attack as 'horrible.' The excitement became so intense that even the servants were loth to serve us, and boys, as they passed us in the street, muttered: 'Protestant!' 'Devil!'

"The bishop, on the Sabbath of the 'mission,' attacked, from the pulpit, my daughter's day-school. He deprecated the influence which Protestantism was gaining over the minds of the people in Talcahuano; the fact was instanced that the *first families* in the place were sending their children to a Protestant school; and the bishop admonished his hearers that he would hold them responsible for the education and religion of their children if they sent them to a Protestant school.

"Personal visitation was added to all this, and every possible effort was made to influence those who were sending their children to us.

"We were soon asked to give up the reading of the Bible in the school. We replied that the regulations of the school had been known to all, and asked why objection was for the first time raised at the end of two and a half years. The people said they never thought of it till the bishop called attention to it. They did not know his motive; they had never read the Bible themselves! but as he had prohibited the reading of the Bible without notes, they desired to comply with the prohibition. We assured them we did not read the Bible to make proselytes, but because no other book could take its place as an educator; and we appealed to them to know if the *Word of God* was to be prohibited. "No, no," they said. Having informed them that we would rather continue the reading of the Bible with *one* scholar, than to give it up for

the sake of *fifty*, we left them to their thoughts.

"Only one scholar has yet been taken away. The reason in this case was thus given: 'the reading of the Bible is to be continued in your establishment.' I hear incidentally that increased efforts are now being made to break up the school.

"These facts speak for themselves. 'Lift up your eyes, and look on the fields; for they are white already to harvest.' Who can be had to reap?

"I believe the very man who ought to come here is now in Valparaiso. I mean the Rev. J. M. Ibanez. * * And I do not hesitate to say, that a native, like Mr. Ibanez, is worth as much to a missionary society as any two men sent from home, and would be so for ten years to come, to say the least.

"I have prayed earnestly to the Lord, that the Board of the Am. and For. Christian Union may find themselves prepared to appoint the Rev. J. M. Ibanez to labor in Conception, Talcahuano, and Tome, and occasionally in other places."

Important as this field is, we are not able to enter it, but must for the present leave our good brother Swaney to prosecute the work there alone. We need Mr. Ibanez for another very important post, and have recently appointed him to Santiago, the capital of Chili, to succeed Mr. Gilbert, who is to return home this Fall.

Mexico.

CENTRAL MEXICO.—REV. H. C. RILEY.

THE last intelligence from Mr. Riley is under date of July 19th. His letter opens with this graphic portrayal of his position and work, and of the wonderful success God is giving him in it:—"Far away at the front of the battle, midst a noble band of fellow Christians, following our 'Great Captain' from victory to victory, with the Gospel banner triumphantly unfurled before the retreating, defeated hosts of Roman idolatry and error in this land—rejoicing in the felt presence of our Saviour—encouraged by wonderful tokens that he is working mightily through us to rapidly establish his precious Gospel in this beautiful land—gladdened constantly by conversions to Jesus." The letter was not designed for publication, but in it he states that "The work continues to extend very rapidly and with great power, and with a deeply evangelical character," and that there are now "over fifty evangelical congregations" under his oversight; and makes a most urgent appeal for a great increase of funds to aid him in his work.

FROM "AN ENGLISH METHODIST."

Two very interesting letters, with the above signature, have been received from the City of Mexico, addressed "To the Editor of the Christian World." The first one is dated June 12th, and opens as follows:—

"Believing the columns of your paper to be ever open to Christian intelligence, I write you a few particulars respecting the Protestant movement in this Republic, with the hope that some more of your numerous readers may be induced to come forward and help this work of God.

"It may be said that the work was commenced during the occupation of this country by the United States army, and recommenced by The British and Foreign Bible Society in sending an agent, during the Empire, and circulating a large number of copies of The Holy Scriptures throughout the land, the fruit of which is now to be seen in the large congregations in this city and other parts of the Republic.

"Since the fall of the Empire the Rev. H. C. Riley, a native of Santiago de Chili, [our Missionary,] came here from New-York, and established a mission in a large saloon in the street of San Juan de Letran. He was joined by two lawyers and an ex-prior of the Dominican Convent of Zacatecas, who conducted the services for a considerable time, and a congregation of some five hundred persons, chiefly Mexicans, were drawn from Rome to attend said services. This has gone on, and the large church of San Francisco has been bought by Mr. Riley and some personal friends of his in New-York. He has also purchased the church

of San Jose de Gracia, which has been repaired, and opened for public worship a few weeks since. This congregation is in charge of a converted priest, named Don Manuel Aguas, formerly Rector of Atzcapotzalco and confessor to several of the dignitaries of the Cathedral."

He then narrates the remarkable conversion of Aguas, with which our readers are familiar, and speaks of him as one that had been "held in high estimation by his fellow clergy, not only as a zealous Papist, but also as a scholar, having been Tutor of Philosophy and Theology among them."

Next he describes the opening of the Church of San Jose de Gracia, which he says "was a glorious day for the Gospel here. The Church was crowded even to the door and outside. The country congregations coming in, in parties of from ten to thirty,—Indians with their wives and children, dressed in their clean white calico suits,—was a sight to move the heart of any one interested in the work of God." He continues:

"Being here for a few days, I embraced the opportunity yesterday of joining God's people, and assure you it was a treat to me to join with some eight hundred of my Mexican brethren and sisters in offering prayer and praise to our common Father; and a more attentive congregation I never saw, either in England or the United States. The singing was congregational and conducted with much heartiness, so much so, as to forcibly remind me of our Methodist congregations in England. I was much struck, noticing the fervor of a very little boy, who was sitting before me, in singing

'Que gusto me dara
Ver a Jesus alla;
El mi placer es ja
At cielo voy.'

I thought, what a blessing for these poor little fellows to be brought up in the true faith instead of kneeling down and repeating prayers to painted wood and tinsel! And when Mr. Aguas was preaching from 'Seek ye the Lord while he may be found'—explaining the duty of all to do so and the mode, contrasting that of the Gospel with the ridiculous teaching of Rome, from many a countenance could I see joy beaming forth, as the preacher set forth Christ as the ONLY Surety and Way for sinners to obtain the salvation of their souls. It was a thorough Gospel sermon, and which would not be a discredit to any pulpit in the United States or England.

DANGERS AND OBSTACLES.

"Of course the work is not being carried on without its trials and dangers to those connected with it: first, indifference and contempt was manifested, then threats were resorted to, of which the following will serve as a sample. There was a priest turned out of the Romish Church for some cause or other, who came to Mr. Riley, offering to work with him, but he [Mr. R.] seeing from his conduct that he was not a Christian and retained all his Popish ideas, very quietly dropped him, since which he has been very much enraged and threatening all sorts of things, and even came where Mr. Riley was eating, and said, 'I should like to put my knife into your heart.' Also a letter was put under his door, advising him that six men were commissioned to kill him if he kept on his work; but, to the present, nothing has happened. Seeing threats had no effect and the work still progressing, they have taken hold of the press, and are deluging the country with Popish works and pamphlets against us Protestants, containing a deal of abuse and palpable lies; and the worst of this is, there are not sufficient funds to answer them, although Mr. Riley has a beautiful printing press here which cost him $3,000 in New-York. This is a great pity, as with this working the whole country can be moved: the little that has been done in publishing, has produced such a sensation in the Republic, as was never seen before, and there is a general spirit of inquiry abroad after the truth, which cannot be satisfied from want of funds.

PERSONAL SACRIFICES.

"Mr. Riley has spent nearly the whole of his private fortune in this work, and the poor people of the congregations are now contributing their mites for the re-

pairing and opening for public worship of the church of San Francisco, which will cost some $4,000."

NON-SECTARIAN.

"What I like here is, that there is not the least bit of sectarianism taught; the mission is on the broad ground of 'The Evangelical Alliance;' and although Mr. Riley is of the Episcopal Church, yet it never appears in any of his teaching,—considering, as he does, the salvation of souls of infinitely greater importance than mere *isms*.

"The Protestant mission in Mexico is one of very great promise, and if there were funds, congregations can be formed nearly all over the Republic; but being so cramped in means, it cannot be done unless some other friends come forward with their contributions, which is nothing but just, considering it unfair to leave the burden on the shoulders of a few individuals. I consider it a cause that calls for help from all churches; not to establish any one in particular, but help this native work already begun and blessed of God. Are there not some among your numerous readers who will give, according to what has been given them by the God of all?"

The second letter of this dear brother, with whom we have no personal acquaintance, but whose strong words for our cause we gladly welcome, contains the account of

A CHALLENGE

to public discussion, given by a Romish Priest to the converted Priest, Aguas, and what came of it. It will not bear abridgement, and we purpose to give it entire in our next issue.

HOME WORK.

Louisville, Ky.

FROM REV. J. M. SADD, AND WIFE.

MR. SADD is doing a quiet and unostentatious work; but with continually such results as show the wisdom of missionary efforts among the degraded Roman Catholic population of our cities. He loves both our Society and the work in which he is engaged. In a recent letter, he says:—

"I have labored and prayed for the American & Foreign Christian Union, as its agent and missionary, for eighteen years. I love it dearly, and feel identified with it. The pages of its magazine are more refreshing, encouraging and comforting than any other missionary publication. Its business transactions with me have ever been very kind and prompt.

"Our peculiar (for it is peculiar) City Missionary work here is considered a necessary 'fixture' of the place, inasmuch, especially, as it has to do with the condition of poor families — relieving their distress, and thus opening the way to their hearts, at the same time gathering the children into mission schools."

Mrs. Sadd, who is an active co-worker with her husband, writes:—"In one of our Sunday schools, the children are trying to 'do something for Jesus.'"

We give in her own words some instances of the way in which these little ones, gathered from neglected Roman Catholic families, are now carrying this resolve into practice. They will

INTEREST THE CHILDREN

in more favored households, where this magazine is read, and we trust will lead some to imitate their good example in daily *living for Jesus in little things*:

"One little girl saw a very old woman who could hardly walk. She took her into her mother's house, gave her the best chair, and a cup of cold water, for Jesus' sake. A little girl, although herself suffering with heat, gave her fan first to another little girl, thinking Jesus would like to have her do so. A third girl was very anxious to go and play, but stayed by her mother to hold the baby, because Jesus would like her to help her mother. Another one heard a little child crying because the mud was too deep for her to cross the street; so, for Jesus' sake, she carried her over the muddy street. It is interesting to hear them ask—'Will Jesus like it?'

"One little girl who attended Sunday School, loved it so much that she said, when too sick to eat, 'I don't mind not eating, if I can only go to Sunday School.' Her mother, a Roman Catholic, sent for Mr. Sadd to attend the funeral, and says she shall always be a Protestant.

"Another little child died last week, (whose father is a Roman Catholic,) and as I was with them before and when it died, they sent for Mr. Sadd to attend the funeral, and they buried it in the Protestant Cemetery. Last night the mother said they should attend our prayer meetings and Sunday school."

Cincinnati.

The following extract is from the report of MRS. SCHILLER, for the month of June :—

"During the month I made one hundred and five family visits—all to Germans. Have had religious conversations with many, and also a tract or a good paper has been left in each family. Besides these, the Cincinnati hospital has been visited three times. There are several persons in the hospital in whom I am much interested. This institution can truly be called a Roman Catholic boarding house.

"The House of Refuge has also been visited once. I have distributed many tracts and religious papers. And now may the Lord bless these my weak efforts, and give me grace to win souls for his own honor and glory, and their salvation."

In her report for July, she specifies—"One hundred and ten calls on families, principally foreign Roman Catholics, one visit to the County jail, and two to the Cincinnati hospital," and says she has been "very cordially received everywhere." Tracts and papers have been distributed by her in large numbers, and two Bibles placed in the hands of Romanists, where she thinks they will be read.

From MRS. PUELICHER'S reports, we select as follows :—

"Most of the adults to whom you send me, may be softened and enlightened and made better, but not greatly changed. Readiest access to them is through their children, and the fittest occasion is when want or sickness or death prepares the way; then they will listen, and most of the youth can be approached with tracts and papers containing all essential truth. About three thousand of these have been distributed in the month of June, to nearly as many individuals, and have been carried and read in attics and cellars, and dark places never visited by any minister or religious teacher. My hands and heart have both been full."

"During July, in addition to the usual family visits, I have been called more than ordinarily to the sick. Only two visits have been made to the Hospital. Some lost ones on whom the light of truth begins to shine, will return to their friends at a distance—the only hope of their safety or salvation.

"In the Jail a voice calls from almost every cell, and Romanists as well as others lend a listening ear. One enquires for the Word of God, and a young man sensible of his condition asks for Alleine's Alarm.

"Three thousand and five hundred tracts, books and papers have been distributed, and the demand is continually increasing. I do wish some one would give me fifty dollars for this special part of the work, for it is embarrassing to beg so much from publishers. You will perceive that I have no time for leisure, for God has very poor children that look to me for aid. A thousand little ones greet me, whose greeting must be returned, and in addition to my words, they ask a leaf from the tree of life. I am ever subject to calls from friendless ones, whose bodies must be fed and clothed, if I would persuade them to eat a morsel of the bread that came down from heaven, or to put on the robe made white in the blood of the Lamb."

New York City Irish Roman Catholic Officials.

The *Public School Journal*, of this city, gives the following current list of New York Officials who are Roman Catholics :

P. B. Sweeny, Pres. Park Commissioners.
Richard B. Connolly, Controller.
Bernard Smyth, Receiver of Taxes.
Richard O'Gorman, Corporation Counsel.
James B. Nicholson, Com. of Charities.
Owen W. Brennan, Com. of Charities.
William Hitchman, Pres. Fire Departm't.
John H. Williams, Pres. Board Excise.
Mathew T. Brennan, Sheriff.
Michael Connolly, Register.
J. H. M'Cunn, Justice Superior Court.
J. R. Brady, Supreme Court Judge.
C. P. Daly, Judge Court Common Pleas.
James M. Sweeny, Clerk Supreme Court.
L. Clancy, Clerk Marine Court.
Thomas J. Barr, Police Commissioner.
Robert C. Hutchings, Surrogate.
John Mullaly, Health Commissioner.
Richard O'Gorman, President Commissioners Emigration.
Thomas J. Creamer, Tax Commissioner.
John Galvin, Pres. Board Asst. Aldermen.
William H. Moloney, Clerk Board Assistant Aldermen.
Thomas Coman, Pres. Board Aldermen.
John J. Bradley, Chamberlain.
Edward Hogan, Police Judge.
Thomas A. Ledwith, Police Judge.
F. J. Shandley, Police Judge.
John M'Quade, Police Judge.
Dennis Quinn, Civil Judge.
Thomas Kivlin, Civil Judge.
Joseph M'Guire, Civil Judge.
William J. Kane, Civil Judge.
Bernard Smyth, President Department Public Instruction.

A careful examination of this list will show that every department of our city government is headed by or is under the control of an Irish Catholic, with the exception of the Mayor's office.—*Christian Advocate.*

LITERARY NOTICES.

BOOKS.

Ten Great Religions: An Essay in Comparative Theology. By James Freeman Clarke. Boston: James R. Osgood & Co. 528 pp., 12mo. $3.00.

This Treatise has already attracted much attention, a goodly portion of it having appeared in the Atlantic Monthly in 1868. There is literary merit and acumen in the work, and it will prove a suggestive helper to students and investigators of theological science. But its tone is altogether too "liberal" (in the modern sense) to be safe, and its conclusions and inferences are often such as we can by no means agree with. It should be used cautiously, yet will often be found convenient as a comprehensive digest of facts, and also as affording a ready reference, by its "Index of Authors" to other more elaborate treatises on the different topics of which it treats. We can not better convey an impression, in brief, of the scope of the work, than by giving the headings to its different chapters: I. Ethnic and Catholic Religions; II. Confucius and the Chinese, or the Prose of Asia; III. Brahminism; IV. Budhism, or the Protestantism of the East; V. Zoroaster and the Zend Avesta; VI. The Gods of Egypt; VII. The Gods of Greece; VIII. The Religion of Rome; IX. The Teutonic and Scandinavian Religion; X. The Jewish Religion; XI. Mohammed and Islam; XII. The Ten Religions and Christianity.

The Federal Government; its Officers and their duties. By Ransom H. Gillet, formerly a Member of Congress from St. Lawrence Co., N. Y., more recently Register and Solicitor of the U.S. Treasury Department, Solicitor for the U. S. in the Court of Claims, Counsellor-at-Law, etc. Woolworth, Ainsworth & Co., New York and Chicago. 444 pp., 12mo. $2.00.

This book is a comprehensive compend, not an exhaustive treatise. It would be found a convenient hand-book of reference in the household library of every citizen. Its design, as stated in the introduction, is "not to give minute information to all who hold public office," but "to enable the rising generation to understand the structure of our government, what officers are employed in its practical operation, and their general duties." It is prepared by one who "was early called into public life in the federal government," and who by "a long practice in the higher national Courts, and over twenty years' service in Congress and in various important official positions in the Executive departments," acquired the knowledge which he has endeavored here to embody in a condensed form. In the Appendix is given the Constitution of the United States and the several Amendments to it. A full Table of Contents and an Alphabetical Index make the book more valuable, by greatly facilitating its use for reference.

The True Site of Calvary and Suggestions relating to the Resurrection. By Fisher Howe, Author of Oriental and Sacred Scenes. With an Illustrative Map of Jerusalem. New York: A. D. F. Randolph & Co. 68 pp., 8vo. $1.00.

This is an exceedingly interesting book, both on account of the subject itself and of the manner in which it is treated. First giving the "Scripture Statement" of the incidents of the Crucifixion, and then the "Historical Statement" of facts bearing upon it, the author endeavors next to show that the "Traditional Site" of Calvary is not the true one, and then to prosecute the inquiry, "If we reject tradition, can a site meeting all Scriptural requirements be found?" This he answers in the affirmative, and endeavors to substantiate what he terms

his "long cherished belief, that the true Calvary was the crown of the isolated skull-shaped hill situated a few rods north of the Damascus gate." His presentation of the subject is lucid, and the more easily comprehended on account of its illustration by the accompanying map.

The "Suggestions relating to the Resurrection" are based upon the peculiarities of the Oriental twilight, and are designed to aid in a more perfect harmonizing of the different narratives of the resurrection by the different Evangelists. It is a good book, both for the general reader and for the pastor's library.

The Moabite Stone. By the Rev. B. F. De Costa, Author of "The Pre-Columbian Discovery of America by the Northmen." New York: A. D. F. Randolph & Co. 32 pp., octavo. $1.00.

This valuable monograph was prepared for the American Quarterly Church Review, and appears in the July number. We are glad that it has also been issued in book form. The aim of the author is "to give a *resumé* of the whole question, and present the facts connected with the Moabite Stone in a form adapted for general use, as free as possible from technicalities," in order to "contribute something to the interest already felt in the American Palestine Exploration Fund."

Ordnance Survey of Jerusalem. By Captain Charles W. Wilson, R.E., under the direction of Colonel S. Henry James, R. E., F. R. S., etc., Director of the Ordnance Survey, 1864-5. New York: A. D. F. Randolph & Co. $3.00.

This is a large Map or Chart of Jerusalem and of its immediate surroundings, size 30 by 48 inches, substantially mounted in sections on muslin, with a muslin pocket case. Its accuracy is attested by actual survey, and the minuteness of its details will render it a valuable acquisition to the critical student. In its explanatory reference table, we see noted the sites of eight different "Excavations" made in the recent explorations for the foundations of Solomon's Temple.

Quarterlies for July.

The Bibliotheca Sacra, and Theological Eclectic. Edited by Edwards A. Park, Andover, Mass., and George E. Day, New Haven, Ct., with the co-operation of Dr. J. P. Thompson, of New York, and Dr. D. W. Simon, of England. Andover: W. F. Draper. $4.00.

"Ways to Rome," by Rev. Professor Francis Wharton, D. D., LL.D., is an able review of Herr Nippold's Treatise, written "to meet the boasts of the Romish Propaganda, that there is a great moral movement among devout Protestants towards the Romish see." The other articles are—The Position and Methods of the American Scholar; The Date of the Passion of our Lord; On the Teachings of Christ in regard to His future Coming, and the Phraseology of the Apostles on this subject; Characteristics distinctive of Christ's Kingdom, as created by Redemption, from the World, or the Kingdom of Satan; The Three Fundamental Methods of Preaching—The Writing of Sermons; and Notices of Recent Publications.

The Congregational Quarterly. Editors and Proprietors: Alonzo H. Quint, Isaac P. Langworthy, Christopher Cushing, Samuel Burnham. Boston: 40 Winter Street. $2.00.

Contents—Charles Walker (preceded by a well engraved portrait); A New Field for Councils; The Language of the Pulpit; South Congregational Church, New Britain, Conn.; The Import and Method of Christ's Baptism; Catalogues of the Theological Seminary, Andover, Sept. 21, 1813, and January, 1817; Long Life to the Righteous: Congregational Necrology: Literary Review, and Editor's Table: besides some shorter articles. Also, Congregational Quarterly Record; Report of American Congregational Association, and of American Congregational Union.

The American Quarterly Church Review. New York: 57 Bible House. $3.00.

The July number contains the valuable paper on "The Moabite Stone," above noticed, as published separately by Randolph & Co.; also, articles on "The Early History of Man; The Empire of the Anglo-Saxons; Sacrifice in the Communion Office; St. Ansgar; The Life and Trial of Archbishop Laud; The Swedish Church; Rubical Revision in General Convention; and Clerical Lawlessness," together with the "Book Table."

The Christian Quarterly. R. W. Carroll & Co., Cincinnati. $3.00.

Contents of July number:—The Genuineness and Authenticity of the Gospels—II; Does the New Testament idea of a local church admit of its being composed of several Congregations?—Disciples and Baptists—will they unite?—Classic Baptism—II; Miracles and Modern Skepticism;—Literary Notices and Foreign Literature.

Magazines for August.

Eclectic Magazine.—The August number of this excellent monthly is at hand; and on its list is a brilliant and suggestive essay on the "Downfall of Bonapartism," followed by a burlesque poem entitled "Platonic Paradoxes," "An Escape from the Prisons of the Piombi," "An African Harem," "Nathaniel Hawthorne," "English Republicanism," "Herschel as a Music Master," "Life in Mars," "Curiosities of Criticism," "The Dutchman at Home," "Aphasia," "A New American Poet," and several others. "Patty" is brought nearly to a close, and the editorial departments are unusually full. E. R. Pelton, Publisher, 108 Fulton St., N. Y. Terms $5.00 per year.

Harper's Magazine, for August, opens with "Children of the Summer," an article which seems to us about as vagrant as the vagabonds of which it treats. Then follows "Count Cavour and the Unification of Italy," a solid, instructive, and readable article, portraying very vividly the character and influence of this great statesman, whose "life of toil

and conflict has finally culminated in a nation's regeneration." Other articles of real merit are "Life in Cuba," "Thomas Jefferson and his Family," and "The Telegraph and the Storm." There is also the usual supply of light reading, for those who crave it, and the Editor's Easy Chair; Literary Record; Scientific Record; Historical Record, and Drawer. The abundant illustrations add much to this Magazine.

Our Monthly has lost nothing by its transfer to the city of brotherly love, and by its falling into the hands of the well known publisher Alfred Martien. We are particularly pleased with the mechanical execution of this Magazine, its fair, clean type, and the good paper used. The leading article of the August number "The right or the wrong wife," by Mrs. J. McNair Wright, "shows how a minister made a mistake in selecting a wife, and how the wrong one proved the right one after all." Besides a number of other articles for adults, it has a department for "Our Young People;" also, Miscellany; Scientific Summary, and Book Table.

We have only space this month to mention in classes the other Magazines received:—

Literary, and for the Family:—

Littell's Living Age—Nos. 1415 to 1419 inclusive, or weekly from July 15th to Aug. 12th. Always good.
The Penn Monthly for August.
The Galaxy for September—in advance of its companions.
The Sunday Magazine for August—as usual profusely illustrated and instructive.
The Mother's Magazine for August.
The British Workman for July—illustrated.
The Cottager and Artizan for August—illustrated.

Religious:—

Bible Society Record—July 20 and Aug. 17.
Twenty-second Report of the Committee of the Society for Irish Church Missions to the Roman Catholics. Published in London, May, 1871.
Foreign Missionary for August—Presbyterian.
Presbyterian Monthly for Aug.— "
Spirit of Missions for August—Episcopal.
Missionary Herald for August—Congregational.
Home Missionary " "
Missionary Magazine " —Baptist.
Sailor's Magazine and Seaman's Friend for Aug.
American Missionary for August.
Evangelical Missionary Magazine, London.
The Catholic World, New York.

Medical:—

Medical and Surgical Reporter, July 8 and 15.
Good Health, for August.
Home and Health, for August.

Educational:—

The National Sunday School Teacher, for Aug.
The American Educational Monthly, for August.
Dodd & Mead's Sunday School Annual, for 1871.
Schermerhorn & Co's. Manual of School Material.
The Manufacturer and Builder—illustrated.
Judd's American Agriculturist—illustrated.
Judd's Hearth and Home—illustrated.

For the Young—Illustrated Papers:—

The Illustrated Missionary News;—Band of Hope Review;—Good Cheer;—The Guiding Star; The Child at Home; The Young Pilgrim;—Young Folks' News;—The Family Friend;—Friendly Visitor;—Loving Words for Children;—Children's Friend—very beautiful;—Infant's Magazine, do. do.

For the Young—Illustrated Magazines:—

The Little Corporal;—Our Young Folks;—Good Words for the Young;—The Nursery.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st July, 1871.

NEW HAMPSHIRE.

Derry. 1st Cong. Ch. and Soc.	$13 00

VERMONT.

Brattleboro. A. Van Dorn, for Italy	5 00
Bennington. Cong. Ch.	21 65
Manchester. Cong. Ch., for Mr. Merwin's Mission	31 37
Bradford. Cong. Ch., for Miss Rankin's Mission	41 00
	99 02

MASSACHUSETTS.

Salem. Bequest of the late Miss P. Goodhue,	100 00
Cambridge. E. D Goodrich, for Hungary,	263 00
Bridgewater. Cong. Ch. and Soc.	71 00
West Medway. Cong Ch. and Soc.	32 00
Boston. Yarmouth st. M. E. Ch., in part	56 10
Chelsea. Walnut st. M. E. Ch., in part	68 61
	590 71

RHODE ISLAND.

Bristol. Elisha Hathaway, for Miss Rankin's work in Mexico	50 00

CONNECTICUT.

Trumbull. Cong. Ch., Rev. N. T. Merwin,	11 20
New Haven. College st. Cong. Ch., for Mr. Merwin's field	1 68
Norwich Ladies of 2d Cong. Ch. and Soc. for Miss Rankin's field	150 20
Plantsville. Cong. Ch., in part	22 64
Stratford. 1st Cong. Ch.	72 13
Middlefield. Rev. Alpheus Winter	10 00
Sharon. 1st Cong. Ch., in full of L.M.'s for Rev. A. B. Bullions and Dea. Chs. Sears	50 00
E. Hampton. Rev. E. Palmer.	5 00
Eastford. Rev. D. C. House	2 00
Norwich. Ladies of 1st Cong. Church, by H. P. Ames, specially for Miss Rankin's field	162 20

CONNECTICUT—*Continued.*

Norwalk. Miss M. Darling	2 00
Lakeville. Mrs. M. A. Holley	10 00
Middletown. Mrs. L. C. Birdsey	20 00
Middlebury. Cong. Ch	19 75
Plantsville. Cong. Ch., additional	11 00
Hockanum. M. E. Ch., in part	3 00
	552 80

NEW YORK.

New York. Youths' Miss'y Ass'n, in Spring st. P. Ch., for Miss Rankin's Mission	65 00
" H. K. Corning	100 00
" Collegiate Ref. D. Churches	146 51
" A. K. Ely	160 00
" Ref'd Ch. on Wash'n Sqr.	110 00
" Mrs. R. I. Brown, for Miss Rankin's work	50 00
" Woman's Union Miss'y Soc., for Miss Rankin's work	33 60
" 4th Av. Pres. Ch., H. I., for Miss Rankin's work	25 00
" Bedford st. M. E. Ch	65 70
Pompey. Rev. Alvin Cooper	8 65
Brooklyn. Henry R. Jones, for L.M.	30 00
Astoria. E. J. Woolsey	100 00
Highland Falls. Sab. Schl. and Young People's Concert, by Rev. E. P. Roe, for Mr. Merwin's field	58 89
Durham. 1st Pres. Ch., for Central Mexico,	10 70
East Pembroke. Rev. G. S. Corwin makes Miss Mary Jane Cleveland and Miss E. Corinne Read L.M.'s	65 96
Little Falls. Pres. Sab. Schl., for Mr. Riley's field in Mexico	30 00
Catskill. Mrs. Edgar B. Day makes Edgar Day Knap a L.M.	30 00
Albany. M. E. Viele	10 00
Schenectady. 1st Pres. Ch., Dr. Backus	70 00
	1,119 01

NEW JERSEY.

Newark. So. Park Pres. Sab. Schl., for Greek Papers	25 00
" Central Pres. Ch., makes E. A. Smith, A. Headley, and D. H. Miller L.M.'s	95 00
Bordentown. Pres Ch	11 00
Trenton. Messrs. Fish and Norris, $5 ea.; Richey and Gummery, $10 ea.	30 00
Ringoes. Kirkpatrick M. Ch., add	2 90
Belleville. M. E. Ch., in part	11 20
Bloomfield. " "	21 10
Montclair. " "	30 81
Franklin. " "	11 53
	237 64

PENNSYLVANIA.

Philadelphia. Dr. Beadle $100; 1st Pres. Ch. $89.60, for Dr. Prevost—Zacatecas Mission in Mexico	189 60
" W. K. Black	25 00
Bustleton. Meth. Ch., S. Morrison $1, cash 50c., cash 50c.	2 00
E. Whiteland. Pres. Ch., add	21 00
Stroudsburg. Pres. Ch. makes Judge J. Mackey L.M.	23 10
Tarenturn. Union meeting, in part	22 40
Parnassus. Pres. Ch., for a L.M.	28 50
Deer Creek. Pres. Ch., in part	12 50
Bakerstown. Pres. Ch., for a L.M.	19 00
Lawrenceville. Pres. Ch., makes Robt. Davis L.M.	30 00
Raccoon. Pres. Ch., for a L.D.	72 50
	440 60

MARYLAND.

Williamsport. Pres. Ch., add	14 00
Lutherville. M. E. Ch., add	25 00
Baltimore. U. Pres. Ch., Rev. Wm. Buce.	26 76
" Monument st. M. E. Ch., in part	15 01

MARYLAND—*Continued.*

Baltimore. Broadway M. E. Ch., in part	11 67
" Jas. Wright, M. H. Brown, R. Kimberly, W. A. Emory, W. S. Snow, $5 ea.; Mr. Ameger, Miss E. A. Hammond, W. Rose, $1 ea.	28 00
" Madison Sqr. M. E. Ch., add	1 00
	121 44

KENTUCKY.

Louisville. Thos. Stephens $10, Messrs. Dick and Kinkead, $5 ea.	20 00

ILLINOIS.

Macomb. Rev. J. W. Stapp	3 00
Mattoon. 1st Pres. Ch., in part	6 25
" 2d Pres. Ch., in part	6 80
Wakegan. M. E. Ch., add	8 00
Ellison. Rev. Amos Morey	1 00
	25 05

INDIANA.

Indianapolis. H.	5 00
Evansville. S. Orr, S. M. M., $10 ea.; J. L. Orr, J. Shanklin, C. Kellogg, P. C. Deckar, F. Sellman, J. Wymond, G. Stalt, Hon. A. L. Robinson, $5 ea.; J. H. Cutler, J. W. Foster, T. Scanlin, $3 ea.; J. Davidson, H. K. Wells, $2 50 ea.; M. Dalzell, A. Hayhurst, T. W. Turner, Hon. W. Baker, J. Parsons, A. Gow, H. O. Babcock, O. Reilly, R. Hynes, W. E. French, $2 ea.; C. Robb, J. Scantlin, J. W. Gorse, F. Green, W. Wells, J. V. Dutcher, $1 ea.; C. Utterage 50c.	100 50
" Walnut st. Pres. Sab. Schl., for Indus. School	10 00
	115 50

OHIO.

Cincinnati. Estate of the late Mrs. M. A. Smith, for Home Work	500 00
" 1st Cong. Ch. $250; Lane Sem'y Pres. Sab. Schl. $50—all for Miss Rankin's work	300 00
" Messrs. Davis & Co., Anderson, 25c. ea.; Strader, Armel & Co., Wayne, $20 ea.; Healey, Bennett, Torrence, Esta, Jones, Davis, Mendenhall, $10 ea.; Peebles, Clark, Powel, Cheener, Harvey, Williams, Short, $5 ea.; Fulton, Wood, Mrs. Howes, $3 ea.; Mr. Morton $3.50; Crosby, Southworth, Kidd, Williams, King, Leslie, Mrs. Thomas, $2 ea.; Yeagerson, Bradstreet, Shephard, Hopkins, Neave, Marthens, $1 ea.	247 50
Columbus. Wesley Chapel M. E. Ch., by Rev. D. H. Moore	6 25
Windham. Theron Wales	5 00
Sandusky. Prot. Epis. Ch.	22 40
" Cong. Ch.	12 25
" Meth. Epis. Ch	10 50
" Pres. Ch	10 25
" Voltair Scott	4 00
Elyria. Pres. Ch	45 30
" M. E. Ch	20 75
" Bapt. Ch	8 00
" Prot. Epis. Ch	5 50
Norwalk. Pres. Ch	15 25
" Meth. Epis. Ch.	9 00
" Cong. Ch.	3 00
" Prot. Epis. Ch	2 00
Fremont. Meth. Epis. Ch.	6 25
" Pres. Ch., by Dr. Bushnell	27 85
Akron. Meth. Epis. Ch., add.	25 00
Findlay. " " "	5 00
Delaware. " " "	6 00
	1,297 05

Total, $4,681 82

$100 CONSTITUTES A LIFE DIRECTOR & $30 A LIFE MEMBER.

FORM OF A BEQUEST.

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THE CHRISTIAN WORLD,

A MONTHLY MAGAZINE OF FOREIGN RELIGIOUS INTELLIGENCE

For Christian Households and Missionary Meetings.

Published Monthly at $1 per Year.....Payable in Advance.

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We have very many similar commendatory judgments, spontaneously given. We cite these in order to emphasize an earnest request that our readers, pastors and others, will aid by such methods as may seem judicious and practicable in extending the circulation of the *Christian World.* We shall be happy to furnish extra numbers, and to enlist any interested persons as canvassers.

ADDRESS, **CHRISTIAN WORLD, 47 Bible House.**

The Christian World.

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THE

Christian World.

THE ORGAN OF THE

AMERICAN AND FOREIGN CHRISTIAN UNION.

TRUTH.—"Though all the winds of doctrine were let loose upon the earth, so *truth* be among them we need not fear. Let her and falsehood grapple: who ever knew her to be put to the worst, in a free and open encounter?"—*Milton.*

OCTOBER, 1871.

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THE

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THE CHRISTIAN WORLD.

Vol. XXII. OCTOBER, 1871. No. 10.

Editorial Brevities.

ROMAN CATHOLIC INTOLERANCE AND PERSECUTION.—The intolerance of the Papal Church manifests itself everywhere and at all times, just so far as there is opportunity. And, if restrained by force of circumstances from exercising its persecuting spirit openly and avowedly, as a church, through the Inquisitorial office, it will nevertheless seek opportunities for the secret persecution of all who dare to exercise the right of private judgment in opposition to its dogmas.

Furthermore, this intolerance communicates itself to the individual membership of the church to such a degree that the great majority of Papists are at heart persecutors, (there being, we are happy to say, many honorable exceptions) ever ready to give practical expression to the murderous hate which they cherish against all Protestants. We had occasion to show in our last number, in an article on "The 12th of July," that *ignorance* and *fanaticism*, such as the Romish church studiously cultivates in its subjects, naturally take the form of *intolerance* against those who civilly or religiously entertain opposite views from the ignorant fanatics themselves. And, within the few weeks that have passed since that article was penned, abundant confirmation of this view has come to us from widely-separated parts of the earth. Instance the following, which we find in several of our exchanges :—

"A riot has occurred in Morelia, Mexico, growing out of religious intolerance. A dispatch states that a Romish priest named Cavero, recently preached a bitter sermon against the laws of reform and religious toleration. He succeeded in exciting the people to such a pitch against the Protestants, that his harangue resulted in the committing of breaches of the peace by the multitude. Cavero was sent to prison by the authorities, but the people attempted to take him out of jail by force. The Federal troops resisted this popular attempt at jail delivery, and the result was a great riot. A great many persons were killed and wounded, and even incendiarism was resorted to by the inflamed and enraged followers of the priest."

For other illustrations of the same spirit, see "The Murderer's Plot" on page 323 of this magazine; "Opposition and Persecution," and "Are the Conversions genuine?" on page 324; the fifteen days sentence to hard labor, under "Incidents" on page 326; "Romanists—their Ig-

norance—The Priests," page 331; and "Blowing up a Protestant Con-ongregation," page 334. These incidents, transpiring almost simultaneously in different countries—in Mexico, Chili, Southern India and Italy—may be joined to the recent Riots in New York City, and in Ogdensburgh, to illustrate the unvarying spirit of intolerance and persecution which Roman Catholicism engenders, whether at the head centre in Rome, or at the extreme ends of the earth—whether in the darkness of the middle ages, which demanded and gave birth to Luther, or in the light of the Nineteenth Century, which shines on our "infallible Pope."

A Protestant Refugee from Campeachy.—Our own thoughts have all the more naturally shaped themselves, and found expression as above, because of a little incident in our own recent experience. Sitting at our editorial desk a few days since, we were waited upon by two young men, both claiming the Spanish as their native dialect, but one of them being able, also, to converse in English. This latter reported himself as an exile or refugee from Campeachy, the south-easternmost State of Mexico—stated his age as twenty-one—gave his occupation as an editor, in proof of which he showed us a paper edited by him in the City of Campeachy, in Spanish—said that for issuing this paper and other Protestant literature, and for taking an active position as a Protestant, believing and proclaiming Jesus as the only way of salvation, he had been persecuted in various ways, attacked in the open streets by hired assassins, shot twice and stabbed in the breast, and left for dead; afterwards, on his recovery, imprisoned, and after months of incarceration finally compelled to leave the country to save his life. We have taken pains to ascertain whether his statements could be relied on, and have now in our possession written testimony of his trustworthiness from those who saw him in this country during a former visit, two years since, and who then supplied him with Spanish tracts and other helps for his work.

This young man is now here *without means* and *without employment.* He is quick and intelligent, and could fill a clerkship acceptably. We should be most happy to put him in communication with any one who has it in his heart and power to befriend him.

Is there Religious Liberty in Mexico?—This question will naturally be suggested by the several instances of persecution recorded by us this month. But, let it be borne in mind, that such persecuting acts are all in direct violation of the existing statute laws of Mexico. The liberal Mexican government which overthrew the Maximilian despotism, effectually broke the priestly and monkish power, and confiscated all monasteries, nunneries and church edifices connected therewith, at the same time established full liberty of conscience, and decreed protection

to all forms of religious worship. This liberal government, with Juarez at its head, is now in power, and we believe is becoming more and more permanently established, though it has hitherto met with strong opposition, and has had to contend against perpetually recurring counter-revolutions. The old priestly rule dies hard. The blind fanaticism of the past struggles against the light which unmasks it. Ignorant hirelings and unprincipled demagogues are easily instigated to violence, open or secret.

Nevertheless, Mexico is to-day in advance of this country in some features of its legislation in regard to religious matters. While every church, Romanist or Protestant, has entire liberty of worship, according to whatever ritual it may choose, and attended by whatever ceremonies, provided these be performed within Church edifices: yet the display of churchly rites and insignia upon public thoroughfares is very properly prohibited. It is unlawful to have religious processions, to carry the "Host," or even to wear a priest's dress, in the public street.

Words of Cheer from New England.—We continue to receive voluntary testimonials of the high regard in which our Society is still held by many of our Congregationalist brethren of New England. We desire to assure these brethren that their words of kind sympathy, and their prayers in our behalf, as well as their offerings in money, are very gratifying to us, and give us new courage in our work. May the Lord reward them richly. The following is given as a specimen of the letters received:—

"——, R. I., Aug. —, 1871.

"Dear Sir:—Please find enclosed my check for —— dollars, a donation to the American and Foreign Christian Union, from a Congregationalist. I observe that it is stated as a fact that Congregationalists have withdrawn from this Society. I am not informed why. I have no sympathy with the movement. I know of no organization that can do the work as well, and its funds ought to be quadrupled. We have no Society for disseminating the Gospel, at home or abroad, that appears to me more deserving of the united and cordial co-operation of Christians, of every name, than the American and Foreign Christian Union. If grave objections exist against it they have not come to my knowledge. It is very unwise to multiply organizations needlessly.

"A New England Congregationalist of Seventy Years."

Our Magazine.—It is only four months since the writer became editor of the *Christian World*, a department of literary labor wholly new to him, and undertaken with no small hesitation. His beau ideal of what such a magazine should be has by no means been attained, but he has assiduously striven to make it acceptable to its numerous readers. It is therefore with peculiar pleasure that he now acknowledges the many courteous expressions of approval, both spoken and written, by which he has been encouraged. A Philadelphian writes—"Your

Magazine is calculated to do much real good, especially in fortifying Protestant professors against the steady encroachments of the Romish church." A pastor in New York State testifies—"I find the *Christian World* among the most readable and valuable monthly periodicals that come to my table." And from Westfield, Mass., we have just received the following: "I am much pleased with your Magazine. The editorials and selections are admirable. Your review of the *late riot* in your city is first rate. Such articles are of permanent value as matter of reference. Your extracts from Catholic papers and publications are just the thing to open the eyes of this nation to the real designs and character of Popery. Give us all the reliable statistics you can get. Truthful figures are most powerful truth tellers." These friends and others will please accept our thanks for their unsolicited commendation.

Russia and the "Evangelical Alliance."

Protestant Christians everywhere have been intensely interested in the recent deputation to Russia, sent out by the "Evangelical Alliance," in the cause of religious liberty. We shall therefore need no apology for occupying so large a portion of our Magazine this month with information in regard to the cause, progress, and results of this mission.

The articles which we have selected as covering the entire ground, and to which we would invite the special attention of our readers, are the following:—

[*From the "N. Y. Observer."*]

THE PENALTIES OF CONVERSION FROM THE GREEK CHURCH: HARDSHIPS OF THE PEOPLE: FACTS IN THE CASE: RESULTS.

THE newspapers have recently been so largely occupied with the movements of the American Deputation to the Russian Emperor in the cause of religions, we shall certainly render a service to our readers by giving them *the facts* that called for this remarkable demonstration.

"Between thirty and forty years ago the ecclesiastical rulers of the National Greek Church organized a great proselytizing movement among the Protestants of Esthonia and Livonia to induce them to forsake their own faith and join the Greek Church. A large body of priests were sent to the village to preach to the poor illiterate peasantry against their creed, and as an additional extraordinary means of alluring them, large models of Greek churches, with all their usual showy decorations, were conveyed on carts through the villages, and, by the opening of doors and roofs, were exhibited to the people as being much more attractive than their own poor places of worship. Promises were also made of their obtaining considerable temporal advantages, such as exemption from military service, etc., by this change of creed. Large numbers yielded to these allurements, which were not fulfilled, though a fierce resistance was often offered, especially by the poor women, when the policemen came to tear away their children from them to be baptized by the priests. They now ask to be allowed to return to the Lutheran faith."

In the year 1864, Count Bobrinski, a Russian nobleman, was sent by the government into the provinces to inquire into the facts of this case, and to ascertain the feelings of the people on the subject. In his official report of this mission he says :—

"According to the mission which your Imperial Majesty ordered me to undertake in Livonia, I have visited the districts of Pernau and Fellin, whence many Orthodox people had entreated that the right might be accorded to them to confess the Lutheran religion, and where, hitherto, the antipathy of the inhabitants to the Greek baptism of their children, and to the Holy Communion according to the rites of the Orthodox Church, had been manifested. * * *

"In the town of Fellin I found more than one thousand people assembled. To prevent similar assemblies in the district of Pernau, I begged the local authority to watch with energy that nobody should present himself to me except the designated persons whom I should call from the different parishes. I had called from ten different places, from each fifteen persons, to Pernau. Everywhere the peasants implored, with tears, that I would present to your Majesty their request that they, or at least their children, might be permitted to confess the Lutheran faith. One circumstance has made a deep impression upon me—that amongst all the peasants who presented themselves, not a single one made a request that did not concern the confession of faith, except ten or fifteen persons, who, with the expression of their intention to remain Orthodox, begged for an amelioration of their material position. I did not confer with the mass of the peasants, but ordered in turns only six persons into the room. I spoke with them in the presence of the Russian priest and of the local judge. The moral state of these unfortunate families, who, after having seceded from Lutheranism, are not Orthodox Greek in their hearts, and who really confess no religion at all, is most deplorable, most unsatisfactory.

"When I dismissed the peasants I communicated to them that the existing laws concerning Orthodoxy could not be changed; that the Greek-Orthodox could not return to Lutheranism; and that the children of mixed marriages must be baptized according to the Greek rite.

"They heard that communication with deep and unconcealed grief, but with full submission. They implored me again on their knees to present to your Majest their hope of your imperial mercy.

"The facts which I have collected in my visit to the above-named parishes, and which I have taken merely and solely from my conversation with Orthodox clergymen and Orthodox peasants, I have given in the memoir here adjoined. A compilation of these facts leads me to the positive conviction that of the number of 140,000 Orthodox, who are counted according to the official statistics in Livonia, perhaps scarcely the tenth confess themselves really as belonging to the Orthodox Church. The others have not only never been in their hearts Orthodox, but even in their performance of external religious duties, they retain even now, as far as it is possible, the rites and ceremonies of the Lutheran Church.

"Your Majesty! it has been painful for me, as a member of the Orthodox Church, as well as a Russian, to witness with my own eyes the abasement of the Russian Orthodoxy by the open revelation of this official fraud. Not the sincere words of these unhappy families, who address your Majesty with the humble but fervent prayer to accord to them the right to confess the religion which is according to the conviction of their conscience—not these sincere expressions of their feelings have made upon me such a painful impression, as the fact that the violence exercised against conscience, and the official fraud known to everybody, should be indissolubly chained to the idea of Russia and Orthodoxy."

In the Charter of the Duchy of Livonia, given by Sigismund Augustus, King of Poland, in 1561, to the Czar of Russia, the religious liberties and privileges of the Protestant Lutherans are confirmed in full detail and the strongest language. But such a document is too venerable to be of any account in these days, and *now* the Russian Penal Law is such that of the 160,000 Orthodox population of Livonia, at least 90 per cent. are guilty of some offence against the Greek Orthodox Confession, and more than one-half of the Protestant pastors are in the same case. All these must be judged by Greek Orthodox jurymen, because it is also provided that in matters relating to crimes committed against the Greek Orthodox Confession—if they be brought before a jury—the jurymen must belong to the Greek Orthodox Confession. And the following are some of the laws under which Protestant pastors and teachers are liable to be tried and condemned :

ARTICLES OF THE RUSSIAN PENAL LAW (CRIMINAL CODE). VOL. XV.

Article 206.—Whoever is found guilty of having induced others to secede from the Greek Orthodox Confession, and to join another Christian Church, will be condemned to the loss of the rights of his social position, to transportation to Tobolsk or Tomsk, Siberia, or to the punishment of the lash, and one or two years of imprisonment in a house of correction.

Article 207.—Whoever endeavors, by preaching or writing, to seduce members of the Orthodox Church to join any other Christian community will be punished, the first time, with the loss of some of his special rights, and imprisonment for one or two years in a house of correction ; the second time, with imprisonment in a fortress from four to six years ; the third time, with the loss of all his personal, social and civil rights and status, and transportation for life to Tobolsk or Tomsk, Siberia, with imprisonment for one or two years. N. B.—Noblemen, graduates of a university, and merchants of the first class, are exempt from corporal punishment ; but they may lose their social and civil rights, and be published by flogging with the knout.

Article 208.—Parents who are bound by Law to bring up their children in the doctrines of the Orthodox Church, but who have them baptized according to the rite of another Christian Church, or the other sacraments administered to them, will be condemned to imprisonment of one or two years.

Article 209.—Those who place obstacles in the way of persons who, by their own free will, are desirous of joining the Orthodox Chusch, will be condemned to imprisonment of three to six months.

Article 210.—Whosoever knows that his wife or children intend to secede from the Orthodox Confession, and does not endeavor to prevent them from carrying out their intention by taking legal steps, will be condemned to imprisonment of three days to three months.

Article 214.—It is prohibited to present petitions for the celebration of mixed marriages. Protestant ministers who take part in such celebration, without special permission, are published by a fine or temporary suspension from office for two to six months, or by dismissal from office.

These extracts present a brief outline of the whole case. It is plain that RELIGIOUS LIBERTY is unknown in the Greek Church under the present Russian Government. And in view of these facts, American Chris-

tians were called upon by earnest memorials from the Baltic Provinces, through the Swiss and German Evangelical Alliances, to send a voice of respectful entreaty, in their behalf, to the Emperor of Russia. The request was complied with and a delegation went on this errand of good will. It is needless to say that this step was taken and all its details managed with the strictest regard to the rights of the Russian Government to conduct its own affairs in its own way, and nothing has been done to offend the sensibilities of the Emperor. But Americans know that there is not a man on earth too high to be approached with a respectful petition, and where the occasion is so great as to demand the sympathies of mankind, the whole world will not only justify but applaud those friends of humanity who exert themselves, at any cost and peril, to obtain for their fellow men relief from suffering.

Quite as much has been accomplished by the American deputation as we anticipated. Indeed, we may say, *more* has been gained than we had any reason to expect. It may not comport with the Emperor's views of his own dignity, to make any sudden alteration in the laws of his empire at the suggestion of foreign Christians, but he has been led to see and understand the question of religious liberty as he never did before. So has Europe. And so has all the world. And it is beyond doubt that to-day the civilized nations of the earth comprehend more fully the essential principles of the rights of conscience, because in the summer of 1871 a number of American citizens went across the ocean to plead the cause before the Emperor of Russia. They did not get what they asked. But the boon will be granted, for a good work never wholly fails.

[From the "Evangelical Christendom," London, Eng.]

RUSSIA.—RELIGIOUS PERSECUTION IN THE BALTIC PROVINCES.

We have more than once called the attention of our readers to the sufferings of many thousands of persons belonging to the Lutheran Church in the Russian provinces of Livonia, Esthonia and Courland. The subject has been for a considerable time before the British Organization of the Evangelical Alliance. After communicating with American and European brethren, and giving the subject the most serious and mature consideration, it was agreed to invite delegations of the Alliance, consisting of influential persons from the different countries of Europe and the United States of America, to proceed to Russia in order to lay the case before the Emperor, and solicit from his Majesty such an alteration of the penal code as would not only redress the grievance complained of, but secure full religious liberty throughout the empire. Owing to delays in the arrival of the deputation, it was found impossible to reach St. Petersburg, as was intended, during the Easter festival. His Majesty leaving soon after for Germany, decided the deputation to proceed thither, and all were requested to assemble in

Stuttgart on Saturday, July 8, for mutual introduction and consultation. The following were the delegates from different countries :—

United States.—The Right Rev. Dr. M'Ilvaine (Bishop of Ohio); Hon. W. E. Dodge, President of the American Branch of the Evangelical Alliance ; Rev. Dr. Shenck ; Cyrus W. Field, Esq. ; Rev. Dr. Wm. Adams ; Dr. Nathan Bishop ; John C. Brown, Esq. ; Rev. Dr. Washburn ; and Rev. Dr. Schaff.

Sweden.—Baron Hans von Essen ; Dr. J. Erik Nyström ; Judge Th. H. Odencrants ; and Capt. J. C. Berger.

Denmark.—Chevalier L. A. Brandt.

Holland.—Dr. van Oosterzee, Professor of Divinity at Utrecht ; and Pastor Cohen Stuart, of Rotterdam.

Belgium.—Pastor Léonard Anet, President of the Committee of the Alliance at Brussels.

Germany.—Count Constantin von der Recke Vollmerstein ; Baron von Göler ; Baron Constantin von Tischendorf ; and Dr. T. H. Sieveking.

Hungary.—Baron Gabriel Pronay, Privy Councillor, and Inspector of the Lutheran Church in Hungary.

Switzerland.—Bovet de Muralt, President of the Executive Committee of the French Branch of the Evangelical Alliance ; Pastor F. Coulin, D. D., Moderator of the Venerable Company of pastors, Geneva ; M. Agénor Boissier ; Colonel de Buren ; and L. de Würstemberger de Bach.

Great Britain.—John Finch, Esq., Treasurer of the British Organization of the Evangelical Alliance ; Rev. T. D. Harford Battersby, M. A., Honorary Canon of Carlisle ; Samuel Gurney, Esq. ; Dr. John Hall Gladstone, Ph. D., F. R. S. ; Rev. Dr. Steane, Honorary Secretary of the Evangelical Alliance ; Rev. James Davis, Secretary of the Evangelical Alliance ; Rev. Robert Johnston ; Jabez Johnson, Esq., J. P. ; Richard Mullings, Esq. ; Rev. Dr. Schmettau, Foreign Secretary of the Evangelical Alliance, and Honorary Secretary of the Deputation.

Society of Friends.—Messrs. Isaac Robson and Henry Hipsley.

On Sunday, July 9, the delegates after attending public worship united in special prayer for the divine blessing to rest upon their important mission. On the follwing Monday and Tuesday meetings for deliberation were held in the vestry of the Stifts Kirche, the use of which was kindly granted by Prelate Kapff, each session being opened with prayer offered in the English, German, and French languages. During these meetings information was received that the Emperor had arrived at Friedrichshafen, on the borders of the Lake of Constance, and would remain for several days on a visit to their Majesties the King and Queen of Wurtemburg. It was therefore resolved to proceed to that town for the desired audience. On Thursday, the 13th,

Count Shuvaloff announced the Emperor of Russia's desire that the gentlemen comprising the international deputation would confer on the object of their mission with his Highness Prince Gortschakoff, Chancellor of the Empire, who would be happy to receive them at the palace, on the following morning, at ten o'clock.

At the appointed time the entire deputation were courteously received by the Prince, to whom each member was personally introduced. The Rev. Philip Schaff, D. D., on their behalf laid before his highness the specific object of their mission. He expressed the great respect entertained by the members of the Evangelical Alliance for the person and government of his Imperial Majesty, and their gratitude for his liberal and enlightened policy to his Russian subjects, especially in the emancipation of the serfs, permitting the printing and circulation of the Holy Scriptures throughout his dominions, and in ameliorating the religious condition of Protestants in the Baltic Provinces, since the deputation from the Paris Committee of the Alliance which waited on his Majesty last year with memorials on the subject. The deputations which had now come from many and distant lands had neither political nor ecclesiastical objects to serve; their motive was simply a Christian one, in the cause of religious liberty, and they had been desired by their co-religionists of different nations to seek an opportunity of approaching his Imperial Majesty, and respectfully soliciting that such an alteration of existing laws might be made as would protect his Majesty's Protestant subjects, and secure equally to them all freedom of worship, believing that such an act of liberality would greatly strengthen the loyalty of all classes, for compulsion in matters of religion, by creating discontent, hypocrisy, and infidelity, undermine the foundations of government. Dr. Schaff concluded by saying: "May God bless his Imperial Majesty, and give him the wisdom and courage to perform this noble act, which will secure for him the gratitude of millions yet unborn."

The Rev. Dr. Steane explained the manner in which in his opinion, liberty of conscience must be understood—viz, as the sacred right of every one not only to cherish, but also to profess and to propagate the religious convictions which he has freely and without constraint embraced, so long as the propagation of them does not militate against social order or public morality.

The subject was further spoken to by the Rev. Dr. Coulin, of Geneva, by the Rev. Dr. Van Oosterzee, by the Right Rev. Bishop McIlvaine, by Colonel de Würstemberger de Bach, and others.

Prince Gortschakoff, in reply, expressed to the deputation his own as well as his Majesty's sympathy with the cause of which the Evangelical Alliance was the exponent and champion, and assured them that the Emperor desired that every one throughout his empire should

have liberty of worship in the church to which he belonged; that Russia was a country in which all religions were tolerated, and that gentlemen present had only to visit St. Petersburg to see Episcopalian, Methodist, and other churches occupying the principal streets, in order to be convinced that religious liberty was fully granted. But as regards the Greek Church, his highness admitted there were laws which forbade any one, after once becoming a member of the church, from leaving it. About the propriety of this there might be different opinions. He had his own opinion, but such was the law of the empire, and it was one which only the Emperor could change. The time and manner of doing so must be left with his Majesty, who could not, for obvius reasons, suffer any appearance of foreign intervention. Any alteration or modification of the existing law must be done *proprio motu*, for which reason, whilst under ordinary circumstances his Majesty would have been most happy to receive a deputation, yet, looking to the large number of the delegates present, and their high social standing and influence in the countries from which they came, it was manifest that their reception would have the appearance of foreign interference with the internal affairs of Russia, and this, in the interests of the object itself, could not be allowed. The Prince admitted that in so vast an empire as Russia abuses of existing laws would be committed by subaltern officials contrary to the wish and will of the Emperor; but, he added, his Majesty has never refused to redress an injury after it has been verified by careful investigation. In confirmation of this statement the fact of Count Bobrinski's investigation into the religious condition of the Baltic provinces in 1864 was mentioned, and the measures in favour of the inhabitants of the Baltic Provinces which in consequence of the report had been adopted. The Prince, in course of conversation, acknowledged that the goodwill of the Emperor with regard to the Penal Code applicable to persons leaving the Greek Church was a precarious and uncertain guarantee, depending upon the life and disposition of one man. In illustration, the Prince reminded the deputation of the words of the Emperor Alexander I., to whom Madame de Stael once said, "Sire, you are the best constitution for the Russian empire;" to which his Majesty replied, "Madame, I am not a constitution; I am only an accident."

The memorials of the European and Americans delegates having been submitted for transmission to the Emperor, and also one from the Society of Friends,—

The Prince, after reading them, took exception to some expressions, and begged the deputations, in the interest of the cause they had pleaded, to withdraw the memorials; assuring all present that the interview and object should be faithfully reported to his Majesty, and that he would do all in his power, by his influence and co-operation with

the Emperor, for the development and establishment of religious liberty; adding, "His Imperial Majesty is anxious that his empire should march with England, America, Holland, and Switzerland, at the head of the nations in this noble cause." The Prince subsequently expressed to a member of the deputation his wish that the interview and the views expressed might be made publicly known.

This brief account of the interview gives only an imperfect idea of all that was said in a conference which lasted an hour and a half, during which time the conversation was carried on with perfect frankness on both sides. The tribute paid to the Evangelical Alliance, and the references made to its importance and usefulness, together with the repeated affirmation by the Chancellor of the liberal disposition of the Emperor, produced a favourable impression on all present, and will not soon be forgotten.

The Rev. Dr. Schmettau, Foreign Sec'y of the British Organization of the Alliance, before the deputation withdraw, brought to Prince Gortschakoff's notice a communication which had been received from Oroomiah, Persia. In consequence of numerous persons, members of the Nestorian community, annually proceeding to Tiflis, in Georgia, for the purpose of obtaining employment, permission was desired for a Nestorian presbyter to reside in that city under the imperial protection, to carry on his labours there as a Christian minister among his Nestorian brethren. The Prince having expressed himself favourable to the request, asked for a copy of the correspondence, which was forwarded to him on the following morning.

The Editor, in his notes on the foregoing, says :—

The document embodies the report of the Secretaries to the British Organization of the Evangelical Alliance (both of whom formed part of the deputation), presented to the Council on their return to this country, and the account of the interview with the Russian Chancellor may therefore be relied upon as strictly accurate and complete in every essential particular.

[From the "N. Y. Observer."]

So many inconsistent reports having been received by the Cable, respecting the American Deputation and Memorial, we addressed a note to Rev. Dr. Schenck, of Brooklyn, on his return from Europe, asking him for the facts in the case. His reply is given below :

LETTER FROM REV. DR. SCHENCK, ONE OF THE AMERICAN DELEGATION TO RUSSIA.

BROOKLYN, Aug. 28, 1871.

Dear Doctor Prime :—In reply to your note touching the presentation and withdrawal of the Memorial of the American Branch of the Evangelical Alliance, upon the occasion of the interview with Prince Gortschakoff, it gives me great pleasure to submit to you the facts in accurate detail. It must, however, be first borne in

mind that in the inception of this movement it was agreed that each Branch of the Alliance should have the privilege of preparing its own Address or Memorial. In consequence, the American Branch carefully prepared such a document, and received to it the signatures of those whose names have already been published in your columns, as well as others who were elected upon the Deputation some months later. At the preliminary conference, held in London, we found that an address had been prepared at the British office of the Alliance, and that the signatures of all the Continental Deputies had been obtained. We were warmly urged to sign it as well, but to this we unanimously demurred, and for two cogent reasons:

First, we could not transfer the names of Chief Justice Chase and Prof. Morse to another document, and we much preferred to present our Memorial with the prestige of such distinguished signatures.

Again, we objected to the European Memorial because it contained matter which we deemed objectionable, and we thought its spirit calculated to defeat the object we sought to attain.

One, if not more, of the American Deputies stated openly at the London Conference that it could not receive our signatures. Now, when the thirty-two Deputies had their audience with Prince Gortschakoff, at Freiderickshafen, there was a distinction made by the Prime Minister between the two Memorials. Of course he was thoroughly acquainted with the contents of both Memorials in advance, through the printed copies in his possession. He was willing to receive and present to the Emperor the American address, but regretted that he could not give like disposition to the European address, because of its containing such objectionable matter as could not be placed before the Emperor. Then it was, our Memoriol being still retained by the Prince, that he confessed his embarrassment in being thus constrained to make an invidious distinction, preferring, as he said, very much to decline both or to receive both. But ours had been received and the European address had been declined. The Prince was willing to place the substance of both Memorials before the Emperor, leaving out the objectionable matter of the European document, and see that the whole subject was favorably presented and that our cause should have a thorough investigation, &c., &c. Under these circumstances, and to avoid the invidious discrimination and to relieve the Prince from his embarrassment, we voluntarily proposed to withdraw our Memorial. This, after discussion, was finally done.

The American deputation had every reason to be satisfied with their reception and the result of their mission. After the conference, which had been conducted with the extremest courtesy, and to which every person present will recur with pleasing recollections, Prince Gortschakoff took occasion to say in private interviews held the same evening with two members of the deputation, that he was exceedingly well pleased with the interview, that it had been conducted in a purely Christian spirit, and that he was happy to give the assurance that everything would be done to carry out the wishes of the deputation, consistent with the circumstances in which the government was placed, and that we might congratulate ourselves upon the result of our Embassy. With great regard, I am very truly yours.

NOAH HUNT SCHENCK.

DEPUTATION TO THE EMPEROR. — INCORRECT REPORTS CORRECTED: MR. DODGE'S STATEMENT: THE PRIME MINISTER'S OFFICIAL REPORT.

PARIS, AUGUST 15, 1871.

To the Editors of the New York Observer:

IN your issue of the 20th ult., I regret to find you have been misinformed, by the telegraphic reports, in reference to what took place at our interview with Prince

Gortschakoff; and I am confident serious injury to the cause we advocated will result if these statements remain uncorrected.

It is there stated that the Imperial Chancellor expressed the sympathy of his sovereign with the object of the petition, and said that, on his return to St. Petersburgh, the Czar would attend to the request of the Deputation, and introduce religious reforms throughout Russia; and that Protestants would be placed on an equal footing with members of the Greek Orthodox Church, by the repeal of the coercive laws existing against them.

I am sure this will strike all who were present as an unfortunate statement of what actually occurred. We were received in a familiar conversational manner, with the distinct understanding, on the part of the Minister, that the interview was not to be considered official. We remained more than an hour, and were treated with extreme politeness; but the skill of the experienced diplomatist was shown in the reserve of the Chancellor: he heard all we desired to offer, but did not commit himself or his sovereign to any thing further than that he would present our views fairly. He was most careful to say that, in his opinion, no Government in the world was more tolerant than Russia; not only were all religions permitted, but the State paid for their support, as it does in the case of the Greek Church; he wished it understood, however, that the Emperor could not for a moment admit of interference, whatever he did must be the result of his own wise judgment; the laws were still in full force which forbid the return to the Protestant faith of any who have once joined the Greek Church, but all who are Protestants have every liberty.

In these and other remarks during the interview, Prince Gortschakoff made no statement such as the telegraph reports have led you to suppose.

I may add that, while we did not secure all we asked and desired, we did come away with the strong conviction that much good might result from this interview; but if erroneous accounts of the occasion are circulated and find their way back to Russia—as they undoubtedly will,—any favorable results will be greatly hindered.

As I cannot reach my associates, I venture to send you this at once, and to ask a place for it in your paper. Respectfully yours, W. E. Dodge.

PRINCE GORTSCHAKOFF'S REPORT.

The following report of Prince Gortschakoff to the Czar is published in the Russian official journals:—

Friedrichshofen, July 4 (16), 1871.

A deputation, composed of representatives from different evangelical communities, came to Friedrichshofen for the purpose of petitioning your Imperial Majesty for freedom of conscience, which, it was supposed, was violated in Russia, especially in the case of the Esthonians and Livonians of our Baltic provinces. This deputation your Majesty was pleased to order me to receive. It came to me on the 2d (14th) of July. The deputation consisted of thirty-seven persons. Our interview lasted for upward of two hours. Many of these gentlemen made long speeches, and I considered myself bound in courtesy to hear them all with inexhaustible patience.

I do not venture to expose your Majesty to the same infliction, and ask permission to report shortly the general contents of what was said to me and what I answered. By all, without exception, expression was given of deep respect for your Imperial Majesty, and of confidence inspired by the magnanimity of your character. The gentlemen laid especial stress on this, that their present petition had no political hue whatever, and that the step which they had ventured to take towards your Majesty was prompted solely by general philanthropic ends. In conclusion they requested me to ask an audience from your Majesty for them for the purpose of handing to your Majesty the addresses presented by them. Of these addresses there were

three: one from the American Evangelical Society, one from the (if I may so express myself) European Evangelical Society, the text of which was written in London: finally, a third from some Quakers. I said to the gentlemen that the principles of toleration and freedom of conscience were convictions of your Majesty, and that you had been pleased to always remain faithful to the example of your predecessors, whose convictions on this point were impressed on all the leaves of Russia's history; that the history of my country in this respect presented an appearance the like of which we would find it hard to discover in the same period in the annals of other countries; finally that this was one of the glorious prerogatives of Russia, which we wished to maintain. Besides, I said the confidence unanimously expressed by them in the qualities of your Majesty was a sufficient guarantee, and that I was not in a condition to offer any but this. I added that compliance with the requests put forward by them would entail the abrogation of some laws of the empire: that we in this matter could permit no foreign intervention whatever; that though this declaration, that they had no political ends in view, was of great weight—and I would give full credence to the complete frankness of this declaration—the admission to your Majesty of a deputation consisting of representatives of many nationalities, and the objects of which had become completely public, had the appearance of an intervention in our internal affairs, but that we could not tolerate the shadow of intervention, from whatever side it came. This declaration was received with deep regret, which also was expressed in respectful terms.

The American Deputation then requested me to accept their address, with the contents of which I had already made myself privately acquainted, and as it contained only general observations I answered that I was ready to lay it before your Imperial Majesty. The Deputy from Geneva thereupon got up and said that those who had commissioned him were in hopes that I would also receive their address, which, in consideration of its numerous signatures, might be called a European one. This address was, as has been mentioned above, written in London. I requested to have a look at it first. On looking through it I remarked that it contained passages which looked like a bill of indictment.

Without hesitation I declared that the references to the religious belief and condition of the Esthonians and Livonians rested partly on erroneous, partly on insufficient, data; and it appeared to me, I openly said to them, that these data were derived from partial sources, whose authenticity it was allowable to doubt.

I refused to accept the address, and expressed it as my opinion that it would be better to abstain altogether from the presentation of an address, since the acceptance of the American address alone would wear an appearance which might be offensive to the whole deputation. After consultation among themselves they agreed to my proposal. A last attempt was then made to induce me to give a written statement of everything that had been said. I answered that I was, as a rule, an enemy of all useless written dissertations; that I considered what I had said of the convictions and fundamental principles of your Imperial Majesty to be sufficient; that, if they had found any want of clearness in this respect, since, on account of their differences of nationality, I had by turns to make use of the French, English and German languages, I was ready once more to declare our intentions. They answered that they had completely understood all these. "In that case," said I, "it will be for you to report to your constituents on our interview." So we parted. I observed no sign of irritation, although a recognition of a complete want of success was visible, and I do not think I am in error if I assert that the frankness and courtesy of my words met with their respect. The next day I met four members of the deputation in one of the adjacent avenues of the castle—two of them English, two American. Those gentlemen expressed with warmth their gratitude for the reception that had been given them, and said that they had immediately telegraphed to the London *Times*, concerning the impression and confidence with which they had been inspired by the high qualities of Your Imperial Majesty.

A Plea for the American & Foreign Christian Union.

BY AN OLD LAY DIRECTOR.

When the police authorities of the first city of America dare even for a day to forbid a procession of the Protestant citizens, and when the revenues of this city are controlled by an interest hostile to Protestantism, it is time to look well to our defences. Foremost among these are our large Union Societies. Standing like so many fortresses against the errors of Rome are the Bible, Tract, and Seamen's Friend Societies, the Sunday School Union, and the American and Foreign Christian Union. If it were possible, that, before the cry of a revived Sectarianism worthy of the last century, one of these might fall, no one could tell how soon the others might follow.

The writer has had an acquaintance and active co-operation with the last-named of these organizations for the past twenty years, and desires to state briefly some of the reasons why he thinks this "Union" should be permanently maintained. It is the only representative Protestant Missionary Society in this country which devotes itself almost entirely to the Roman Catholic field. As such, it has been founded and sustained by some of the best Christians of our country. On its roll of honor are the names of Baird, Kirk, Brownlee, Bangs, Dowling, Dudley Tyng, Fairchild, Dewitt, Hague, Phelps, Murray, Bethune, Scudder, M'Clintock, and a host of others.

Again, it is no doubtful experiment.

For nearly thirty years, under different names, it has been blessed with abundant fruits. Among these we may mention the building of the American Chapel in Paris; aid in liberating the imprisoned Madiai and Metamoras; the defence of the Bible in our schools; the publication of a valuable journal and many books on the Roman question; the sending of colporteurs and Bible-women to our large American cities; and the aiding or founding of missions in Italy, Spain, France, Hungary, Greece, Canada, South-America, and Mexico.

Let us remember further that in papal countries, as a rule, "Union" missions are the most successful. Among the hundreds of millions of heathen so needing their services, and in the home fields, "denominational" enterprises have made great conquests. But Rome has for centuries stirred up prejudices, and even patriotism itself, against Protestant names. "Give us," cry the Italians and Mexicans, "nothing of your sects, but the pure ancient Gospel." As representing more fully our prevailing evangelical faith, both to our countrymen and foreigners, Union missions abroad have the charm of being more truly "American." Beneath the grand cathedrals of Rome and where she is backed by the accumulated power and wealth of centuries, it is useless to attack her

strongholds in very feeble detachments. In every Catholic capital, a *united* call at first rallies the largest church. The members are often from four or five different Protestant countries, and of as many denominational affinities. If persecution arises, they appeal for protection to their several consuls, and to their religious friends at home, and thus touch chords that vibrate through distant lands. And the essential unity of the faith of the reformation thus manifested produces a powerful impression on the Catholic mind.

We must not forget, too, that our "Christian Union" is not merely missionary, but that it is also a benevolent publishing institution. No single sect can issue a proper controversial literature on the papal question. It can only be done by a united board of evangelical Christians. With the death of the parent, then, must perish all its publications. The most liberal sect, unaided, would object to the expense. These and the Agencies are the two items of cost which, even in large establishments, are most often sincerely criticised, and which a union can best afford. Indeed, in this peculiar field, both are indispensable. And no investments bring richer returns in legacies and fruits. There is a feeble race of Christians slowly dying out who grieve over the money spent in churches to save their poor souls. They look on a benevolent institution as some people gaze at the moon—only to count the dark spots. We assure these mourning friends that our Society spends its money very carefully.

Passing rapidly over the arguments, that in no Catholic capital, not even in Rome itself, in the large representative sense, will there ever be another "American chapel" built except by a union; that such a combination has far the widest range in the choice of missionaries qualified to preach in Spanish or Italian; and that it harmonizes best with other evangelical missions we may note two special advantages. A certain enthusiasm generally prompts the largest gifts. There are many zealous Protestants often the descendants of those who fled from religious persecution in Europe, as did the Huguenots and Puritans, who will give more liberal donations and legacies to a union society which devotes nearly its whole energies on a large scale to the Catholic field, than to any sectarian organization in which this is a mere department. Such an alliance, too, gathers numerous contributions that would otherwise be lost. Many of the lesser bodies of Christians become generous stockholders, who alone would never establish a single mission on papal ground. Yet there is really abundant room for all.—More laborers are needed. We welcome our brethren of the sects to every open door. All our missions are free to become churches of the name they prefer the moment they become self-sustaining. In return, we ask that every Christian heart be left free to give as it lists, and that no missionary agency be destroyed. Our Society only seeks to live and work for the Master.

When, two centuries after the death of Gustavus Adolphus, the grateful Swedes and Germans met around the great stone where he fell on the battle-field of Lutzen, instead of a marble monument, they founded a grand missionary society in honor of their deliverer. These Union Societies are all memorials of the sainted dead. Their devoted founders have gone to their rest. Let no Protestant hand level a single stone.

Our hair is growing silvery and our steps are weary. The aged always dwell on the past. Even as we write, the Union prayer-meetings of long ago seem like trainings for a happier land. There we became acquainted beforehand with the faces of Christians of other names with whom we had hoped to worship forever. Like soldiers between battles, we put away for an hour our badges and colors of companies and regiments, and in fatigue dress and friendly groups, talked lovingly of the time when we should exchange these habiliments of earth for the dazzling uniform of the army before the Throne. As we look backward, we are thrilled with precious memories. More than twenty years since, we once tried to sing "Old Hundred" with the French, Germans, and English, and a devout multitude from many lands, in the first hymn at the great meeting of the Evangelical Alliance in London. But it was too much like heaven to be calm. Lips quivered and tears flowed, till we could hardly keep to the grand old harmony. Hands off, brethren! Let no spoiler touch these Union Societies. To us who are hopefully nearing the river of death, they seem like the fulfillment of the prayer of our dying Lord, that his children might be ONE. And any who would sever us may see in the touching record in the seventeenth chapter of St. John, that, as if to impress it to the end of time, that sweet word is six times repeated.

Our "Christian Union" is but a missionary evangelical alliance. It seems more needed than ever. In the face of higher pretensions to infallibility, increasing hostility to our public schools, and more daring attempts of Rome to control the destinies of our country, and with louder calls than ever from emancipated Italy, Spain, and Mexico, we trust that our fellow-Christians will rally to its support till its blessed mission is accomplished—till the darkness of papal superstition shall yield to the light of a pure Gospel, and the Saviour shall be honored over every martyr's grave.

SHARP.—The early worshippers at "high" St. Margaret's, a few weeks since, were surprised to find the main entrance placarded thus:—"St. Margaret's Junction! Change here for Rome!"—*Pres.*

PROFS. Friedrich, Pettenhofer, Plank, Riehl, Zittel and Cornelius, all anti-Infallibilists, have been elected senators of the Munich University. *Protestant Churchman.*

MISSIONARY WORK, PROGRESS, Etc.

Central Mexico.

FROM "AN ENGLISH METHODIST."

THIS very acceptable correspondent is not in the employ of our Society, but gives his testimony as an outside and disinterested observer of the good work which God is accomplishing through our missionaries in the city of Mexico. In our last issue we promised to give his second letter entire this month; but, as since that time a *third* letter from the same pen has been received, (enclosed in one from Bro. Riley, and bearing date Aug. 5, 1871,) and as we have also before us a partial translation from the *El Monitor Republicano* (the leading periodical of Mexico,) of the recent stirring events, as published in that paper in Spanish, we extract from all these sources.

The following account of

THE GREAT CHALLENGE

to a public discussion, of the subsequent withdrawal of the challenger, and of the interesting services in the church of San Jose de Gracia on July 2d, are mainly a translation from the Mexican periodical:

"THE Rev. Dr. Javier Aquilar de Bustamante (a Roman Catholic Presbyter or Priest) publicly—by posters placed on the doors of the cathedral, churches, etc.—invited the Protestant Presbyter, Don Manuel Aguas, to hold a religious controversy in the church of the ex-convent of San Jose de Gracia, now the principal Protestant church in that city. This proposal was (by means of similar posters) publicly accepted by Don Manuel Aguas. The time agreed upon was July 2, at ten o'clock, A. M.,—the subject for discussion, 'Is the Roman Church Idolatrous'?—the only book to be received as proof, 'The Holy Scriptures.' The placards were read by multitudes with interest, and the conversation in the streets was, generally speaking, respecting the proposed discussion.

"As the time drew near, the Archbishop prohibited Aquilar from attending, as it was contrary to the law of the Roman Church, except by special permission of the Pope. However the day arrived, and the excitement was intense.

AT THE CHURCH, JULY 2.

"The church was crowded with 1,500 people, leaving hundreds in the streets unable to obtain admission.

"Two elegant platforms, one on each side of the church near its centre and facing each other, had been erected for the controversialists. On each of these platforms were a couple of chairs and a table, and on one of the tables a copy of the Holy Scriptures. At the appointed hour the organ and other instruments filled the air with sweet and solemn music, and the Protestant ministers, Manuel Aguas and Agustin Palacios, [both converted priests in the employ of the A. & F. C. Union,] ascended one of the platforms.

"M. Aguas announced a hymn, beginning with the words,

'*Oh! Saviour, precious Jesus*'—

The congregation, standing, sung the hymn, accompanied by the organ and other instruments, a well harmonized choir of more than one thousand voices. The congregation having resumed their seats, M. Aguas standing spoke as follows:

"'GOD, midst lightnings and thunder, descends to the summit of Mount Sinai, while all that majestic mountain trembled and the children of Israel prostrated themselves with fear at its base. Then from midst that fire, those lightnings, that awful and solemn grandeur, the voice of Jehovah is heard, speaking to His people, proclaiming His Ten Commandments, those precepts which are and ought to be immutable and eternal, and which are forever binding on all mortals, whatever be their belief and opinions, and which no power on earth can lawfully alter, change, or suppress.'

"He then read the Decalogue from the twentieth chapter of the book of Exodus, and after this announced a hymn of praise to the Triune God. The congregation, with grand, thrilling and majestic harmony, sung the hymn standing.

"Then the minister, M. Aguas, speaking to the immense congregation, said:—'Before addressing you, I beseech you to accompany me in prayer to God for His heavenly grace.' All the congregation then knelt. The minister, in an humble posture, and after a moment of respectful silence, offered with deep earnestness the following prayer:

PRAYER OF M. AGUAS.

"'Our Father, fountain of all truth, who art full of majesty and greatness, eternal spring of infinite wisdom, who of thy goodness, for the great love that thou hast had for us, thy sons, didst cause thy own Son to become incarnate to redeem us;—Father, from whose Spirit springs the purest, most comforting light, cast a compassionate look upon us who worship Thee in spirit and in truth, and not in matter and error: make us to know Thy true religion that we may follow it with fervor and sincerity; make Mexico, our beloved fatherland, know daily more and more the holy Gospel in all its purity; that we may no longer prostrate ourselves to worship that brute matter which is unable to listen to our prayers: make us to arise from that idolatry in which we have for so long a time been immersed: make us to love Thee with all our soul and heart, and grant that we may also love one another as brothers that we are. These gracious gifts we beseech of Thee in the name of our only Advocate and Intercessor, Jesus Christ.'

"After this prayer, another hymn was sung by the congregation, commencing with the words: 'I put my trust in Jesus and am saved, through His death upon the cross, I will enter heaven's glory.'

THE ADDRESSES.

The ex-priests, Aguas and Palacios, then delivered addresses, the former on the 2d Commandment, "speaking very strongly on the idolatrous practices of the Papal church," and the latter on the 44th chapter of Isaiah, "in which he did not fail to boldly express the mis-doings and teachings of the Popish church. In fact [says our English Methodist brother] both spoke in such a clear and forcible manner as I never heard either in England or the United States, where more consideration is shown from the fact that Popery is not there seen in its true colors, but is modified to suit the countries." We are promised a translation of these addresses, and may have occasion hereafter to give them, in whole or in part, to our readers.

THE MURDEROUS PLOT.

"Now you will see the treachery and murderous intentions of the priesthood. Before the time appointed for the discussion arrived, it leaked out, that there was a conspiracy to murder Aguas, arranged by one of the priests of this city, and that a number of daggers had been distributed among some of the most abandoned and determined assassins of this city, to kill the pastor and scatter the flock. But God had both the one and the other in His hands and preserved them. Next door to the church is a barrack occupied by Federal troops, some of whose officers are with us. These knowing what was astir, came to church armed and dressed in plain clothes; forming a circle of defence in front of the platform, determined to protect M. Aguas at all hazards. Another officer was at a window near the roof and in immediate communication with the troops, only awaiting a signal from those inside to move in case of any disturbance within. These would-be assassins got as near the platform as possible; but, when they heard the immense number singing the hymns and saw that they were in the most insignificant minority, and would most likely have got the worst of it, they very wisely forebore any attempt at disturbance. The only thing effected was, that a mob in the street shouted 'Death to the Protestants!' 'Death to the Heretics!' but they soon tired and went off.—The day passed off without any disturbance; but I assure you, that it caused more excitement in this city than the primary elections for the President of the Republic.

EVANGELICAL, UNITED PROTESTANTISM.

"Mr. Riley has shown himself thoroughly Catholic in his conduct and teachings, as the object of his mission is, not to set up any particular church, but to

work on the broad principle of 'The Evangelical Union' for the salvation of souls, throwing aside all isms. This I consider a wise step; as it would be unwise for him or any other person to come here and show our Protestant weakness by seeking to establish any particular church having one of the many names which abound, and thus giving the Romanists a strong argument (for them) against us, viz: that we lack *union*, and so, cannot be the church of Christ. This I am glad to say is not the case, and the name of the infant church of Mexico is 'The Church of Jesus.'

"The doctrines taught are those in which all Evangelical Christians agree, viz: The Bible is the inspired Word of God: The existence and equality of the three Persons composing the Holy Trinity: Christ Jesus died to redeem us, and His blood cleanseth from *all* sin: Christ the *only* Mediator between God and man: Eternity of punishment as well as of bliss: Justification by faith: Baptism and the Lord's Supper the only two sacraments, and to be received symbolically.

ITEMS OF MISSION INTELLIGENCE.

"There is a Young Men's Christian Association established here, on the principle of that of New-York. Its members are thoroughly earnest and carry on their labors vigorously, adhering strictly to the principle of not countenancing any one whose life will not bear the strictest investigation.

"A boy's school has been commenced, and there are about forty names on the books; this is an important step, as it is to the young, principally, we have to look to come up and supply the church with pastors and teachers. I hear that one for girls will be started so soon as there are funds.

OPPOSITION AND PERSECUTION.

"But with this prosperity, don't think for a moment that the Papists are idle—far from it: they are spending money like water in circulating tracts and newspapers; getting out from Europe priests, having fame as controversialists, to preach against us; sending out missionaries in all directions, teaching the people that the Protestants are heretics, that in their services they whip a figure of Christ, spit on its ace, etc., etc.; so that the lives of our brethren are oft times fearfully exposed. And the worst of all this is, there are not sufficient funds to carry on this work of bearding the enemy in one of his strongholds by means of the press, &c., *although we have a splendid one here lying idle, which cost Mr. Riley* $3,000 *in New-York.* If there were means we should be circulating tracts by tens of thousands, exposing the deadly errors of Rome; we should be scattering the Word of God broadcast in this benighted country; indeed what has been already done by the British & Foreign and the monetary grants from the American Bible Societies have sufficiently proved that 'The Bible' is the thing to raise even *Mexico* to an honorable position among the nations of the earth, instead of being a byeword, as she has been. It is 'The Bible' that shall enable her sons to shake off the shackles of Roman bondage, and emerge into the Liberty wherewith Christ shall make them free. Let me ask you as a favor to inform Mr. Holdich of the American Bible Society that their grants for the purchase and gratuitous circulation of the Bible have done a great amount of good, and that its power is being felt for good in those districts where it has been circulated, and I hope the Society will continue to lend a helping hand to our infant church.

ARE THE CONVERSIONS GENUINE?

"It may naturally be asked, if this is merely a change of opinion as a political matter, or is it genuine Christian work? My answer is: no doubt there are some who look at it in a political light; but I believe a large majority have come with us from genuine religious convictions—else how would they stand being persecuted as they do, and receive such persecutions meekly for the sake of Jesus? How would they stand to see their beloved wives and little ones deprived of their bread rather than give up their Bible and Christian fellowship, if the work were not real? And as an example of one of our brethren in the hour of death, as to his constancy:—Not long since one, in the last stage of illness, was carried to th

Hospital of St. Paul, and lodged in the part called St. Vincent; the 'Sisters of Charity' who attend there, saw he was near death, and tried all in their power to get him to confess to a priest, but he steadily refused, and afterwards, seeing their efforts were fruitless, they had him thrown on a rush mat on the floor, saying for him 'to lie there end die, as it was good enough for a heretic.' Another brother who was there, and seeing how he was treated, asked him, 'Brother, do you still hold fast your religion?' and the answer was, 'None but Jesus! none but Jesus!' The poor fellow died, and no doubt is with that Jesus he so stoutly confessed and confided in, in the hour of death. Is this sort of thing the work of God think you? I say most positively, yes, and I think you will agree with me.

STIRRING APPEAL.

"I have heard that there are many Americans praying for Mexico. Well, I am sure that my Methodist brethren's prayers are being answered in a most remarkable way and would encourage them to continue; not merely in their closets, but that in their prayer meetings and class meetings, public and *special* prayer may be offered for the Gospel work in poor Mexico; for I pledge you my word of honor as a Christian, it is in every way worthy of the hearty co-operation of every branch of the Christian Church. If it was not clearly the work of Christ I would not ask your support; but being such, I claim the sympathy of American Christians and hope they will come forth *quickly and generously* to stand by it, for, in my opinion, it is from Mexico that the evangelization of the Spanish American continent is to proceed. I therefore as a European, as an Englishman, say, let England look after Spain and Italy, and let the American churches especially take care of America, which I consider a duty that belongs to them in particular.

"Let me beg you, sir, to lay these things before our Methodist churches in the United States,—and so doing, I am confident they will not belie the good name of the Methodist Church as a Missionary one, to whom the Lord says:—'Behold, I have set before thee an open door, and no man can shut it.' Oh, that she may see this door open, and enter into this work with the immense means at her disposal, both spiritual and temporal, and obtain the promise given:—'Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world, to try them that dwell upon the earth.'"

We are glad to be able to say that our Methodist brethren are more and more largely letting their gifts testify to the sincerity of their prayers. During the month of August, their gifts into our treasury (through Dr. Wm. Butler) were nearly $2,000.

From Rev. H. C. Riley.

"MEXICO, 9th Aug. 1871.

"DEAR BROTHER:—Your most welcome and very kind letter of July 6th came safely to hand. You can hardly realize how precious Christian kindness and sympathy are to one far away, in a battle for the truth of the Gospel like the one that is raging around me. By this mail I write you (being intensely busy) mainly by proxy, by the next I intend writing you more fully myself. The Gospel work in Central Mexico is now thoroughly organized. It is Christ's marvelous work, and as such can challenge the closest scrutiny. Thank you with all my heart for standing by it. The Devil is putting out all his strength, both here and in New York, to try and destroy it. Let us, as Christians, in the strength of Jesus, defend it to the utmost. The reformation has now grandly dawned in Spanish America with bright and glorious light. In Manuel Aguas, Mexico has its Luther. I regret not having had time yet to translate his address of July 2nd in Ex-San Jose de Gracia."

Chili.

SANTIAGO.—REV. N. P. GILBERT.

[Extracts from letter of June 30, 1871.]

MISSION SCHOOL.

"Our school continues making progress. It numbers twenty-four, and mor

are expected. It is the only Protestant school in Santiago which admits the Bible and prayer. While this is one of the excellencies of our school, it is also a cause of unpopularity in this community, so that unaided it would not be self-supporting. The nominal price of tuition is one dollar per month, but we actually receive but about ten dollars from all, which meets one-fourth of our current expenses at present.

POLITICAL.

"*Politics* have of late absorbed attention of my Chilian friends. Last Sunday *Federico Errazuriz* was elected president of this republic for a term of five years beginning the eighteenth of next September. He was the official candidate and received the full support of the Clergy.

"Mr. E. is a man of wealth and is a nephew of the Archbishop. He has been shifting in his politics from the most liberal views to those of the Ultramontane party. He is supposed secretly to be liberal, but it is feared that he will rule in the interest of the Clergy and turn back the dial of progress. I believe that no man can do this in Chili. God and the Gospel, the press and many men of true democratic views and the upward pressure of the nineteenth century are at work. They are invincible. Undoubtedly the coming administration will retard certain important reformatory measures, unless bad management should lead to a revolution, which might separate Church and State and quickly secure a true Republican Government. The opposition Candidate, *Mr. Jos. Tomes Urmeneto*, is very rich and a very liberal man. He was educated in the United States and has held important posts in the government. He was the only Chilian beyond my congregation whom I asked to help us build our church. He cheerfully gave me $100.

"The opposition were in favor of separation of Church and State, and, although this party has just been defeated, public sentiment remains in favor of the ideas proclaimed by its orators and papers, and sooner or later liberal principles will triumph.

INCIDENTS.

"Have just been interrupted by a member of my congregation, who last evening had a conversation with a priest about 'confession.' I wrote out some points for him to study. An Irishman calls for help—is sick, and has been cook on a ship. A German lady calls—says her parents live in *Los Angelos* far to the south where there is a Colony of two or three hundred Germans without pastor or teacher, their children attending Roman Catholic schools. This is one point where a German Missionary would do an immense good, saving more Protestants from becoming Romanists, than the missionary among the Romanist can bring over to Protestantism. A few weeks ago a member of my congregation was sentenced to hard labor fifteen days for telling the priest not to teach his mother (then unable to speak) that she should pray to the saints."

VALPARAISO.—MR. MERWIN.

We are glad to receive the following intelligence of the safe arrival of Mr. Merwin and family at Valparaiso. Since they sailed from this country, Mr. Ibanez, to whom reference is made below, has been appointed to the charge of the mission at Santiago, as successor of Mr. Gilbert, who will return home this fall. This fact has already been announced to our readers, but was unknown to Mr. Merwin at the time of his writing.

"VALPARAISO, July 29th, 1871.

"DEAR BRO.—After a prosperous voyage of twenty-eight days we arrived here on the 27th. Church and school in a prosperous condition. The brethren, Dr. Trumbull and Mr. Ibanez, are greatly pleased that the church debt is paid. Mr. Ibanez accepts the temporary offer, but we all hope that he may soon be appointed a full missionary."

"Aug. 10th, 1871.

THE NATIVE CHURCH.

"The little flock of native Christians, converts from Romanism in this city, has not suffered, I believe, by my absence. Mr. Ibanez, the Chilian preacher, has labored

faithfully to build up this church of Christ. Several have united with the church under his ministry, and on my arrival three more stood propounded for admission. They expect to unite with us next Sabbath, when we join in the celebration of the Lord's Supper. Three of our most active and intelligent members have left the city within a few months; we miss their example and words of exhortation, but we rejoice in the fact that they are working for Christ in other places where greater moral darkness prevails. One of them is laboring as Colporteur of the Valparaiso Bible Society in San Filippe and vicinity.

DAY SCHOOL—OPPOSITION AND SUCCESS.

"The day-school which we established in this city about a year ago, and which has met with most determined opposition from the Roman Catholic clergy, is prospering finely. Only three pupils were present at the opening of the school in July, last year; but at the end of four months more than forty were in attendance. Shortly after my departure in October, more commodious apartments were secured, and fitted up very neatly through the generosity of our friends, Chilians and foreigners in this city. When these new rooms were ready for use, the school was opened again under favorable auspices. By permission of the Mayor, the national flag was hoisted from the building; several prominent native gentlemen were present, besides foreigners who sympathize with our object, and congratulatory speeches were delivered. Then came the storm of opposition. The parish priest thundered against the school from the pulpit, denouncing it as an 'immoral and anti-Christian institution,' and forbade mothers sending their children to this 'fountain of iniquity.' The teacher replied by a letter in the daily paper, begging the priest to visit the school and ascertain whether his statements were correct. This polite invitation remained unnoticed. But it was rumored that on a certain feast day, the priest accompanied by a procession and a batallion of soldiers would enter the school and break it up. The commander of the batallion so far credited the report, that he gave orders to his soldiers before marching, not to interfere in any way with the school, if they should be urged to do so by the authority of the church. The procession passed with the priest at its head, but no violence was offered. Many parents, however, withdrew their children at the instigation of their father-confessor, and others on the plea that the teacher had become remiss in his duties. The latter resigned soon after, and another who has had considerable experience and success in teaching, was immediately engaged. Under his direction the number of pupils has greatly increased, and the Superintendent of Public Schools in this city, after a visit to this new arm of the Reformation, pronounces it 'a model school in many respects.'

"The house is situated on the brow of a hill overlooking the bay, and is owned by a German whose interest in the school is most gratifying to us. The teacher resides in the house with his family, and his wife assists him in the instruction of the younger pupils, and by giving lessons in plain sewing to the girls. The Bible is read every morning, and the Lord's prayer repeated in concert. The neatness and order apparent on every hand could not be surpassed by some of our schools at home.

To Mr. Ibanez, who has had the charge of the school during my absence, much credit is due for its prosperity. Over fifty children now attend regularly, and some of these are members of our Sabbath school.

THE SCHOOL TO BE SELF-SUSTAINING.

We have reason to thank him too and praise God for the success which has crowned his efforts to place this school on a self-sustaining basis; that is, independent from assistance furnished by the American and Foreign Christian Union. At the beginning of this second year, subscriptions from friends in Valparaiso, will be sufficient to cover all expenses. And the most cheering fact in this connection is, that nearly one-third of the

whole amount necessary for annual expenses, viz: $1,000, has been given by *Chilians*. Let Christians at home who have given for this object last year and without whose aid the school could not have been started, take encouragement from this statement, and help us forward in other enterprises for good.

CHURCH EDIFICE NEEDED.

"We sadly need another place for our services on the Lord's day. Thus far we have been dependent on the kindness of Dr. Trumbull's congregation for the use of their Sabbath-school room for a place of worship. It is not central; we ought to sound the trumpet in a location where more would be attracted. And so we ask leave to employ the funds which are no longer needed for the school, in securing a more suitable place for preaching.

Truly yours, A. M. MERWIN."

FROM MR. CHRISTEN.—COPIAPO.

COPIAPO, July 10th, 1871.

DEAR BROTHER—I just find out that the steamers on this coast have changed, and leave now two days sooner than they used to; for this reason I shall only have time to mail a brief note.

During the last month, by reason of a great political organization in drill, the attendance at our place of worship had become very much reduced; but we had again good audiences the last two Sabbaths. Last night the house was literally crowded. All listened with profound attention, and in this respect might give an example to many home congregations.—The interest is increasing continually; and I venture to say that no where in Chili do the people show more sympathy for the good cause than here; and they are not the lower classes either, but the middle and highest, who show interest and support the cause. This must suffice for this time. My health is pretty good.

"AUG. 14th.—Your mission in Copiapo is flourishing, and ere long we shall be enabled to gather in the fruits of the first harvest.

"There is quite an excitement in the town about the Protestant movement. In consequence, the priests are alarmed; they are confounded; they fulminate anathemas from the pulpit, but alas, they have quite the contrary effect they wish to produce; their children are spoiled; they run away from them and ridicule their zealotism.

"Our chapel is crowded from Sabbath to Sabbath, and mostly by the higher and highest class of society. Many of the rich and influential men of Copiapo talk about buying a place near the Plaza, and fitting up a chapel that will hold from five to six hundred people.

"Some thing must and will be done ere long, and they (the people) will do it themselves. This mission I am sure will not cost the Society much money. If they support their missionary, the rest will be raised here right on the spot. The heart of the people is in the work. I have also established a night school of boys and young men, seeking thus to interest them for something higher.

"Ah, let me tell you, my dear brethren of the American and Foreign Christian Union, if you wish to see Chili reformed, *now is your chance*, now is the *accepted time*. Support the movement in Copiapo and you shall see great things soon.

Yours truly, S. J. CHRISTEN."

Greece.

ATHENS.—REV. DR. KALOPOTHAKES.

IN a letter, dated at Athens, 4th August, Dr. Kalopothakes says:—"God in his mercy has at last brought me safe to the place of my work. I arrived here the day before yesterday, and found the city deserted by all who could leave it. The heat is very great—90° in the coolest room in my house." He then speaks of the warm greeting extended to him by the brethren of his church, and of their manifested joy at his return. He also writes again of the very cordial reception which he had in England, and of assistance promised him by the Turkish Mission Aid Society of London, and the London Religious Tract Society. Before he left London he was invited to the monthly meet-

ing of the "Evangelical Alliance," and "was kindly allowed three-quarters of an hour to speak on our work in Greece;" and had also "the pleasure to be present in one of the meetings of the Young Men's Christian Association, where he was kindly received by officers and members."—Besides many promises of sympathy and prayers, he received also "substantial assistance" from more than one warm-hearted friend of our cause.

Mrs. Kalopothakes, whose health was considerably improved by her sojourn in this country, is now on her way to rejoin her husband in Greece. She sailed Aug. 23d in the steamer Wyoming, taking with her their youngest child, (a little boy of five years,) but leaving the two older children (daughters) in this country, to be educated. This severe trial of separation from loved children is part of the price which foreign missionaries are often compelled to pay for the privilege of preaching the blessed Gospel of our Lord and Saviour Jesus Christ. Mrs. K. was accompanied by Miss Kyle, who has gone out as a missionary under the auspices of the Woman's Missionary Society. She is to be an inmate of the family of Dr. Kalopothakes, and will doubtless prove a valuable co-adjutor of our missionaries in Athens

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FROM REV. GEORGE CONSTANTINE.

WRITING from Athens August 12th, Mr. Constantine says:—"The weather has been fearfully hot, yet the audience has not in the least diminished." Yet he adds: "It is vacation, and many people are out of town." Speaking of his own work during the absence of Dr. Kalopothakes in this country, he expresses gratitude that his "his life and health have been spared," so that he "did not lose even one meeting," and adds, "I have been so closely confined to my work in Athens that my average absence ever since I began to preach here has been one Sunday per year."

We invite attention to the following statement and appeal, and shall be very happy to transmit the books asked for if any one will supply them. "I am *in great want of a few books.* Can not you interest some good men to give me the new edition of Smith's Bible Dictionary?' Literary helps are essential for our missionaries as well as for our pastors at home, and donations of standard books will always prove acceptable.

Hungary.

THROUGH the continued liberality of *Mr. Goodrich* of Boston, we are still able to keep one Colporter and one Deaconess or Bible-woman at work in this field.—They are under the direction and oversight of the Rev. *R. Koenig*, a pastor in *Pesth, Hungary*, who, under date of Aug. 22, 1871, renders the following report of our Colporteur and his work:

"Mr. Riedel, a German by birth, was many years a member of my missionary congregation in Constantinople, and has labored in connection with the American and Foreign Christian Union since 1866. During the first three years his field of labor was Transylvania, where never before a colporter had been at work. Transylvania is inhabited chiefly by Hungarians, Germans, and Roumanians, and there, as well as in Hungary proper, a colporter must be supplied with a considerable stock of Scriptures, books, and tracts, on account of the variety of languages and nationalities. The requisite Scriptures we purchase from the British & For. Bible Society, whilst we ourselves translate and print religious literature in three languages here in Pest, in connection with the London Religious Tract Society. Since 1864, when the last-named publication scheme was initiated, our colporters are in every respect well equipped. Some time ago, Mr. Riedel found out a large body of Italian railway laborers, employed upon a new line in Transylvania, altogether about 3,000. For about two months he occupied himself traveling along the line and selling Italian Bibles and tracts in large numbers, and he was all the more a welcome visitor because he is familiar with the Italian language. After Mr. R. had been absent from Pest and his family for the space of

three years—with few interruptions, short and far between—he returned here last summer, and was engaged as City Missionary in Pest for nine months. In the beginning of May this year, he returned to his former field, where he has since been very usefully and successfully employed. While in Pest, his labors were more especially directed toward household visitation. In Transylvania his principal work is the sale of books, and nearly the entire number of books marked in the accompanying list [which see below] he has sold in that distant country during the two months of June and July. The need of Christian agents, of tested, reliable character, like Mr. R., for Transylvania is so great, that I wish I could send at least half a dozen men there. The country is, with the exception of a few German communities, in a state of great darkness and ignorance, and there are even fewer German congregations, who in process of time have sunk down to the low level of their neighbors of other nationalities, owing to the absence of pastoral care and teaching. Of late, a number of young theologians have begun to go to German Universities, and have brought back not only sound doctrine, which had become almost unknown, but also some sparks of that Christian energy and activity which they have observed in Germany. Mr. R. has much intercourse with pastors and teachers, and communicates facts of much interest.

He has also found some Roumanian congregations, in which a desire for improvement is observable. In a country where gross darkness reigns, such as in Transylvania, good *traveling* agents are an incalculable agency. A very few weeks ago, Mr. R. offered a Bible to a wealthy farmer, who asked the question, whether this book also contained the history of the late war between Germany and France! Mr. R. has lately succeeded in inducing a considerable number of pastors to subscribe to a religious periodical, which I have published since 1864. Religious periodical literature is totally unknown there."

Mr. Riedel's sales from Jan. to June, 1871.

1 Bohemian Bible; 57 German Bibles; 3 Hungarian Bibles; 62 German, 4 Hungarian, 2 Roumanian New Testaments; 33 German Religious Books; 24 German Missionary Maps and explanatory Treatises; 208 German Religious Periodicals; 20 Hungarian, 725 German, 52 Roumanian Tracts.

HOME WORK.

LOUISVILLE.—REV. J. M. SADD.

THE following extracts are from a letter written Sept. 1st.

"We returned home safely, and in better health, last week; the Lord having prospered our way wholly, and given us many precious tokens of his abiding presence. He seemed truly to have gone before us, and to have secured us an open door wherever we stopped over on the way among friends, and when we arrived at Knightstown. There we found a carriage waiting to take us to the Soldiers' and Orphan's Home, a little distance from the rail-road. Here every attention we needed was given to us by the superintendent, teachers and others. They made us truly welcome to every privilege and comfort their very pleasant place afforded. We remained just three weeks, drinking 'freely' and abundantly of their mineral springs, (strongly impregnated with iron,) resting as much as we pleased, visiting among and with the one hundred and sixty children of soldiers in the last war, and thirty disabled soldiers, fathers of the children, and others crippled and scarred. We preached to them, talked to them, and prayed with them. The opportunity for direct and faithful efforts to lead them to Christ, both on the Sabbath, in the Sabbath-school, and on any other days, was excellent.

"We came home Friday, and on Sabbath morning almost our usual number of children came together when the bell rang, though the school had been suspended for five weeks, because *we* only regularly taught the school. In the afternoon our new Mission School on Main-

street was larger than usual, expecting to meet us again. We go to work again joyfully, and shall use the strength we have given us in the dear cause of Jesus."

Selected Missionary Items.

[The advance proofs of the *Missionary Herald* for October, politely forwarded to us, enable us to give some items of fresh intelligence from the mission fields of the *A. B. C. F. M.* From much which is full of interest, we have only space for what follows.]

MADURA MISSION—SOUTHERN INDIA.

[The following shows how *Romanism* (true to its record everywhere) has blighted Southern India. It is from the pen of *Mr. Capron*, written while on a Mission tour, and dated April 15, from his "Tent, 'Hartford Independent,' thirty-two miles east of Mana Madura."]

Romanists — Their Ignorance. "Our itineracy has taken us through the midst of Romanism, and we have had abundant observation of its ignorance and bigotry. I asked a man the other day who it was that suffered for us, varying my question to make it quite intelligible to him, and he replied, 'Joseph and the mother of God.' When they meet their priests they prostrate themselves, saying 'Praise to Sarvespuran,' namely 'Praise to God;' but many are so ignorant as to suppose that the person to whom praise is rendered is the priest before them; and when we asked, in a catechetical way, 'Where is God' (or Sarves puran), the frequent reply was, 'At Guranam,' or at 'Kohkurum,' (the nearest Roman church).

"Wherever the people had not been warned against us we found audiences of Romanists as attentive at least as audiences of heathen, and of course far more responsive to the truths of the Bible. How much the Romanists have in common with us—enough certainly for salvation if their belief was not choked and crushed by the superimposed mass of superstition and positive error. One might preach to them all day, and upon the most vital truths, and scarcely say anything to which they would not assent; and after all they would return to their mummeries and image worship as senseless and fatal as the *mantras* and idol worship of the heathen.

The Priests. "Whenever we came into the vicinity of a Roman church, the catechists were anxious to pay a visit to the village, and if possible to get an interview with the Roman priest. They were sometimes treated with civility, and sometimes rudely, but always better by the Goa priests than by the French Jesuits. One of the latter, an old man, got so excited by hearing that the catechists were talking with the people at the corner of the church compound, that he came out with uplifted cane to drive them away. 'We excommunicated these people three hundred years ago,' he said, 'and what are they doing here?' The catechists met him coolly, and with the rather ironical request 'that he would set them right if they were wrong. They would gladly listen if he would instruct them.' This of course angered him the more, and he shook so with rage that he could not keep his hat upon his head, or his spectacles upon his face.

"What would Protestantism effect here if the Romanists were in power? But when held in check by the fear of law, such a scene as the one just described does them more harm than good. But the priests have a wonderful power over their people, and the next time that we visit these villages we shall find a very chilly reception, and shall give the people pleasure only by turning our backs upon them."

FOOCHOW MISSION—CHINA.

WORK FOR WOMEN.

"We see from our home papers, of all sorts, that interest in the work among heathen women is rapidly increasing. We hope there will be a true, intelligent faith and 'a zeal according to knowledge,' both in the patrons of the enterprise and in the ladies who go forth to heathen lands.—

There is a work to be done in schools and among women, whose importance it would not be easy to over-estimate; but single ladies ought not to come here with too high expectations of extended and speedy success. It will be a work of time, patience, and persistent effort, sustained by strong faith. All welcome to laborers who come in this spirit!

NORTH CHINA MISSION.

RETURN TO THE FIELD—THE OUTLOOK.

Mr. Chapin, just returned from his visit to the United States, wrote from his station, Tungcho, June 27:

"A few recent events indicate the speedy breaking up of the old order of things in China, and the introduction of a new era. The very day of our arrival in Shanghai was signalized by the opening up of telegraphic communication between China and the Christian world. Here the telegraph is entirely submarine. The Government is not yet ready to allow the erection of telegraphic poles, to disturb the harmonious relations of the elements within the limits of their empire, or the opening of railroads to introduce confusion in the labor market and among the spirits of departed ancestors whose graves occupy no small portion of the sacred soil. But these prejudices must give way.—There is already a proposal on the part of the governor of one of the interior provinces to open a line of telegraph on his own account. Foreign merchants are also proposing to run a steam road carriage between Taku and Tientsin. If either or both these projects should be inaugurated the first step will have been taken, the second will be easier, and successive steps will be rapidly taken."

JAPAN MISSION.

PERSECUTION—MR. GULICK'S TEACHER ARRESTED.

[UNDER this head is a long letter from Mr. Gulick, full of interesting and painful detail, from which we can only make a few extracts.]

"*July* 1, 1871.—Last night was to us one of novel experience in missionary life. We had been kept awake late with a sick child, when at midnight we heard Mr. Greene, who lives a quarter of a mile from us, speak at the window upon the street, and ask to be admitted. He came to inform us that an hour or so before, *my* faithful teacher, who had been with me three months, and with Mr. Greene for more than a year previously, had been, with his wife, arrested by officers of the Government.

"Yeinoski is a literary man of quiet demeanor, much dignity and good sense. He had formerly been the keeper of a circulating library at Yedo, and accompanied Mr. Greene to this place as his teacher. He has been very steadily in our employ, and was here yesterday. It is evident that his only crime is that of being too near us, and of imbibing our ideas of Christianity. We have thought him a Christian, and Mr. Greene was hoping ere long to admit him to church membership—his first convert from heathenism.

"We did not deem it practicable to follow up the matter by night; but thanks to a favoring Providence, Mr. Greene and myself this morning found the officers at Yeinoski's house, rummaging over his papers and reading his letters.

"When Mr. Greene called them to account, they said that they were very subordinate officers, acting under the command of the Governor of the city and port. When he told them that they had carried off some of our property—books which had been in Yeinoski's possession—they desisted very quickly, and went to report to the Governor, while we departed to lay the matter before the United States Consul. The latter will demand the immediate release of the teacher, but the result is very doubtful.

"Yeinoski lodged in a hired house, an eighth of a mile from here. He had at his house two Japanese manuscript copies of the gospel of Mark, which were our property, and which he took home yesterday; on one of which he was putting the finishing-touches—perhaps numbering the verses. These copies of the gospel of Mark (Dr. Hepburn's translation) are

missing from his rooms, and are doubtless held to prove him guilty of conspiracy for the overthrow of the authority and worship of the Mikado. Besides these, they may have found among his papers copies of a written prayer, obtained from Mr. Greene some time since.

"Eight o'clock, P. M., July 1. We have learned further, in the course of the day, that the officers who arrested Yeinoski last night, sought to ascertain whether he had any charm or crucifix, or means of practicing witchcraft, which might be found in his room. This reminds one of the charges of witchcraft circulated at Tientsin before the massacre, July, 1870. They asked him in what direction we faced when we prayed.

"*July 8th.*—It is a week since Yeinoski's arrest, and there seems no prospect whatever of his being released. General Frank, the United States Consul, demanded his release upon the ground of an agreement entered into between the Governor and himself, that he should receive notice before any servant of an American citizen should be arrested. The Governor coolly replied, that Yeinoski did not live upon our premises, but came from day to day to our house. He did not consider him as a general servant, but rather as a mason or carpenter, who might be employed to do work upon a foreigner's premises. So far from this being true, Yeinoski s whole time was employed in our service, and had been for more than eighteen months, he having accompanied Mr. Greene from his home in Yedo to this place, to continue in the service. The Consul will make further effort to secure his release, and failing, will refer the matter to the American Minister at Yedo. The chances of success are, however, small.

"The Governor of Kobe and Hiogo, Nakayama, is the same person who was, eighteen months ago, the Governor at Nagasaki, and who effected the arrest of the *four thousand* Roman Catholic Christians, who have ever since been suffering untold horrors in the various dungeons in which they have been confined. Nakayama was so obnoxious, in his official acts, to the foreign Consuls at Nagasaki, that at their united petition he was removed by the central government, and recalled to Yedo. Shortly after, however, he was promoted, and appointed to the governorship of Kobe and Hiogo, a more important post than that of Nagasaki. His zeal and success in effecting the arrest of Christians, whether Catholic or Protestant, is doubtless commendable in the view of the Mikado's government.

"*July 15th.*—A few days since Mr. Greene called at the government office to make inquiries after our teacher Yeinoski. He received reply from the interpreter, who professed to receive his messages from an officer in an adjoining room, and who said that Yeinoski had only had a preliminary trial; that in a few days he would have a final trial, after which, if acquitted, he would be restored to us. The officer refused to give the least intimation as to what crime was laid to his charge; but said that after his final trial we would be informed of the offence charged against him.

"Again, yesterday, Mr. Greene and myself called at the government office, and had, by appointment, an interview with the Vice Governor of this port. He stated that Yeinoski had been arrested at the orders of the Danjodai, or secret police, of the Imperial Government, had been taken to Osaka, where he would be tried by the court of the Danjodai. This Danjodai is the system of secret espionage which pervades the whole empire, and which is doubtless one of the most efficient arms of the central Government.

"We lay the matter before the American Minister, C. E. DeLong, at Yokohama, but the probability of our ever seeing Yeinoski again is very small. If this case of persecution shall help to awaken interest at home in the cause of religious toleration, or if it should help the American Minister to see the character of this intolerance, and so prepare his mind for decisive action at the revision of the treaties next July, it may serve the end designed by Providence, in permitting the wicked a short triumph."

SIGNIFICANT ITEMS.

Blowing up a Protestant Congregation in Rome.

[The following letter, clipped from one of our exchanges, first appeared in the *Capitale*, an independent little paper published in Rome, Italy. We could not make room for it in our September number.—ED.]

"ROME, May 8.—Esteemed Signor Director—In your valued journal you had the courtesy to announce the opening of the new locality for Evangelical preaching in Via dei Barbieri, No. 20, where I, in my quality of Methodist minister, preach every Sunday and Thursday. An event took place in this locality yesterday evening which might have produced the most deplorable consequences. The hall was crowded with people, among whom were many ladies, and women with little children in their arms. We were about to conclude our worship, which had been most edifying on account of the administration of the Holy Supper to about fifteen evangelical communicants of old date, from the Methodist churches of Naples and Vicenza, when, all in a moment, between the outer door and the inner glass door, a tremendous detonation took place, which at once extinguished all the lights in the hall. Imagine the alarm of everybody, the cries, the weeping of the women; the glass was all in fragments, and the people not knowing what to do in the dark, crowded alternately towards the door and back into the room. The benches were upset, and many persons had their hands lacerated by the broken glass. At last we succeeded in getting lights, and so the alarm was rather abated. We thought that it had only been one of the usual paper bombs which the clericals so often use when they wish to produce confusion; but to our surprise we found that it was a true and real bomb, all full of fragments of iron. Evidently the intention of our enemies was to kill us. We were saved only by the bomb not being tied tight enough, and because our time was not yet come. We have only to be grateful, and say 'Lord, forgive them, for they know not what they do.' I am, Signor Director, yours truly,

"FRANCESCO SCIARELLI, Evangelical Minister."

Gavazzi Preaching in Rome.

[We are indebted to a recent number of "Zion's Herald," for the following:—]

The Apostolic Church has organized again in Rome, and the celebrated Gavazzi is preaching the Gospel there. Writing from Rome to a clergyman in Dublin, he says:—

"My very dear friend:—Thanks to God, I am at last in Rome, after twenty-two years of exile; and I am in Rome preaching the Gospel of Jesus Christ while the Pope is still here; and I am in Rome lecturing six times a week in two different places, and lecturing against the most Popish errors in spite of that fearful Inquisition which would gladly even now receive me within its charitable portals. That is to me the most marvelous feature of the case; to find in the same place two such antagonistic agencies. Really the finger of God is here and the fact will prove even to the most blind and fanatic that all is over with the temporal power of the Pope, and that Italy is the true and sole mistress of the Eternal City. As to the spirit of our people here, if you except, as a matter of course, the antipathies of all kind and sex, and their bigoted devotees (who however, are only a minority, nay, a fraction in our population), it is the most promising I ever met with after Venice. The work is hard just now, and full of dangers, even personal, and yet I hope it will succeed in the most splendid way, and will end in a complete triumph. I commenced my preaching in a sufficient hall not far from the Pantheon, and without any previous notice, in order to avoid obstacles and disturbances; and yet, in a few evenings, it was so crowded as to oblige my keepers to close the doors to prevent crushing, to the disappointment of hundreds. I have accepted the kind offer of the Scotch colony here, which gave me the use of their new church out of Porta del Popolo, and where already we have a second crowded house, although my lectures there are at half-past three in the afternoon. In the hall I preach on Sunday morning, and lecture thrice weekly; in the church I lecture twice, but, owing to the wishes of the people, I shall lecture there three times also by the next week. My first course during January and February was on the benefits of the Gospel; my second, at the hall, is on the Church; and that of the Porta del Popolo is on the Creed of Pius IX. You can easily imagine the arts and war of the priests, especially the Jesuits, against such daring as this; they cannot forgive me to have brought before the people their Sanlavar conspiracy

against Christ, Gospel, and Liberty, in the very centre of their power. And here I am, by the grace and blessing of God, in spite of them all, the same as ever, nay, with redoubled strength, being almost rejuvenized by the realization of all my hopes and expectations. But I have a serious grief in the midst of so many consolations, and that is the scandal offered to my Romans by the tomfooleries of the English Ritualistic party here. The so-called "Old English Church," door to door to the Scotch place where I lecture, is nothing else than a Popish exhibition, under a Protestant name. From such a Jesuitical nest many perversions to Romanism happen every year. I have to fight against their influence, holding forth to my Italians that the church is not at all Protestant, or purporting the true Christianity of Ridley and Latimer, but only a pretext to lead astray as many dupes as they can. Pray for the blessing of God on our mission, and the spread of the true Gospel of our dear Jesus, even in Rome.

Believe me, your affectionate friend, ALLESSANDRO GAVAZZI.
Rome, via San Marcello, March 9, 1871."

Strength of Protestantism.

A persistent disparagement of Protestants and Protestantism seems to be a part of the duty imposed on the Democratic press of this city. Even *The Sunday Mercury*—which hates all religion with rigid impartiality—restricts its slurs and its sneers to Protestant denominations. *The World* continually bubbles over with assertions like the following from its last issue:

"All the Christian sects together comprise a membership of about 330,000,000, while heathen worshipers count over 1,000,000,000; the Buddhists alone having 340,000,000. The Roman Catholic Church embraces 195,000,000 followers; all the Protestant fo'ds combined only 68,139,000."

Here it is coolly assumed that the Roman Catholics outnumber all other Christians by no less than *Sixty Millions*, which is not near the truth. But we will consider more particularly the depreciation of the number of Protestants. Any fair estimate will make the Protestants of the various countries nearly as follows:

The United States	33,000,000
Great Britain and Ireland	25,000,000
The German Empire	25,000,000
Sweden, Norway and Denmark	7,500,000
Holland, Belgium and France	5,000,000
Hungary, Austria and Roumania	6,000,000
Switzerland, German Russia and rest of Europe	5,000,000
British America, including West Indies	4,000,000
Australia, Tasmania, and New-Zealand	1,500,000
Liberia, Natal and Cape of Good Hope	1,500,000
Egypt and the rest of Africa	1,000,000
Armenia and the rest of Asia	5,000,000
America southward of this country	1,500,000
Total	121,000,000

We believe the above does not exaggerate the number of Protestants, to whom the members of the Orthodox Greek Church might properly be added, (since they also protest against the claims of the Bishop of Rome to be obeyed as rightful head of the entire Christian Church,) swelling the number of Christians who thus protest to at least the 190,000,000 claimed for the Roman Catholics.—*N. Y. Tribune.*

The Munich Catholic Congress.

AT the preliminary meeting of the old Catholics at Heidelberg, Professor Huber apologized for the absence of Professor Friedrich and Dr. von Dollinger, both of whom were prevented from attending. The latter gentleman is at present at Tutzing, in the Bavarian Highlands. He is engaged in preparing a work which is to serve as an exhaustive reply to all the attacks made upon him, since he finds it impossible to answer each pamphlet as it appears. After giving these explanations, Professor Huber submitted to the meeting a draft showing the form in which it was proposed that the movement should be organized. A great congress is to be held at Munich towards the end of September, which is to last three days and include both public and consultative sittings. In the last meetings the aims and purpose of the movement will be distinctly stated, and an invitation to join it published. Pro-

fessor von Schulte, of Prague, has promised to speak on this occasion on the infallibility of the Pope. He will endeavor to prove that the new dogma has entirely destroyed the organization of the church. A number of other eminent men will speak, and it is open to every one to address the congress, on condition of his submitting the discourse he intends to deliver to the consideration of the committee fourteen days beforehand. Everything will be avoided that could tend to countenance the idea that ecclesiastical innovations are intended.

In the second sitting, Mr. Anton, of Vienna, informed the meeting that the leaders of the movement in Austria and Hungary desired to act in harmony with those of Germany. In his opinion there is every reason to expect success in Austria. In four days after the publication of his address he received communications from more than one thousand families in Vienna, who agreed with his views. He hopes to be able to form a congregation in the course of a few weeks. Letters had also been received from Silesia, Styria, Hungary, etc., expressing warm sympathy with the movement. The speaker then asked whether the German leaders intended to confine themselves to opposing the dogma of the infallibility of the Pope, or whether they were prepared, while preserving their essentially Catholic character, to introduce further reforms into the church. The persons at the head of the Austrian movement proposed to adopt the latter course. They intended to reform the liturgy and the dogmata of the church, and to give the lay element a fuller participation in ecclesiastical matters than had hitherto been granted it.

Mr. Keller, of Aarau, Switzerland, put a similar question. In Switzerland the sovereign people would have a voice in deciding the matter. In the original cantons all was still dark, but in other parts all thinking Catholics were opposed to the infallibility of the Pope. He was convinced that if ten priests had the courage openly to express their real opinions, all would go on well. The Jesuits had formerly accused the educated classes of indifference to religious matters, but now that the ancient creed and constitution of the church were threatened, they found them earnest, united, and resolute. The speaker blamed the clergy and the bishops, whom he accused of servility and subserviency to the Jesuits.

Mr. Beck, of Heidelberg, believed that a separation from the infallible Pope was the most important matter. The reconstruction of the church might safely be left to the future. The old Catholics formed the true church, with which the new Catholics had nothing in common. The Legislature must determine their proper position.

Several speakers replied to the questions of the gentlemen from Austria and Switzerland by referring to the Munich Whitsuntide declaration, and to the reply of Dr. von Dollinger to the Hungarians, in which the reforms they advocate are approved. Mr. Anton and Mr. Keller expressed themselves satisfied. Mr. Brosi, a member of the Swiss committee of action, said it was proposed to summon a Swiss congress in September, and hoped it would be attended by Germans. The organization of the movement was then discussed. Munich was chosen as the centre, and it was resolved that a fund should be formed for the purpose of carrying out the intentions of the old Catholics, as well as for the support of priests who had been deprived of their benefices on account of their convictions, and the distribution of pamphlets. —*N. Y. World.*

A Protestant School in Rome.—Mrs. Gould's school, which is numbered amongst the "Scandals of Rome" by English Infallibilists, is very largely attended. This lady began with two children, three months ago, and there are now sixty little pupils learning to read and write, and sing little hymns in Italian. Mrs. Gould does not seek out the children. She opened the school, and their parents send them willingly, in spite of the opposition of one or two priests who have interfered with the school.—*Echo.*

Rome Invaded.—There are now eight ministers or evangelists connected with different Evangelical churches laboring in Rome. Six places of worship have been opened in different parts of the city. In these places of meeting there are held every week at least twenty services, and these are attended more or less regularly by from four hundred to five hundred persons.—*Presbyterian.*

Pius Ninth holds receptions dressed in a long robe of pure white, and wearing a tight skull-cap of the same color. He is said to be "a florid, jovial old gentleman, with a merry twinkle in his eye, and trips along briskly enough under the weight of his seventy-nine years." He lets the company kiss his signet ring.—*Christ. Intell.*

LITERARY NOTICES.

Books.

History of Frederick the Second, called the Great. By John S. C. Abbott, Author of "The History of Napoleon Bonaparte," "The French Revolution," "Napoleon at St. Helena," etc. With Illustrations. New York: Harper & Brothers. 584 pp. 8vo. $5.00.

For our part we do not hesitate to say that the way in which the mechanical part of a book is executed has much to do with its attractiveness in our eyes. We like to see a large, fair type, cleanly printed on a fine and delicately toned paper. We enjoy illustrations, and plenty of them, provided they are well drawn and engraved, skilfully printed, and actually illustrative of the subject treated of in the letter press. The binding we would have good of its kind, whether cloth or leather. The volume before us so nearly comes up to our beau ideal in all these particulars, that, if we were its author, we should feel complimented by the dress in which the publishers had arrayed our thoughts.

Mr. Abbott is already well known as a writer. He is always readable and interesting. His style is plain and clear, his sentences are short and his points are usually well developed. With the subject in hand, therefore, he could not fail to furnish a volume full of interest; for, it is well said in the preface, that "It would be difficult to find, in the whole range of English literature, a theme more full of the elements of entertainment and instruction. The reader of these pages will be oppressed with consciousness of how vast a proportion of the miseries of humanity is caused by the cruelty of man to his brother man. Among all the renowned warriors of the past, but few can be found who have contributed more to fill the world with desolated homes, with the moans of the dying, with the cry of the widow and orphan, than Frederick the Great; but he laid the foundations of an empire which is at this moment the most potent upon the globe." The intent of the work is declared to be "to give a clear and correct idea of the man—of his public and private character, and of his career."

The author has done well in condensing his history, so as to bring it within a compass that is easily spanned. Far more readers will peruse his *one* volume than have ever read the six volumes of Carlyle on the same subject. We hope the author has verified all his statements, so as to be above any charge of partiality or inaccuracy.

The Domestic Life of Thomas Jefferson. Compiled from Family Letters and Reminiscences, by his great-granddaughter, Sarah N. Randolph. New York: Harper & Brothers. 432 pp. 12mo. $2.00.

This volume has been prepared by one who holds the private life and domestic character of the great statesman in high esteem, and whose aim and effort in the work is to substantiate her opinion of him. With this intent, she has diligently selected his family letters from the mass of his published and unpublished correspondence, using such of them as cast any light upon her subject. Indeed, the volume is in the main composed of Jefferson's letters, with a few written to him from special friends, and some extracts, also, from his own journal and other papers. A little "filling up the blanks" by the author, to preserve the thread of the narrative, is all that she claims as original matter.

As a rule, we have entertained no special favor for books made up of correspondence and diaries, but have found some very gratifying exceptions, some which have possessed great interest, have really charmed and instructed us: and from the partial reading which we have been able to give this book, we are inclined to include it among the more interesting of its kind. The inner life and domestic history of such a man as *Jefferson*, living in such times as he did, presented to us in his own familiar writings in the way of friendly correspondence, must possess a very considerable degree of interest, and of a kind peculiar to itself.

The Cousin from India. A Book for Girls. By Georgiana M. Craik, Author of "Mildred," etc. With Illustrations. New York: Harper & Brothers. 229 pp. 16mo. Cloth 90 cents.

This is the second of a series of books for girls, edited by the author of "John Halifax, Gentleman," the first one being "Little Sunshine's Holiday." It is a good book, one which may be safely put into the hands of any young girl. It is also interesting, having a strange sort of fascination about it, which can hardly be explained; for the plot is very simple, and the story is in no sense highly wrought or dramatic. The style is chaste and the language plain, and easily understood, though not especially adapted to children.

The "Cousin," a deceitful, lying, mischievous little elf, a thoroughly spoiled child, arrives from India, and enters the Leighton family, consisting of father, mother and three children—two sons and a daughter. The youngest of these, little "Davie," one of the dearest little fellows imaginable, meets with a sad accident, which makes him a bed-ridden sufferer, and at length ends his life. Through all his long days of suffering, the "Cousin" is much in his sick chamber, and is constantly getting impressions from his gentle patience. She is also gradually and judiciously led into the right way by Mrs. Leighton, who is a bright exemplification of what a Christian mother should be. The book will be an appropriate keepsake in the family circle, and is also deserving a place in the Sabbath School library.

The Theban Legion: A Story of the Times of Diocletian. By Rev. Wm. M. Blackburn, D.D. Philadelphia: Presbyterian Board of Publication. 239 pp. 16mo.

In this book, Dr. Blackburn has done good service to the older children and youth of our Sabbath

Schools and families, by furnishing them, in a condensed and readable form, with "the leading facts in the last great persecution of the ancient Church." These facts are gleaned from the voluminous writings of various prominent historians, such as Mosheim, Neander, Tillemont, Le Seur, The Madgeburg Centuriators, etc., etc.: and from the well-known scholarly character of Dr. Blackburn, the work of gleaning and condensation may be relied upon as faithfully done, and therefore as presenting reliable history. The form of a story has been adopted, to conform to the modern demands in regard to Sabbath School literature, and to render the volume more attractive to the young. We heartily commend the book.

Life in Narrow Streets. By Julia Carrie Thompson, author of "Aspenridge." Philadelphia: Presbyterian Board of Publication. 284 pp. 16mo.

The Editing Secretary of the Board is our personal friend and former co-laborer, Rev. J. W. Dulles; and we have great confidence in his judgment of the real merits of a book. We therefore heartily endorse his opinion of this book, which we copy from the *Editor's Preface*, as follows:

"In 'Life in Narrow Streets' the reader will find a simple-told tale of life among the laboring-class in our great cities. It is not an over-drawn sketch of imaginary beings, but a true story of actual characters in the city of Philadelphia. The central figure is a plain working-girl, engaged in homely toil, yet living a Christian life, and radiating Christian influences all about her. The poor will here learn patience, industry, and trust, whilst the rich will be taught to sympathize with those less favored in worldly matters than themselves. All will perceive that there is full opportunity for doing good in every station in life."

Give it a place in your Sunday-school libraries.

Magazines and Papers.

Evangelical Christendom: A Monthly Record of the Protestant Faith, London, Eng. This very ably conducted Journal is always especially welcome to our table. Advocating with us, as it does, the principles of a pure Christianity, distinctively Protestant, its work and our own are identical. From the August number, we have transferred into the pages of our present issue, an interesting article on the recent Deputation to Russia. Its leading articles for September are, "Religious Liberty as understood in Russia;" "National Education," and "Mr. Darwin on the Descent of Man." It contains, also, the usual valuable summary of Foreign and Home Intelligence.

Woman's Work for Woman, July, 1871. This is the organ of the "Woman's Foreign Missionary Society of the Presbytarian Church," Philadelphia, and of the "Woman's Presbyterian Board of Missions of the North-west," Chicago. It is published in Philadelphia, under the direction of an Editorial Committee of Ladies: Editor, Miss J. C. Thompson. The North-western department is edited by the Secretaries at Chicago. Letters relating to subscriptions should be addressed to Mrs. S. C. Perkins, Cor. Sec., 1334 Chestnut Street, Philadelphia. Issued quarterly: Subscription price, *fifty cents* per annum. The Magazine is new, only two numbers having been published prior to the date of this writing, and the third, for October, being due cotemporaneously with our present issue. The July number was very slow in reaching us, probably owing to a failure in the mail, but nevertheless to our regret, as we would have been pleased to have given it an earlier notice. It gives good promise of being ably conducted, and it advocates a truly noble cause. Let those who desire to learn how woman may do woman's work, in the sphere of missionary effort at home and abroad, take and read it.

Our Mission Field; Published by the Ladies' Board of Missions of the Presbyterian Church. Auxiliary to the Home and Foreign Board. New York: Published for the Society by A. D. F. Randolph & Co. Price 50 cents per annum.

This Magazine is entirely similar to "Woman's Work for Woman," and the missionary organization which it represents is the same in kind as those represented by that periodical. It seems to us a pity that the three Mission Boards of Ladies, in New York, and Philadelphia and Chicago, should not unite in the publishing of *one common* organ. Yet there may be causes for separate journals which do not appear to us. Whether separate or united, we bid them God-speed. The cause is everyway worthy. The *September* number of this Magazine is the first one published.

Eclectic Magazine of Foreign Literature.—The Eclectic for September presents us with a very striking portrait of Max Müller, the distinguished linguist and scholar. These portraits, one of which embellishes each number, are a special feature of the Eclectic; and, inasmuch as the subject is always some man of wide general reputation, they add very materially to the value of the Magazine. They are taken from the best pictures, and are engraved on steel in the best style of "line engravings."

The table of contents this month is unusually interesting, and includes "Charles Dickens, a most valuable and suggestive essay; A History of the Commune of Paris; The Tasmanian Devil; Two Nights in a French Prison during the Civil War; The Literary Life; Michael Angelo and His Art; Marat and Charlotte Corday; The Planet of Love; Teeth; a continuation of Patty, and a capital short story called Under the Mountains." Besides these there are other articles and the usual copious editorial miscellany.

Published by E. R. Pelton, 108 Fulton St., New York. Price $5.00 per year; Two copies $9; single numbers 45 cents.

Harper's Magazine.—The September number has for its leading articles, Montauk Point, Long

Island; Reindeer, Dogs, and Snow Shoes; and the Bard of Abbottsford; all fully illustrated: Also, a good review of Lyell's Geology; the usual supply of stories and lighter reading, intermingled with poetry; comprehensive Editorial Records, Literary, Scientific and Historical, and the Editor's Drawer.

Harper's Weekly.—This paper holds a high place among the illustrated weeklies, and is, perhaps, as free from what is objectionable as any of them which do not claim to be religious. Its pictures are oftentimes quite as effective as its utterances, especially the carricatures of NAST, in which he hits off the Corruptions of the New York Ring, or some other great public or social evil. His Vulture's Nest, filled with corrupt city officials preying upon the body politic, but about to be destroyed by a huge rock, loosened from its place above them by a sudden and terrific popular storm, is inimitable.

The Galaxy.—Again in advance of its fellows, the October number comes to our table. It has a wood-cut frontispiece of Anthony Trollope; a good article on the "Romance of the Negro," by Edward A. Pollard; a dissertation on "The One-Term Principle," by Horace Greeley; a number of other articles and stories, some of them trashy enough; Scientific Miscellany; Current Literature; The Galaxy Club Room; and Nebulæ.

The Penn Monthly.—September Contents: The Political Literature of the United States; The German Mystics as American Colonists; The German Pulpit of the Fourteenth Century; Orange and Green; Darwin; and New Publications.

Littell's Living Age.—Only two numbers for August have reached us (19th and 26th); but these are freighted, as usual, with carefully selected articles from the best Foreign Magazines.

Palestine Exploration Society.—No. 1. First Statement. July, 1871. Jerusalem, The Moabite Stone, The Hauran. New York: Published by the Committee, and sent free to all Patrons.

Any person may become a *Patron* of the Society by the payment of *Ten Dollars*, and as such will be entitled to all the documents, which will be published from time to time as the explorations are continued. This subject is deemed of great importance as bearing upon the evidences of Christianity.

We mention in classes the following, received since our last issue:—

Literary, and for the Family:—

The Sunday Magazine for September—as usual profusely illustrated and instructive.
Good Words for September—illustrated.
The Mother's Magazine for September.
The British Workman for August—illustrated.
The Cottager and Artizan for August—illustrated.
The Friendly Visitor for August—illustrated.

Religious:—

Bible Society Record—Sept. 21.
Foreign Missionary for September—Presbyterian.
Presbyterian Monthly Record for Sept. "
Spirit of Missions for September—Episcopal.
Missionary Herald for Sept.—Congregational.
Home Missionary " "
Missionary Magazine " —Baptist.
Sailor's Magazine and Seaman's Friend for Sept.
American Missionary for September.
Evangelical Missionary Magazine, London, for Aug.
The Catholic World, New York, for Sept.
The True Catholic—Lond. Rel. Tr. Soc.—Sept.
The Advocate and Guardian—Semi-monthly.
The Methodist Monthly, Indianapolis, for Sept.
The Reformed Presbyterian and Covenanter for September.
The Church Missionary Record, London, for Sept.

Medical:—

Good Health, for September.
Home and Health, for September.

Educational:—

The National Sunday School Teacher, for Sept.
The Sunday School Workman, for Sept.
The American Educational Monthly, for Sept.
The Manufacturer and Builder—illustrated—Sept.
Judd's American Agriculturist—illustrated. "
Judd's Hearth and Home—illustrated—weekly.

For the Young—Illustrated Papers:—

The Illustrated Missionary News;—Band of Hope Review;—The Guiding Star; The Child at Home;—The Child's Paper;—The Young Pilgrim;—Young Folks' News:—The Family Friend.

For the Young—Illustrated Magazines:—

The Little Corporal;—Our Young Folks;—The Nursery;—The Children's Hour; The Picture Magazine; Infant's Magazine and Children's Friend, especially beautiful and instructive.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st August, 1871.

MAINE.

Kennebunk. Camp Meeting, D. K. Hannabaugh, E. Y. Nutter, Rev. S. F. Wetherbee, $5 ea.; G. H. Cushman $10, and others in part..... $75 77

East Poland. Camp Meeting, J. Durgin, C. C. Cobb, Mrs. R. S. Bearce, Mary A. Richards, Jas. Donald, Rev. W. E. Bennet, Miss H. Minard, Rev. C. W. Morse, Rev. A. W. Waterhouse, Rev. I. Downing, Rev. J. Rice, Mrs. J. C. Field, $5 ea., and others in part..... 89 35

165 12

MAINE—*Continued.*

NEW HAMPSHIRE.

Littleton. Cong. Ch., for Miss Rankin..... 32 20

VERMONT.

Berlin. Mrs. E. H. Evans, for home work... 10 00

seeks to reform, or will it, like Luther's reformation, be at last driven out, and entirely disconnected from the Romish hierarchy? Is it not already in fact thus separated, although its leaders will not yet acknowledge the separation? Is it not as actually and truly *Protestant* as any of the other bodies of Christians who have protested against Rome? Must not Döllinger and his co-workers ere long, from necessity, drop the assumed name of "Old Catholics," and take such a forward movement as can not at all be satisfied with this cognomen? Must they not fulfil the great desire of the Germans, and finish the reformation which Luther began?

"The Döllinger Scandal."—Such is the title of an article appearing in the *Catholic World* for November, which is reproduced from a foreign Ultramontane periodical, and which claims that the views of Döllinger have been *gradually changing for the last eight or ten years*. We may hereafter take occasion to review this article; but our present purpose is only to call attention to a very remarkable statement which it makes in regard to Döllinger—a statement for which we sincerely thank the writer, and welcome it as proof (furnished by the Romanists themselves) that Döllinger, by his own honest searching after truth, has already felt the necessity of resting on the *Protestant platform*, and is thus signally prepared of God to conduct the "Old Catholics" on to a reformation *truly Protestant*:

About the end of the year 1861, the writer of these lines went to Frankfort-on-the-Main. He visited Böhmer, and will never forget a scene he witnessed on the occasion of that visit. The great historian was sick at the time, fresh in mind, it is true, but in a repining condition, and almost bitter. Our conversation turned on the condition of the University of Munich, under the *regime* of the so called "Bernjungen." Böhmer expressed great regret at what was going on at Munich, but reserved the vials of his wrath for the celebrities of the month of March previous. Especially he made Döllinger responsible for it, that so favorable a time had not been used for the founding of a historical school in the interests of the Church. It was well known that Dr. Döllinger had had many scholars during his long career as a professor, but he had founded no school. It might be said, even, that he did not leave a disciple after him. Whilst he expatiated in the endless world of books in a manner hitherto unparalelled, perhaps it became impossible for him to prepare the living materials which young men needed, and lost the gift of sociability.

B hmer became more and more aggravated as he proceeded, till finally his anger culminated in the following anecdote: He said that, when Döllinger visited Frankfort last, he had a walk with him through the city, and Döllinger had spoken to him about his literary plans. He, Böhmer, remonstrated with him, and inquired why he did not fulfil his older promises, why he did not continue his unfinished Church history? Whereupon Döllinger, stopping and swinging his cane, said with a smile: "*You see, I can't do that, for now my researches have brought me to such a pass that I cannot make the end of my history tally with the beginning; the continuation of my Church history would be entirely Protestant.*" I see Böhmer this moment before me with the same grim visage which he wore as he closed this story with the words "He—*he* said that!"

THE REVOLUTION IN MEXICO.—Since the overthrow of Maximilian, Juarez has been the distinguished leader of the Liberal party in Mexico, and has valiantly and successfully maintained the cause of free government against all who have risen in arms to oppose it. We had hoped, therefore, that his recent re-election to the Presidency of the Republic would have brought permanent peace to this distracted country. But, contrariwise, it has proved the occasion for a fresh attempt at revolution; and this time, if we are rightly informed, the revolutionists claim to be on the side of free government, and accuse Juarez with having gone back upon his fair record, and having failed to fulfill his pledges in behalf of political and religious liberty. Whether rightly or wrongly, Juarez has suddenly become so unpopular throughout the Republic that outbreaks almost simultaneous have occurred in many of the States. In the capital itself, the citadel was seized, but was promptly retaken by storm, several hundred of the revolutionists were slaughtered without mercy, and the government has since maintained itself in power. The progress of the revolution elsewhere in the country is briefly set forth in the following telegram, which we copy from one of the daily papers:—

MEXICO, Oct. 30, via Havana, Nov. 8.—Anarchy prevails in many of the States of Mexico. The revolution in Nuevo Leon still continues. The revolutionists of Zacatecas have invaded the State of San Louis Potosi. Numerous bands of men are sacking villages and haciendas in the States of Hidalgo and Mexico, and in the Federal District. Robberies are committed in sight of the gates of the city. Gomez Portugal is in the field operating against the State Government of Aguascalientes.—Jiminez is again at the head of a force, operating alternately in Guerro and Puebla. The authorities of the State of Oaxaca have neglected to promulgate the re-election of Juarez.

We are very anxious for our missions, and for the devoted laborers connected with them, and would refer our readers to the letters from Mexico, given in our "Missionary Intelligence" this month, and particularly to the one from Miss Rankin.

ENGLISH PRELATES IN A SCOTCH KIRK.—The world does move. Christianity, in its ownward march, does sometimes crack the crust of unholy exclusivism, and give a brief glimpse of what will be when the expectation of Christ is fulfilled, and his people, of whatever name, all become *one* in him. Recently, on two successive Lord's days, two high officials of the Church of England conducted public service in the little Presbyterian kirk of Glengarry, in the highlands of Scotland; and, what is more to the purpose, conducted these services in such a manner as to be entirely unobjectionable to an audience made up chiefly of Calvinistic Presbyterians. First, Dr. Wilberforce, Bishop of Winchester, officiated, on the invitation of Mr. Ellice, a member of the kirk, at whose house he was a guest. He wore no Episcopal vestments, adopted the Presbyterian order of service, gave out the Psalms of

David in the Scotch version, used *ex tempore* prayers, and preached without written sermon or outline. On the next Sabbath, the Archbishop of York preached in the same kirk to a crowded audience. "In prayer he incorporated parts of the prayers and supplications of the Church of England along with extemporaneous prayers."

We are sorry these acts of Christian courtesy have since been so sadly marred by a sort of lame apology or explanation into which the Bishop of Winchester, through the fierce outcry raised by his "High" associates, has suffered himself to be forced—he declaring that it was a "mission service, there being no English service in the village that day. The kirk, as a building, was offered to and accepted by me. It had, of course," says Dr. Wilberforce, "nothing to do with the orders of the Presbyterian body."

Per contra, we see it positively asserted that it had much "to do with the orders of the Presbyterian body," and that the Bishop was invited and permitted to occupy the pulpit only on condition of conducting the service, as he did, after the Presbyterian form.

THE POPE AND THE BIBLE.—The City of Rome is not large enough to contain an "infallible" Pope and a freely-circulated, open Bible at the same time. One or the other will be compelled to leave; and we are thankful that present appearances indicate it will be the Pope. Rumors now come to us that his Holiness Pius IX. is to take refuge in a small French city. Somewhere he must go, and that speedily. He will never be able to accustom his eyes to the flood of light which is now shining all around the Vatican. That big sign, "American Bible Society," erected in plain sight of his palace, is too dazzling a vision for a sight so long accustomed to dwell in darkness. In 1848, he extinguished the light which then began to shine by kindling a fire of his own, in which he *burned up* the few hundreds of Bibles which had found entrance into Rome during the temporary triumph of Garibaldi. But in 1870, the light of life again shined into the eternal city with such overpowering effulgence that "Infallibilty" and the Œcumenical Council and all the cardinals could not quench its rays. This light is now intolerable to the poor Pope. Either the Bible or he must leave Rome. So, please hasten the preparation of some *very dark* spot, where he may hereafter be permitted to abide in peace, without being any more disturbed by the unwelcome intrusion of light from God's word.

"WHAT ARE YOU GOING TO DO ABOUT IT?"—This question, so impudently asked by "Boss" Tweed, when the enormous swindling operations of the New York Ring were exposed, and it was proved that more than $20,000,000 of the people's money had been stolen, has at last begun to be answered satisfactorily. Every honest heart in the City of New York drew a freer breath on the morning following our recent elections. The result was more favorable than the most sanguine had dared to hope. A complete victory had been gained for the Reform party. The Ring had been left in a perfectly hopeless

minority. Both branches of our State legislature had been secured to the Reform movement by a majority of more than two-thirds. This election has proved that the power, even in our corrupt city, still lies with the better classes, and can be effectually exercised by them when they really set themselves to the task. It has revealed the weighty responsibility which rests upon every honest voter—a responsibility too long ignored, but which we trust will hereafter be duly recognized and acted upon.

Our Exchanges from Chicago.—We are glad to welcome again to our Editorial tables the *Advance* and the *Interior*, both in single sheet form, and very inferior in size to their former selves, yet both giving promise not only of continuance, but of enlargement again, at no distant day, to the size of previous issues. The *Little Corporal*, also, has put in an appearance, promising a new dress and full equipment before long. These would all like their subscribers to send in their names and address anew, as the fire consumed their lists. We also, by special request, insert the following :—

"American Protestant."—Motto : "In defense of Protestantism ; Against Romanism in Church and State." It is a large, handsome eight page weekly, forty columns, price $2 50 a year, or $1 50 for six months. It is decidedly a National paper, up to its title and motto. The year proper will begin with January, but the numbers up to that time, containing a startling, eventful Tale of Convent Life in our midst entitled "The Veil Lifted," will be furnished to subscribers who remit now. Don't lose this story !

The paper was to have appeared in Chicago and the first number was ready for press, when destroyed by the great fire. It is now published also in Cincinnati and St. Louis. It is sure to secure a large circulation, not only among the Protestant Associations but throughout the Christian community. It is not exactly a Know Nothing journal, but it meets them half way, and shows where they erred. The Editor wishes a good agent in every town, and whoever he may choose will do a business. For ten cents specimens will be sent to raise clubs.

Address S. M. Kennedy, Editor,
800 Washington Avenue, St. Louis, Mo.

Our Magazine in California.—*The Pacific Observer*, edited by Rev. D. E. Bushnell, and published in San Francisco, is a spirited and ably conducted religious weekly, the special organ of the Cumberland Presbyterian Church. We clip the following from its issue of October 20, with our thanks for the courtesy :—

"The Christian World :—The October number of this most stirling advocate and defender of the Protestant faith is on hand promptly. No other magazine is more welcome to this office. 'Russia and the Evangelical Alliance' is the leading paper in the present number and is alone worth a year's subscription to the magazine."

Harper's Weekly.—We are glad to see it stated, that the circulation of this paper has enormously increased since the Romanists and the Ring have made war upon it, exceeding in one week recently 300,000 copies.

Christian Work in Italy.

BY REV. A. R. VAN NEST, D. D.

[We gladly welcome this article from the pen of Rev. Dr. Van Nest, formerly of this City, now pastor of the Evangelical Church in Florence, Italy, and founder of a Protestant Orphan Asylum near that city; also, Chairman of the "Evangelization Committee" of the Italian Free Church, whose interests he represents during his brief visit to this country.]

Twelve years ago it was a prison offence in a large part of the country to read the Word of God. The name of Dr. Baird was proscribed, and one of his family had difficulty in landing at Naples. Now the land is open to the Bible, and in most of the important cities there are circles of evangelical men. Several district agencies are employed.

THE WALDENSES.

In a remarkable manner, God had preserved that chosen people, the Waldenses, and they had passed through a discipline of trial. They are to be carefully distinguished from the Vaudois of Switzerland; although the names of both spring from the same idea of the "Valley People."—The Waldenses are true Italians, and yet the language, in their own district, is generally French. This originated in the fact, that many years since their oppressors forbade their ministers to preach in the language of the country; lest the doctrine might spread. This church had been carefully kept in the clefts of the rocks of Piedmont: but, like most of the continental churches, at the commencement of this century, was in a dead state. Just before the revolution, that opened the northern parts of Italy to the Gospel, God brought down from Germany two young men, fresh from the teachings of Neander, Revel, and Lauteret, and they stirred up the whole church. Thus was it prepared for the vigorous and brave mission work which it is doing in Italy. They have thirty-seven stations and a working force of ninety persons. When we consider that the Valley churches are only sixteen, we find that the missions far outnumber the original body. As yet they have only organized one church outside of the Valleys.

THE ITALIAN FREE CHURCH.

Second, stands the Free Church. Perhaps its beginning may be traced to the old Italian Society of New-York, which used to distribute Bibles secretly. I have met several persons who had thus been taught of Christ. Dr. De Sanctis, who has been such a valuable writer, told me that the instrument of his enlightenment was a Bible sent by an unknown hand. At all events there were Bible readings before the period of Gospel liberty, and little assemblies for this purpose were the beginnings of the Free Italian Church. Their meetings still retain much primitive simplicity, and bring to mind what might have been the mode

in the apostolic church. There has been much difficulty in getting this body organized; but in June, 1870, they formed a General Assembly at Milan, and declared a system of doctrine, embracing the leading features of evangelical truth. They differ from the Waldenses, not so much in faith as in spirit. They are opposed to forms, and do not like much government in the church, and they have become more divided from their brethren by clashing interests. My efforts have been largely given to their support. Not that I love the Waldenses less, but their remarkable history and their fidelity have secured the sympathy and support of the whole world. The Free Church people, on the other hand, are not so well known and so fully trusted, and need help. American interest has already gone out in their behalf. They seem to be specially adapted to the present liberal tendencies of the Italian mind, and while there is some anxiety, there is much hope in their future. At their General Assembly, thirty-three churches gave in their adhesion; but some of these have failed during the year past through neglect and want of means to conduct them, and although four new enterprises have been commenced, their present number may be estimated at about thirty-five. Except in the large cities, the congregations are small, worshiping under most disadvantageous circumstances, often in a hovel or a dark back room.

UNITED ACTION NECESSARY.

The Assembly appointed a commission or board to conduct the evangelization, and the Congregational Union of Great Britain send their moneys through this channel. *The American & Foreign Christian Union* of this country has supported many of these Free churches, and it is hoped that their funds may pass through the same board to the evangelists. It is most important, in the face of Popery, that we Protestants should present a united front, and it would be a great misfortune to Italy to have our several denominations entering the field with various and conflicting agencies. However divided may be the sources of charity at home, let them flow into one board, and come into union on the mission field. To enlist public support—for this interest is one of the objects of my visit here—Rev. Mr. McDougall and Signor Gavazzi visited Scotland and England with the same purpose, and the Scotch journals give reports of enthusiastic meetings which they are now holding in Edinburgh, under the direction of the United Presbyterians.

DENOMINATIONAL EFFORTS.

The Wesleyans of Great Britain are also doing a vigorous and efficient work. They have two English agents, Rev. Mr. Piggott of Padua, and Rev. Mr. Jones of Naples. They spend about £5,000 a year, and their school at Padua is a great success, reaching the young ladies of the best families in the town. They are acquiring considerable property, thus giving stability to their missions and gaining public confidence. But

their experience proves one thing, that a foreigner will not possess much value as an evangelist. Mr. Piggott is a good Italian scholar; he hired a fine room at Milan, and had it well fitted up: but he could not secure an audience.

Then the Episcopal Church has an agent. His efforts are directed to the priesthood, seeking a reform in the Roman Catholic Church. In this he will probably be mistaken; for Rome must depart from all her traditions if she take a step in the paths of progress. But the result will be, that many minds will be set to thinking, and many sensible men may desert a system that is opposed to civilization and the best interests of man. But God rules, and we should thank him for every sincere workman in spreading Gospel light. He has his own instruments, and works in wondrous ways.

[From the Herald and Presbyter.]

Papal Supremacy.—A Leaf from Church History.

BY PROF. HEMAN LINCOLN, D.D.

The modern dogma that the Pope is the supreme ruler of the Church, to whom all may appeal, and whose word is final, was not the faith of the Christian Fathers. The theologians and church leaders, whom the Catholic Church holds in highest honor, denied the dogma in theory and resisted it in practice. An illustration from the church conflicts of the fifth century may be more convincing than any argument.

In the early part of the fifth century Apiarius, a priest charged with infamous crimes, was excommunicated by Urban, Bishop of Sicca, a friend of Augustine, in North Africa. Like many others in disgrace, he wandered to Rome, as the principal city of the world, and begged the interposition of its bishop to help him in his need. Zosimus was then bishop, who committed the great blunder of defending Pelagius, and was afterward obliged to eat his own words and revoke his approval. He made a similar blunder in dealing with Apiarius. Having restored the offender as an injured man, he sent him back to Urban, demanding his readmission to the church, under penalty of excommunication to Urban, or citation to Rome for contumacy.

Urban at once summoned a council for advice. The Pope's legates were present, but were not allowed to preside. They read a missive from the Pope. It claimed, on the authority of the Nicene Decrees, first, that any priest, unjustly sentenced, had the right of appeal to Rome; secondly, the right of appeal, in a similar case, to the bishops of a neighboring province.

The council, under the lead of Augustine, denied the authority of

both these articles, and declared that the churches of North Africa knew of no such canons. The legates asserted that they belonged to the canons adopted by the Council of Nice. The council promptly admitted their allegiance to all the Nicene decretals, but affirmed that no such decrees were to be found in their records of the doings at Nicaea. The legates appealed to their copies, in proof of their statements, but the council was not convinced, and adjourned for the purpose of consulting the copies preserved at Alexandria and Antioch and Constantinople.

Messengers were at once dispatched to the capitals of the East, to consult the Nicaean records. The examination was satisfactory. The decrees were not contained in any eastern copy of the decisions. They were not born at Nicaea, but at Sardica, in a council composed chiefly of Western bishops, and whose authority was never recognized in the East nor in North Africa. Fortified by such knowledge, Urban and his African colleagues were the more resolute in resisting Italian usurpation.

In the meantime Zosimus had died, and his successor, Boniface, and Celestine, was Bishop at Rome. A new turn was given to the whole affair, also, by the confession of Apiarius, tortured by remorse, that he was guilty of the crimes charged against him, and that his sentence was just. This confession bore hardly against the supremacy of Rome, proving that Zosimus was morally in the wrong as well as canonically: and what he had loosed on earth was not loosed in heaven.

The victory of the North Africans was complete. They wrote to Boniface, before the final settlement, in a tone of self-confidence, "We desire that your Holiness will allow us to observe what has been decreed in the Council of Nicaea, and enforce in your own country what is contained in the instructions of Zosimus." That is, we accept the decrees of Nicaea; but those of Sardica, framed by Italian bishops, we reject. You may enforce them in Rome, but they have no weight in Africa. After the examination of the different records was completed, and it was evident that the canons had no connection with Nicaea, but had been fraudulently interpolated at Rome, they grew bolder, and wrote that the Bishop of Rome ought not to receive persons excommunicated elsewhere, for this was a law settled by the Nicaean Council. They deny bluntly his right to receive appeals, or to revise the decisions of Africa, for the Nicene Fathers "have ordained, with great wisdom and justice, that all matters should be terminated in places where they arise, and did not think that the grace of God would be wanting in any province to bestow on its bishops the knowledge and strength necessary for their decision," and they added, with great pungency, "Were it not great rashness in any one of us to believe that God can inspire by his Spirit one single person to do justice, and deny the same to a great number of bishops assembled in a council?"

Nor were they satisfied with their triumph, and with the assent of the Roman Bishop to their judgment. They determined to guard against future encroachments, and passed a formal decree that any one who appealed to an ecclesiastical court beyond the sea should be at once excommunicated. Can any proof be more complete that Augustine and his associates denied the Papal supremacy?

Is not the proof equally conclusive that the attempt to establish the supremacy began in fraud and forgery, by interpolating the Nicaean Decrees, as it was consummated in that most stupendous of all forgeries, the Isidorian Decretals?

[From the Evansville Daily Journal.]

Deliverance of the Synod of Indiana on the Am. and For. Christian Union.

Missions to Romish Countries.—The Presbyterian "Synod of Indiana," during its sessions in this city, two weeks ago, passed the following paper touching this subject. At the time, our columns were too crowded to give more than a passing notice. We now give it in full, assured that in so doing we confer a favor upon those of our readers who are interested in Missions. It seems to us that the Society referred to is peculiarly fitted for the work contemplated. It disproves the charge that Catholics so boldly make—that there is no Unity among Protestants. It rallies Christians of every name, not around sectarian creeds, but around the Bible. In prosecuting its work, it says to the Catholic: "We do not ask you to become a Presbyterian or a Methodist, etc., but to become a Christian—not to believe *our* word, or *our* church, or *any* church, but *we want you to believe and obey the Word of God!*" We cannot see how any denominational work, *amongst Catholics*, can do as much good as this truly Catholic organization, and the success of the Society warrants this conclusion. Here is the action of the Synod:

"The Synod having heard, with pleasure, the statements of the Rev. W. H. McCarer, touching the work of the American and Foreign Christian Union, desires to express its conviction of the vital importance of the work of evangelizing the Roman Catholic populations of the world. It believes that Protestants are, at the present time, especially called to this work by Providences, the like of which have not occurred since the dawn of Christianity. Whole nations, such as Austria, Italy, Bavaria, Spain, and Mexico, not only tolerating Protestant worship, but virtually adopting, governmentally, a Protestant policy; the dissent of a large portion of the Romish Church, and prominent leaders in its communion, as Döllinger, Hyacinthe and others, from the dogma

of infallibility; the refusal of late Catholic Governments to allow its promulgation in their dominions; the loss, by the Pope, of his temporalities; the occupation of Rome as the capital of United Italy; the apparent prospect of the organization of Catholic Churches independent of the See of Rome, and incorporating vital organic changes of a character bringing them nearer to Protestant ideas and principles; and then the awakened interest of Romish people, in all the countries named, in the Bible and in the preaching and other labors of Protestants—all these facts make it imperative on the part of Protestant Churches, *immediately*, to take a deeper interest in the evangelization of the two hundred millions of souls in the communion of the Roman Catholic Church; therefore,

Resolved, I. That we recognize the *American and Foreign Christian Union*—uniting, as it does, all the Protestant denominations, and thus presenting to the Roman Hierarchy, *in an unbroken front*, the great doctrines of our Reformed Protestant Faith—as eminently fitted for evangelistic work among Romanists, and as deserving the confidence and support of all our churches.

II. That we commend to our Ministers the duty of *preaching on the subject of Romanism*; and this, in view of having Christians engage heartily in the work of missions in Papal fields; also, in view of checking in our country the audacity of Romanists, in seeking the banishment of the Bible from our schools and other institutions, the overthrow of our system of Common School education, the destruction of the sanctities of the Sabbath, the securing of funds from our public treasuries for their sectarian purposes, and their demand of special legislation on their behalf, because of the claim that, as they are a peculiar people, they must have special and peculiar attention.

III. That we warn the members of all our Churches from aiding the progress of Romanism in any way, and particularly do we warn them against sending their children to Roman Catholic schools or seminaries."

Action by the Philadelphia Central Presbytery in regard to the Am. & For. Chris. Union.

(At the Stated Meeting held Oct. 3, 1871.)

The committee appointed at the last stated meeting of Presbytery to report to Presbytery the proper action of our churches in connection with the American and Foreign Christian Union, offered the following resolution, which was unanimously adopted:

Resolved, That Presbytery recommend to the churches under our care to continue their sympathy and co-operation, for the present, with this Society; believing, as we do, that the American and Foreign Christian Union is doing a great work for the honor and glory of the Divine Master in the welfare of our race.

MISSIONARY WORK, PROGRESS, Etc.

Chili.

THE communications from Valparaiso, which we give below, afford gratifying proof of progress, and will be read with interest. The amount hitherto appropriated by our Society for the support of the "Popular School" is now devoted to paying the rental of a new place of worship in a more central part of the city, the necessity for which had become very urgent.

"VALPARAISO, Sept. 15, 1871.

"*To the Directors of the A. & F. C. U.*

"DEAR BRETHREN: We the undersigned, Directors of the 'Escuela Popular' in this city, desire to express herewith our sincere thanks to you, and through you to the friends of the Society, for the appropriation which enabled us to begin in July, 1870, the first Protestant Chilian School in Valparaiso. Your satisfaction would be doubly enhanced if you could but know the sincere gratitude felt by many parents whose children have enjoyed the advantages of the school.

"We are happy to state that the aid you have hitherto so kindly rendered, has become no longer necessary, (since July of this year), owing to the generous support of residents of this place, Chilians and others who appreciate the aims and usefulness of this interesting institution.

"Yours in the Gospel,

"A. M. MERWIN.
"J. M. IBANEZ GUZMAN.
"J. H. HODGKINSON."

"VALPARAISO, Sept. 15, 1871.

"REV. MR. CRITTENDEN:—*Dear Bro.:* In one of my last letters the fact was stated that the native school, begun here under the auspices of the Society more than a year ago, is now in a flourishing condition and independent of aid from abroad. The accompanying letter will explain itself.

"While there are many discouragements in our work, it is most gratifying to note the evident progress of some of my church members in spiritual life and knowledge. A widow, who told me two years ago that she rarely prayed to God, but always addressed the Virgin Mary in her petitions, is now a communicant in our church and has the peace of a true believer. On being asked in the Bible-class, a short time since, 'What is the rest which Jesus promises to the weary and heavy laden who come to Him?' she answered with animation, 'Oh, Sir, it is impossible to explain it. There is nothing else like it in this world. It is like heaven.' You could easily believe that she has 'entered into that rest,' if you could have witnessed the change which has taken place in the expression of her face since she has known and trusted in the *fullness* of Jesus Christ.

"A cabinet-maker, who a year ago was quite a devoted Romanist, joined the church during my absence. He is a faithful student of the Scriptures, and takes part now in our meetings for prayer. His wife has ceased to attend Mass, and gladly listens to her husband when he reads the Bible in the family. She is anxious that the children should be educated as Protestants. The residence of this man is situated about two miles from our chapel, but he attends every meeting with great punctuality.

"So it is that the word of God doth not return unto Him void.

"Truly yours, A. M. MERWIN."

From "The Record."

"The Record," published at Valparaiso, under the editorial management of Rev. Dr. Trumbull, is an ably conducted little sheet, and is doing a good work, by its gratuitous distribution among the English-speaking residents of Chili. The issue of Sept. 16th (which was six weeks in reaching us) is well filled with intelligence respecting the various Protestant missions in Chili; much of which has, however, come to us through the direct correspondence of our missionaries, and has already appeared in our Magazine.—

But, as we have no letters of recent date from Mr. Sayre, the account of the

PERSECUTION IN TALCA

will be quite new to our readers, and we give it in full:

"FROM Talca intelligence has been received of interruptions in the mission work, annoying on the one hand and disreputable on the other. Certain of those lewd fellows of the baser sort, who always dishonor any religious sect to which they give their adhesion, have from time to time assaulted the house in which the Rev. Mr. Sayre resides, and under the roof of which the native congregation assembles to worship God.

"Not only do the persons deserve censure who have made this disturbance, nor is it enough to censure those who by pulpit harangue and invective incite the uneducated to acts of folly, but the authorities in Talca are not innocent. A very small amount of decision on the part of the police, or a permanent order from the head of the province would soon correct the evil.

"In a letter dated Talca, August 24th, the following is stated :—' The *misiones* (Romish) have commenced in the church of Mercy, a few doors from our house, and as usual, when anything extraordinary is going on there, we are much annoyed here. Last night there was a crowd at our meeting. I saw how the affair was tending, and after the first prayer locked the outer door; then they commenced throwing stones, breaking the windows, and making such a noise that it was useless to proceed. We, therefore, sung a hymn, and the meeting was dismissed.— The family of Mr. ———, on their way home, were so grossly insulted and misused that he had to call the police; three men were taken to the lock-up. Shortly after, it is said, a great commotion occurred in the Merced (church) where there was an immense concourse; several had to be taken home in carriages. It seems that the confusion was caused by some boys outside playing with powder; but the Protestants, of course, are charged with causing the disturbance.'

"REGARDING this latter interruption one of our daily papers affords further information about the matter, and shows that no Protestant had been guilty of such misconduct.

"'In the church of the Merced in Talca there was a most notable uproar a few nights ago among the faithful assembled at the protracted meetings. The devil, who it seems is always prowling about the churches, caused some one sporting with fireworks to send up in the air a rocket that fell and burst on the roof of the church. This produced a terrific noise. Some one cried out, *An earthquake*, and then such a stir! The unco guid and pious rose in haste crying for mercy. All wished to get out, and, in the effort to do so, were only crowded and bruised.— There were falls, faintings and contusions. After half an hour the faithful at last subsided into quiet; but some had lost their hats, some their church rugs, some their shawls and handkerchiefs. Father Silva of the Merced has asked those persons who had in their possession articles taken by mistake on the night of disturbance, to restore them to owners. The result could not be more satisfactory than it is. According to the *Artesano*, a local journal, the posts of the scaffolding, placed for making the repairs in the church, were covered with all sorts of objects as in a cheap store, selling off stock; shawls, rugs, handkerchiefs, hats, laces, &c. Each one helped himself to what belonged to him and may be to what was not his.'

—

RENEWED ATTACKS OF THE MOB.

"To return to the affair in Mr. Sayre's dwelling, a later letter from him mentions further, under date of August 30th, a repetition of the interruptions to which his congregation had been subjected: 'Sunday evening, the 27th inst., as soon as the service commenced the crowd at the door and in the street in front of my house undertook to make a demonstration similar to that on the Wednesday evening previous; and, as it was impossible to proceed with the service, an attempt was made on our part to shut and lock the street door, when it was violently forced open several times by the crowd without. Our object was only effected after the appearance of two policemen on the spot; but these we were obliged to call to our assistance, though they were only half a square off and in sight of the crowd. During this

interval, of ten minutes at the least, the street in front of the house was completely blocked up by the crowd, many of them shouting and throwing stones—by which several members of the congregation were struck.'

"'These cases,' he adds, 'are of frequent occurrence, and we are kept in a state of anxiety for fear of consequences more serious.'

"'Last November two persons were detected in the act of committing similar misdemeanors during the hour of worship, one of whom the police refused to arrest, while against the other we were officially told to appear at 8 o'clock the following morning. We did so appear, at the proper time and place, and were informed by the officer in charge that no such prisoner was there, he having been detained two hours and then set at liberty. This case I carried before the Intendente, but obtained no satisfaction. We have repeatedly asked of the authorities that a policeman might be stationed at or near our house, to prevent these disorders, but have been flatly refused, or have received promises that have not been fulfilled.—Several articles have appeared in the city papers calling the attention of the authorities to these facts, and denouncing them as shameful: this perhaps would have the desired effect for a week or two, but then their vigilance would cease and the disorders continue.'

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THE LAW VIOLATED.

"Thus a most reprehensible condition of things is shown to exist in Talca. The protection of the law, in the exercise of a right granted by the government of the country, is withheld. The protection of the missionary and his family, and of the members composing a Christian congregation assembling under his private roof, is not maintained but neglected by those whose duty it is to protect all. That they are few in number, or that they are dissenters from the religion by law established, is no reason for the neglect. 'As,' says a paper in the town of San Felipe, speaking of similar disreputable scenes occurring there recently, 'Congress has given an interpretation of our constitution that recognizes, if not full liberty of worship, at least a toleration which from such liberty does not differ....'

"This is the true state of the case. Congress has asserted the right of dissenters to maintain their worship within their own edifices, so that the violent interruption of those assembling to study God's word and worship him is illegal as well as unjust, contrary to the law of God and in violation of the declared law of the land. Such things are tokens of backwardness, and are enough to cause a blush of shame on the face of every right and fair minded Roman Catholic in the land; while at the same time every friend of the progress of the country, and every one who is anxious to see the true precepts of the Gospel of Jesus Christ dominant on this coast, will hear or read of these things with regret."

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"EQUITY."

"The state of matters in Talca might involve serious issues. If there be legal guarantees they should be made effective, or else through such criminal failure on the part of the provincial magistrates the government of Chile will be unable to lift its head among nations free and just, without shame and liability to censure.

"Last year, when the disturbances occurred in November, our own counsel to Mr. Sayre was in favor of a policy of forbearance, hoping that sentiments of justice would in the end prevail, without his entering a formal complaint in any quarter or against anybody. This remedy, however, has failed, and in consequence he has been under the disagreeable necessity of entering an appeal for protection through the diplomatic representative of the nation of which he is a citizen. Some of his friends in Talca have found fault that this step had not been taken earlier. One said to him, on the recent occasion of disturbance, 'This is the consequence of your gentleness.' Still we conceive it to be much better to have erred in that direction than to have been

in haste to lodge a complaint. Now the complaint has been lodged with the U. S. minister, and Mr. Sayre says that he has received two most satisfactory letters from Dr. Root, U. S. minister, in one of which (received on the 9th September,) Dr. Root states—'I have just received a note from the Minister of Foreign Relations, in which he informs me that he has given orders to the Intendente of Talca to protect you and your friends in the full enjoyment of your religious worship. This prompt action of Mr. Prats, Secretary of State, is deserving of great credit, and argues well for the good intentions of the government fully to protect the rights of all parties within its jurisdiction, irrespective of nationality or religious belief.'

"'Dr. Root deserves,' adds Mr. Sayre, 'the thanks of all American citizens in this country, as well as of the church of Christ at large, for the prompt and just action which he has taken in this matter.'

"We endorse this remark heartily, and, while regretting the necessity that called for the remonstrance to be made at all, are glad that the Washington government is represented by a gentleman who could unhesitatingly sympathise with the right, and who was as ready to maintain the just claim of a Christian missionary to the protection of the laws of the land as he would have been to present a similar claim in the case of any other. We have only to add that it is to be hoped the members of the Chilian cabinet may act with the same justice and decision in directing the provincial authorities of *San Felipe* to protect a missionary and his friends in the full enjoyment of their religious worship there, and not to permit the recurrence of scenes so disgraceful as those of the 20th of August, which we have reported in an earlier column as having been perpetrated when Mr. Ibanez attempted to preach the gospel of Christ in that city."

[An account of the troubles at San Felipe appeared in the *Christian World* for November.]

DEATH OF MRS. SAYRE.—This sad news reaches us barely in time to announce it in this issue, and we must reserve particulars for our next number. Mrs. Sayre was a lovely Christian, and an efficient helper in the Mission work, and her loss will be severely felt. Her death was sudden, and apparently unexpected. Most sincerely do we sympathize with our dear brother Sayre in his grievous affliction.

ROMANIST STRUGGLE IN COPIAPO.

IN September and October we gave accounts of Mr. Christen's most interesting work; but we believe our readers will be gratified with fuller details.

Hence, at the risk of some repetition, we quote again from "The Record":—

"COPIAPO.—A local paper of Copiapo contains the following notice:

"'The Catholic religion has been saved. On the point of disappearing from Copiapo, through the incessant endeavors of the evangelical and reformed churches now existing among us, the Catholic religion will still be saved now, thanks to the zeal which two noted champions of Romanism propose to display, who will appear in the Arena on Sunday next, according to the *Copiapino*, and carry out on that day the following scheme:

At half-past seven in the morning, spiritual reading and prayer.

At eight, mass.

At twelve (noon) lecture on the reading and interpretation of the Bible, delivered by Rev. John William Carter, presbytor.

At half-past two, spiritual reading and silent prayer, the Most Holy Sacrament being at that hour uncovered.

At half-past six, rosary (counting of beads) and a discourse upon the End of Man, preached by the curate, Rev. Joseph Antony Julio; all terminating with the benediction of the Most Holy Sacrament.'

"'We applaud heartily,' says the Copiapo journal, 'this idea of the Catholic priests in devoting the second Sunday of every month to the instruction of the people; would that they might do it every Sunday and every Thursday also, as the custom is in the evangelical and reformed churches in this city. Thus would there come in a competition most beneficial for

those who, now vacillating in their religious beliefs, seek anxiously for the truth elsewhere. All style themselves priests of the true religion, though we always see that some, blinded by their own creed, strive to shut out, by such means as ignorance and the fanaticism of the untaught masses may suggest, the modes of thought and belief current among others who likewise preach morality, virtue, tolerance, and love.

"'True believers in this age of light, we are in favor of everything that may be in conformity with reason and justice, which are the basis of all religion. . . . If there be the calmness that is requisite in order to listen to the voice of him that thinks diametrically different, there is no doubt but we shall have given a gigantic step forward, and shall see come in a period of peace and perfect liberty.'

"So far speaks the newspaper. A subsequent communication from Rev. Mr. Christen, dated Aug. 29th, affords some

DELIGHTFUL INTELLIGENCE:

"'Last Sabbath I preached to an audience of as many as two hundred people, all of whom have to be praised for their most profound attention paid to the speaker's words. As the place where we worship at present is altogether insufficient to hold the people who wish to worship God with us, it is proposed to rent a place near the public square, and furnish it with about six hundred seats, and whatever else is necessary in order to make it pleasant, comfortable and suitable for worship. A monthly subscription has already been made to pay the rent, which will be fifty dollars per month. In addition to this, a committee has been formed of two native gentlemen, who will see that the place is furnished and prepared for worship. These are facts that indicate plainly that the people of Copiapo are in sympathy with the good cause, and that the rays of light which emanate from the Holy Evangel are received with gladness and produce its fruits.

'But, no action in favor of the true and good is without its contradiction. An earnest endeavor is being made by the good fathers here to stop the progress of our work. Extra meetings have been held in the Matriz church, and a great deal of mental as well as physical strength put forth to show that Protestantism is a farce, and leads to bad morals. With what arguments they prove this I cannot tell, neither is any one else able to tell me. In fact, the effect produced appears to be quite the contrary to the one intended. Every person who has an eye to see and an ear to hear, will and must perceive that Roman Catholicism, as a distinct creed, does not and cannot sympathize with the spirit of the times, that it opposes liberty and spiritual progress, and, thus, that its defenders swim against the current.

'Now, in concluding, let me say that, if you have not already the required sum of money for re-printing the so much wanted hymn-books, take twenty dollars or as much as you need from the sum you have received for the Copiapo mission, and set the printer at work at once, for we must have the books.

'Ever yours fraternally,

'S. JUL. CHRISTEN.'

SPANISH HYMN BOOKS.

"We add in this connection that the Spanish hymns, referred to by Mr. Christen as imperatively needed in the work of his mission, have been during the last fortnight passed through the press. Fifty copies, unbound, have been just sent to Copiapo. Others were placed in the hands of the book-binder, and at the issuing of this sheet are ready for sale at the Bible Depository, No. 119, Calle de la Victoria. An additional supply of these bound hymn-books goes forward to Mr. Christen now.

"The edition consisted of a thousand copies. The book is small, containing fifty hymns, the best that are now accessible to us in the Spanish tongue. The cost of publication for a thousand copies has been fifty-eight dollars; binding a hundred copies costs twenty dollars additional, making in all seventy-eight. Towards this there have been received the following amounts:

Valparaiso Bible Society appropriation	$20.00
Rev. William H. Lloyd	5.00
" Alexander M. Merwin	5.00
A Lady	10.00
Mr. John C. Rogers	5.00
Mr. G. Sutherland	5.00
Mr. R. M. Campbell	5.00
Total	$55.00

"Still there remains a deficiency of twenty-three dollars, which we will thank any liberal souls for helping to make up. On the generous impulse of Mr. Christen, offering twenty dollars, we prefer not to act, if the matter can be otherwise provided for.

"The hymn-book is for sale at ten cents a copy, unbound: and, bound, at thirty-five cents. The product of sales will go to the advantage of the Bible Society, enabling us to defray the cost of binding additional copies later on."

Mexico.

COS AND ZACATECAS.

Both these places are important centres of influence, and should be at once occupied by two ordained ministers, of first class ability, and able to preach in Spanish. Zacatecas, a city of 30,000 inhabitants, is fully ripe for a Gospel harvest, but has as yet no regularly sustained Protestant service. Cos, with about 4,000 population, has a beautiful stone church edifice, capable of seating 400, and a duly organized Protestant church, numbering (since the additions reported below) 171 *members, all converts from Romanism.*— They greatly need a faithful and able under-shepherd. Our Board for months past have been anxiously seeking for two men, suited to the work, and willing to devote themselves to it, whom we might locate at these two most important posts.

Dr. Prevost, who, although a layman, has taken such efficient care of this field hitherto, is now in this country, and providentially hindered from a speedy return. He furnishes us with the following extracts from letters recently received.— They show

SUCCESS AND TRIALS.

"Strong efforts are being made here to revive the intolerant spirit of the 'pueblo' (common people), which during the past six months has so quieted down. The repeated attempts made to assassinate the Agents of the American Bible Society have disgusted the better classes, but the priests and their benighted followers only mourn over their ill success. The government has not acted with all the energy to be desired, in striving to arrest and punish the criminals; but this is doubtless due to the proximity of the elections and the fear of losing votes. After these are done with, we have reason to hope for better things. Since you left, our little congregation at Cos has been further increased by the addition of four members, and two infants baptized. Our number is now too considerable for us to be longer left without a minister to instruct us, and to revive and direct our zeal, so that our efforts may be more constant and efficient. We are expecting the speedy fulfillment of your promise to send one. The news from Zacatecas proves abundantly that only laborers are wanted to secure a very abundant harvest. Would to God we had such a man as *Padre Aguas* of Mexico city The soil is here so well prepared that he would carry everything before him.

'The Romanists have organized here a branch of the 'Catholic Society,' so named, an extensive semi-secret organization extending over the whole country. It is intended to operate against Protestantism, and also against Masonry, which has latterly increased greatly. The Society acts partly through the press, and in Zacatecas alone contributes mainly to the support of *three* different papers devoted especially to make war on our little weekly sheet, the 'Antorcha Evangelica.''

Dr. Prevost himself writes as follows:

THE SCHOOL AT COS.

"Examinations (public) were held on Aug. 11th at our school in Cos, the result of which was satisfactory, especially in the case of fifteen of the scholars, who distinguished themselves by their application

and punctual attendance. The average attendance was about forty. The impression seems to be that it would be well to change our School now from a night to a day school, but I have not given authority to do so, as the change would oblige us to employ the preceptor exclusively for ourselves, taking him from his situation as principal of the public school. The appropriation of $100 per month more for this purpose by the Society would be sufficient to cover all School expenses, including the necessary increase of preceptor's salary, but would not enable us to continue in his work the efficient Bible-reader, Dr. Miguel Aguado, who has been doing a good work in Fresnillo, where he has been stationed three or four months. It will probably be advisable to make no change, until some minister is sent out to take direction and charge of the whole work.

A NEW CHURCH AT SALADO.

"I am not sure whether in my former letter I mentioned that the new church being put up, without any outside aid, by the converts in the Salado, some sixty in number, was nearly completed, and is in all probability now open for public worship. The letters from all parts of the State call urgently for a minister to take pastoral charge of the new congregations formed or ready to be formed.

THE ROMANISTS SEIZE OPPORTUNITIES.

"The Romanists are making every effort to profit by this season, to recover lost ground, or at least limit the advances of the Protestant doctrines, considering what is true, that they must profit by the absence of a minister, to confound and bewilder our people—representing to them that they are regarded by the American church with indifference, as proven by their prayers for a minister to teach them being left unanswered. In fine, the Papists work energetically now, while we are doing less than we ought. *Can it be possible that Divine Providence will not prepare some proper person for this work?* a work which *requires* and *merits* a first class man, intellectually and spiritually, or he would be of no use to contend with the opponents to be encountered there."

THE REVOLUTION.

At a later date, Dr. Prevost writes:—"The revolution has completely cut off all communication with the interior of the country, and my Matamoras correspondents assure me that not even the mails are allowed to pass. I do not know how long this will last." The letter from Miss Rankin, given below, speaks of this Revolution more fully.

Northern Mexico.

MONTEREY.

THE following letter from Miss Rankin has just come to hand, and will explain itself. We sincerely sympathize with her, with our brethren, Messrs. Beveridge and Park, and with the native helpers in this field; and pray God that they may be preserved, in their own persons, and in the mission work and property, from the perils incident to this new and extensive

POLITICAL REVOLUTION.

"MONTEREY, MEX., Oct. 13, 1871.

"Dear Mr. Crittenden:—I have just been informed I can send a letter to the Rio Grande by private conveyance, and I gladly improve the opportunity. We are now in a Revolution, as you probably see by the papers, and there is no communication by mail with any quarter.—The country is in great commotion on account of the urgent pressure for obtaining men for the army. Our colporteurs and evangelists have all escaped so far, excepting one, who was taken in Lenares. He found a substitute, and is again free, and will not be liable to be taken again unless the other party comes in. Every thing is very obscure—we can form no calculation about Mexican politics. As to how long the Revolution will continue we can form no estimate—it may close soon, or it may continue many months. We shall continue our work the best we can, under the circumstances, and hope the cause of the spread of the Gospel in Mexico will suffer no serious detriment. Past experience in regard to these Mexican difficulties lead me to trust that God will overrule all to the furtherance of the

cause of truth. Every Revolution, for fifteen years past, has paved the way for the extension of Protestant Christianity, and I have confidence to believe that although we may suffer some hindrance for the present, yet, in the end, we may be greatly benefitted.

"We may be exposed to danger in case the opposite party should come to Monterey; as in times of conflict there are always parties who improve the opportunity for robbing. Of course, Protestants will come in for a full share of violence if a chance should offer. We have a police officer in our premises constantly, at our own expense, and will be obliged, for our personal safety as well as that of the property, to keep him as long as things are as unsettled as at present. I hope you will feel no anxiety on our account. The Lord is our keeper, and so often have I passed through similar circumstances, since I have been living among Mexicans, that I have but little fear. We are entirely shut out from the world, which is very trying, as we can neither send nor receive any letters or papers. I have received no communication from you, or from New-York, since my return, and probably shall not for some time to come. I wish you would write, as opportunities may unexpectedly occur, of letters passing, as I am very desirous of hearing from you. I trust all is prospering with you and the Society.

"My health is improving, and I hope to be soon quite well again.

"I regret I cannot be writing letters to my friends abroad, although I have found opportunity of sending about twenty, to persons who feel an interest in this Mexican work, since my return. I shall improve every opportunity of sending you letters by private conveyance, yet it is quite hazardous for persons to take sealed letters.

"Please remember me to all inquiring friends. I am obliged to be brief, as the gentleman leaves soon.

"Very truly yours in Christ,

"MELINDA RANKIN."

City of Mexico.

"AN English Methodist" again writes us, under date of October 9th, giving intelligence, deeply and sadly interesting, respecting the persecutions that have fallen upon some of our native Christians in the vicinity of the City of Mexico:—

"THE past month has been one of great excitement and intense anxiety to all those interested in this work of God our Saviour in this land. Christians have been put in prison in an arbitrary manner by the local authorities; houses have been broken into, robbed, and burnt, by those whose office it is to do justice; and many of our brethren mobbed out of their own town and stoned,—not because they had committed any offence against the law, but because they think for themselves, read their Bible and worship God according to the dictates of their own consciences.

PERSECUTION IN MORELIA.

"In the early part of the month, in the city of Moreila, the priest of that place was publicly preaching against the Prefect; and he, hearing of it, sent some police and made him come down from the pulpit, when he was escorted publicly to the hall of Justice, where he was kept in custody for some time. A mob, then, was got up by the 'Sociedad Catolica,' which caused general rioting, with cries of 'Death to the Freemasons,' 'Death to the Protestants;' making attacks both on the Masonic Lodge-room and upon all known Masons and Protestants: our brethren had to fly, the excitement continues, and the Papists have established a kind of secret police in every section of the city, to find out and prevent the establishment of any Protestant congregations. But I am glad to say our brethren, after visiting Messrs. Aguas and Riley in this city, have returned to their homes, and from a letter recently received, we find they have, though with much precaution, made arrangements to re-commence their services in private, and by so doing run very great danger of being murdered.—Our brother asks with much earnestness for sermons, that they may have God's word explained to them rightly. He also

notified, that on Sunday last they intended to commemorate the death of our Lord by partaking of the Holy Supper for the first time.

PERSECUTION IN TIZAYUCA.

"In Tizayuco, a town about twelve leagues from here, there was a congregation of eighty persons, who regularly met for worship, and whose lives, so far as known, were consistent, and gave every reason to believe many to be true Christians. A party of Popish missionaries have visited that place, and have lighted up the fires of bigotry and fanaticism, and to such a pitch did it arrive on Sunday, the 17th Sept., that the authority of the place pounced upon them, whilst they were preparing for worship, with an armed force, conveying twelve of our brethren to prison, taking away the Bible and money found in their houses. Some came to this city in their flight, to state their case and try to obtain redress; whilst the others, after some days' confinement, were escorted to the confines of the town by an armed force, and stoned out of the place by the infuriated mob.

"The women of the congregation showed their courage by carrying on the service daily, whilst their husbands, fathers, brothers and friends were either in prison or fugitives.

"After some days, some of our brethren returned stealthily to their homes, where for awhile they remained in peace, but on Sunday last our brother Segovia's house was furiously attacked by a murderous mob, who entered and very quickly riddled him with knives, who like the first martyr Stephen fell, calling on his Saviour, saying 'Jesus, help me,' 'Jesus, accompany me.' He was also chopped with a hatchet, dragged about the street like a log and then left for dead, amidst the yells and execrations of a furious mob, who had been told by these 'Christian' missionaries from the pulpit 'That whoever killed a Protestant would go straight to heaven after death'—and to show their hatred of God's holy Word, one of them tore up a volume of the precious truth in the pulpit and spit on it. As if a refinement of cruelty was necessary, they (the mob) tore away Segovia's little boy from his mother, and brought him to look at his father, who lay weltering in his blood—and his daughter, a girl of twelve years, has disappeared, whether taken away by the mob or gone into hiding to save her life and honor, is not known. Segovia, poor fellow, although left for dead, strange to say, still lives, and the doctor says, probably he may recover; but, with the priest, the said doctor is doing all in his power to get him to make confession, and threatens to leave him to his fate if he does not do so. Others have suffered, having their houses and all belonging to them burnt to the ground; and the women have, some of them, arrived here, with scarcely enough clothes on them for decency.

"This congregation, so promising, is now scattered; but can it be possible that the blood of our brother shall have been shed in vain? I believe not; but that God will, in his own good time, avenge his saints. 'How long, O Lord holy and true, dost thou not judge and avenge the saints on them that dwell on the earth?'

EARNEST APPEAL.

"American Protestants! are you going to allow the brethren of this country to be killed off piecemeal, without giving them the means of establishing a pure Christianity in a country so long beneath the yoke of tyrant Rome? Show to the world that you are not only diligent in business, but also in serving the Lord.—If you come up to the help of the Church here, the reward you know; but if, whilst you see your brethren persecuted in so many different ways, and murdered for their adhesion to Jesus, you *yet* remain indifferent, it may well be said, 'How dwelleth the love of God in you?'

Greece.

ATHENS.—REV. M. D. KALOPOTHAKES, M. D.

UNDER date of Oct. 14, 1871, Dr. Kalopothakes writes as follows:

"My late arrival has caused me to postpone the erection of our chapel to this

month. Besides I had to take all the necessary precautions, so as to avoid any complications in the midst of the work, and now, having made all needful arrangements, I hope, God willing, to have the foundation-stone laid next week, and the house finished before the end of the year and open to preaching, which has been suspended for want of a suitable room in which to hold the service.

"My other meetings are well attended, and seem to gain in interest; yet my work for the remainder of the present year is mainly preparatory for a more extensive effort both in Greece and outside of it. To this end, Mr. Dewar has gone to Alexandria, Egypt, and thence he will visit all the places that lie between it and Smyrna, including the islands of Rhodes, Cyprus, Cos, Samos, Mitilene and Chio, for the purpose of introducing our publication among, and encouraging the Evangelical Greeks, who are scattered all along that coast of Asia Minor. I trust he will return with cheerful news from these places.

"Mrs. Kalopothakes, Miss Kyle, and our little boy have arrived safely; but Mrs. Kalopothakes' health was so much affected by the long inland trip that she has been ill ever since she came back, and it fills my heart with anxiety as to the future. May God spare her to me and to his work, as well as to her children. As soon as she gets better, I hope to be able to send my long promised article on the Greek Church."

FROM MR. CONSTANTINE, ATHENS.

We have advices up to the 13th of October; but his letter, although speaking hopefully of his work, and mentioning some gratifying incidents, was in the main personal and not designed for publication.

HOME WORK.

Louisville, Ky.

From Rev. J. M. Sadd, we have interesting monthly statements of the progress of his work. We have only room for brief extracts from two of these reports:

"Oct. 2d, 1871.—On Saturday the 23d of September, we re-organized our Industrial school for the coming season, and on the 30th we found present 29 children, mostly of poor, ignorant parents, and many of them Roman Catholics.

"Mrs. Sadd has also assisted in organizing another Industrial school.

"Our room, very kindly given to us by a friend of the cause, not for a few months, or a year, but without any limit, or as we need it for Sabbath and Industrial schools, is improved and made more pleasant, through the liberality of the Superintendent of one of our largest R. R. companies, a man who has a soul for doing good. I am happy also to state that the Chief of our Police of this city is a young man of decided piety, and an earnest worker in Sabbath Schools. He is very ready to provide protection for our mission schools, whenever I have applied to him.

"The Sabbath School, on the last Sabbath, was nearly doubled through the influence of the Industrial school, and the visits made among the poor. We have made about 100 visits the last month, and received about half this number of calls for relief. The desire to receive our visits, and t ohave some religious service in their families seems increasing."

"Nov. 1st.—Another month has passed rapidly away, and never were we kept more busily employed. Since the news of the Chicago fire reached us, all Louisville has been astir. About $200,000 has been given for the relief of the sufferers, and for twenty days the ladies were sewing from morning till night, and often till late at night. In one large room, 50 sewing machines and about 200 ladies were at work. Connected with this sending to Chicago, has been the giving to the sufferers who come here, and also a plan to give from the same rooms to our own poor, from another fund.

Our Sabbath School and Industrial School near the river are flourishing. Every week the interest is increasing. Some children who were wild Roman Catholics, and came to make trouble, have become teachable. The Lord gives us tokens of his favor, and our hearts are made light, while the work is heavy, without help.

Cincinnati.

In this city, the two Bible-women and missionaries employed by our Society are still diligently prosecuting their good work, and with very encouraging success. We have before us their reports for the months of August and September, but must forego their publication for want of room.

LITERARY NOTICES.

Books.

The Bible Commentary: Being the Holy Bible According to the Authorized Version, (A. D. 1611), with an Explanatory and Critical Commentary and a Revision of the Translation, by Bishops and other Clergy of the Anglican Church. Edited by F. C. Cook, M. A., Canon of Exeter. Vol. I. 928 pp. royal 8vo. Price in cloth, $5. New York: Charles Scribner & Co., No. 654 Broadway.

This is the first volume of a work which has been long expected in Great Britain, and which is there known as "The Speaker's Commentary," from the fact that the plan of it was suggested by the Right Hon. J. Evelyn Denison, then Speaker of the House of Commons. *Thirty-six different divines* are engaged on the work, nearly all widely known for their valuable contributions to Biblical literature. The plan was settled, and the writers appointed, under the sanction of a Committee consisting of the Archbishops of Canterbury and York, the Bishops of London, Llandaff, Gloucester and Bristol, and Chester, Lord Lyttleton, the Speaker of the House of Commons, the Dean of Lincoln, and Right Hon. Spencer Walpole. The volume now issued contains the *Pentateuch*, the books of which are divided as follows, among the contributors named:

GENESIS.....	Rt. Rev. E. Harold Browne, Bishop of Ely, and author of Exposition of the Thirty-nine Articles.
EXODUS.....	Chap. I.–XIX. The Editor.
do	Chap. XX. to the end, and
LEVITICUS.....	Rev. Samuel Clark, M. A.
NUMBERS & DEUT..	Rev. T. E. Espin, B. D., Warden of Queen's College, Birmingham.

This work, as declared by the publishers, "had its origin in the widely felt want of a plain explanatory Commentary of the Holy Scriptures, which should be at once more comprehensive and compact than any now published;" and its "great object is to put every general reader and student in full possession of whatever information may be necessary to enable him to understand the Holy Scriptures; to give him, as far as possible, the same advantage, as the scholar, and to supply him with satisfactory answers to objections resting upon misrepresentations or misinterpretations of the text. To secure this end most effectually, the comment is chiefly explanatory, presenting in a concise and readable form the results of learned investigations carried on during the last half century. When fuller discussions of difficult passages or important subjects are necessary, they are placed at the end of the chapter or volume." The work is to be completed in eight volumes.

This Commentary is specially adapted to the use of laymen, furnishing them in a condensed form, and in plain language, the conclusions reached by much scholarly research, on the part of some of the most learned, the most honest, and the most devout minds of the English Church. But it will also be a profitable addition to the library of any clergyman. The suggestiveness of its expositions will quicken the mind, while its devout spirit will satisfy the heart, without wearying it by laborious moralizing.

The House in Town. A Sequel to "Opprotunities."

Opportunities. A Sequel to "What She Could."

These two books are by an author already well known, and whose reputation stands high as one of the most gifted writers for the young. The child-heroine of these books is the same as in "What She Could." She is a little girl, who tries to do right under most adverse circumstances. She had been led to the Saviour by a kind pastor, and had united with the church; but at home, her way is hedged up with difficulties which almost prevent any progress in the Christian life. She and a sister a little older are left orphans, and are committed to the keeping of an aunt, who proves an exacting, imperious, unkind, and unloveable person, utterly unfit to have the care of these children. Matilda, however, aided by her pastor, is bright and resolute, and avails herself most wonderfully of "Opportunities" *to do good*, and thus to grow somewhat in the divine life. At length, she is transferred to a new home in a family of wealth, and by this family is taken to their city residence. The history of her life there is told in "The House in Town." The family, though they love her dearly, and afford her every gratification of a worldly sort, and let her live in luxury, yet are not Christians, and so render her no aid in her Christian life. But she perseveringly seeks to follow Jesus, becomes a scholar in a mission school, and in various ways strives to do good to her classmates. Of course, her life is an imperfect one, and she falls into many errors. There is no winding up of the story, and *another sequel* still would seem to be demanded to conclude it. These are good books for the Sabbath School libraries. Published by R. Carter & Bros., New York: 16mo, about 400 pages in each volume. Price $1.25.

Christ Liveth in Me. By Rev. Wm. P. Breed, D.D., author of "Grapes from the Great Vine," "Sunny Mount," etc. 16mo, 175 pp., cloth, flexible, red edges, 70 cents. Philadelphia: Presbyterian Board of Publication.

There is a peculiar freshness of style and expression about this book, which renders it delightfully entertaining as well as most profitable reading. When listening to Dr. Breed in ecclesiastical debates, we have often admired his happy "way of putting things," and in glancing over these pages, we have been brought again, as it were, into his presence as a debater, and have been refreshed with some of his happiest utterances. Thus, enlarging on the Apostle's own declaration, he puts these words into the mouth of Paul: "'I am crucified with Christ,' in company with Christ—Christ crucified in Jerusalem, fifteen hundred miles or more away, and I at home in company with him—Christ thirty years ago, and I now with him." Again he illustrates the living anew of the believer, *through Christ living in him*, as follows: "There is a poor hyssop weed growing out of the wall, and a murderous frost passing by robs it of its life. But He who made it comes that way, has pity on the poor dead thing, transplants it from the hard, niggardly bosom of the wall to the

generous, nutritious hillside, and then, instead of sending pursuers after the frost robber to bring back the old life, imparts a new and better, and lo! the hyssop weed is become a cedar of Lebanon! I *was* that hyssop, and now, through grace, I *am* that cedar."

We will quote one more illustration, in depicting the cause why many professed disciples of Jesus made such slow progress in the new life which Christ in them should develop: "Here is a pit, and in it a man. His friends having seized one arm, are putting to all their strength to lift him out. At the bottom of the pit is a chest of gold, and with one hand the man is clutching the handle of that chest. His friends pull, and the man persists in trying to bring up the chest with him. That man represents a certain style of Christian life. The chest is the world. The friends are his conscience, and all influences that seek to lift him to a better life. The man, instead of mounting up on wings as eagles, is dragged with hard pulling and tortured wrenches up to heaven." Buy the book, and have it as one of your closet companions. For sale by R. Carter & Bros.

Communion. A Treatise on Christian Fellowship with God and His Saints. By Rev. Loyal Young, D.D., author of "Commentary on Ecclesiastes," etc. Philadelphia: Presbyterian Board of Publication. 18mo, cloth, flexible, red edges, 72 pp. 30 cents.

This small volume will be of service to any one who will sit down and read it. Without any special ornament of style, and yet in language which is chaste, forcible and winning, the author presents us first with "Man's need of Communion," and developes the fact that "It is not good that man should be alone." Then he explains the obstacles to Communion with God; shows the way to secure Communion with Him, and what the evidence of such Communion is; briefly recapitulates the history of the Communion held with God by the Old Testament worthies, and by New Testament Saints here on earth, and portrays the blissful consummation of this Communion in Heaven. A chapter is then devoted to "The Lord's Supper," and one is occupied with a "Prayer in view of Communion, or Coming to the Lord's Table." For sale by R. Carter & Bros.

Grace and Polly; Mary's New Friends; Bet and Bounce:

All three by *Nellie Grahame*, who evidently understands the art of writing so as to interest *the little ones*. She tells her stories sweetly and in simple language, easily understood, and weaves in her moral so as to make it felt by the child, without being a burden, or being accounted a dry lecture. Quite small children, both in the home circle and in our Sabbath Schools, will be delighted with these books. They are not very deep or very learned; but are all the better for that, as they are within reach of a child's capacity. Each book contains 72 pp. 18mo, and is illustrated with two wood-cuts. Price 30 cents. Published by the Presbyterian Board of Publication, Philadelphia, and for sale by R. Carter & Bros., New York.

Cottage Piety Exemplified. By the Author of "Union to Christ," "Love to God," etc. Philadelphia: J. B. Lippincott & Co. 18mo, paper cover, 316 pp.

In the Introduction to this work, the writer states that he "can call to mind many eminent cases of cottage piety; but that of Robert Dawson and Mary Lawrence, his wife, is the most vividly and fully before him. Under these assumed names he takes two of God's humble poor, who are now with Him in heaven, to exemplify that type of cottage piety which formerly blessed this and other lands more than at present." He further states that "the sketch is not one of fiction," but "rather one of the sternest reality, to the correctness of the most of which there are yet living witnesses." It is largely in the form of diary and correspondence.

Quarterlies.

American Presbyterian Review.—New York: Rogers & Sherwood; $3 per annum.—The October number of this very ably conducted Magazine has the following Bill of Fare for its readers:—

Art. I. Faith, its place and prerogative, by Prof. R. B. Welch, D.D., Union College, Schenectady, N. Y.—II. The Hebrew Bible, together with Biographical Sketches of Professors Henry B. Mills, D.D., and Rev. Jas. E. Pierce, by E. A. Huntington, D.D., Prof. in Auburn Theological Seminary.—III. The Authority of the Old Testament as a Rule of Duty, by Rev. Willis J. Beecher, Prof. in Auburn Theo. Sem.—IV. Term-Service in the Eldership, by Rev. E. J. Hamilton, Prof. in Hanover College, Ind.—V. The Judicial Trial of Jesus, by E. P. Rogers, D.D., New York.—VI. The Antagonisms, Perils, and Glory of the Spiritual Philosophy, by John W. Mears, D.D., Prof. in Hamilton College, N. Y.—VII. The Epistle of Barnabas, examined particularly in regard to its origin and author, by Dr. K. Wieseler, Prof. of Theology in Griefswald; translated by Rev. Howard Kingsbury, Newark, Ohio.—VIII. Explorations in Palestine: 1. The Recovery of Jerusalem, by Chancellor Crosby, D.D.: 2. The True Site of Calvary, by Fisher Howe, Esq.—IX. Recent Arabic and Hebrew Literature, by Rev. G. W. Sheldon.—X. Charles Scribner, by Rev. J. M. Sherwood.—XI. Contemporary Literature.—XII. Theological and Literary Intelligence.

The Congregational Quarterly.—Boston: Congregational Rooms; $2.00 a year.—The October number has for a frontispiece an engraving of *William Carter*, and its first article is his memoir, prepared by Rev. J. M. Sturtevant, D.D, Jacksonville, Ill. This is followed by The Revision of the English Bible, by Rev. James H. Means; Superior Toleration of the Plymouth Men; First Church in West Springfield, by Rev. Henry M. Grout; Lessons on Population, suggested by Grecian and Roman History, by Nathan Allen, M.D.; Revivals, How Discerned and Promoted, by Rev. J. E. Twitchell; Catalogue of Andover Theo. Sem., 1810; The State, and Religion in its Schools, by Rev. Kinsley Twining; Congregational Necrology; Lite-

rary Review; Editors' Table; Congregationalt Quarterly Record; American Congregational Association—and Union; Index of Names.

The American Quarterly Church Review.—New York: Rev. Prof. John M. Leavitt, A. M., Editor and Proprietor, No. 57 Bible House.—For October, the articles are—I. English School Life; II. Genesis and Geology; III. The French Persecutions; IV. Runic Sketches; V. Suffragans; VI. Chinese Literature; VII. Pioneers and Founders; VIII. Newman's Apologia; IX. The Church of the Future; X. Our Book Table.

Magazines and Papers.

Eclectic Magazine—New York: E. R Pelton. $5 per year. The December number of this Magazine is at hand, and brings the year to a close with a lengthy and very interesting table of contents. There is a fine portrait on steel of Professor Tyndall, and in the letter-press, is an appreciative sketch of his life work. Among the notable articles is one on "Aerial Voyages," giving a complete record of all attempts hitherto made at "navigating the air," and an explanation of the principles on which the science of Aerostatics is based. This is followed by "A Mahometan Revival" (in India); Some American Books, containing capital criticisms on Bret Harte, Joaquin Miller, Miss Phelps, and others; Prospects of the New German Reformation; News from Herschel's Planet; The Legend of Frederick Barbarossa; Centenarianism; Amber California; Shakespeare and His Times; French Finance; Literary Remuneration; and a variety of others, together with copious Editorial notes on Literature, Science, and Art.

The time has come now for readers to decide what Magazine they will take during 1872, and before doing so we advise them to look over a copy of the Eclectic.

Harper's Magazine.—The December number is already at hand. As usual, our admiration is first awakened by the really fine "get up" of this Magazine, its profuse and well executed illustrations, the clearness and beauty of its type. Its leading article on "The Eternal City," is very readable and very instructive. Other standard articles are the "French Royal Chateau," "The First American Exploring Expedition," and "The Old Norse Colonies of Greenland." For our own reading, we could wish that the Magazine might be entirely filled with such articles to the exclusion of merely trashy stories, and especially to the exclusion of fairy tales and ghost stories, to which we have an especial objection in a family periodical. The Editor's Easy Chair treats of the Chicago Fire, the Mont Cenis Tunnel, the Commune, the Progress of the Woman's Movement, etc., and the other Editorial Departments are well filled with interesting items.

The Galaxy for December is also received. It contains, as Frontispiece, a good engraving entitled he "Gale in New York Bay, February 10, 1861." Among its contents we notice three papers of some value,--Black Friday; Weather Prognostics, by the People; and Admiral Farragut and New Orleans. Scientific Miscellany embraces a good variety of topics, well treated.

Our Monthly.—Contents: Buddha; Sketches drawn from the Ecumenical year of Rome; Lost Treasures; Croquet and Character; Faraday against the Infidelity of the day; The Mantle of Elijah; A Specimen of Legal Nonsense; Total Eclipse of the Sun; American Antiquities; The Banyan and Peepul Trees of India; The Princeton Review on China; A Story of two poor Fishermen; Terrence Moran, the poor Irish Boy; The Trials of a poor Stick; Miscellany; Scientific Summary, and Book Table.

American Agriculturist, published by Orange Judd & Co., 245 Broadway, New York. $1.50 per year. An amazingly cheap and most excellent periodical. The November number comes filled with valuable matter, made attractive with an abundance of pertinent and well-executed illustrations.

Hearth and Home.—Orange Judd & Co., New York. $3 per year. An Illustrated Family Weekly, which we can heartily commend, as full of good and pleasant things, especially for the young folks.

The Sunday Magazine, Edited by Dr. Guthrie of Scotland, is now published co-temporaneously in England and in this country, the American Publishers being J. B. Lippincott & Co., Philadelphia. $2.75. The November issue contains articles entitled The Vicar's Daughter; Charity in London; The Resurrection of the Dead; John Keble and his Hymns; Margaret; How to study the Old Testament; The Thorough Business Man; Renovation, Conversations with Dr. Döllinger and other Munich Professors; Dorothea Trudel, the Miracle-worker of Zurich: and the Editor's Room.

Good Words, Edited by Norman McLeod, D.D. Philadelphia: J. B. Lippincott & Co. $2 75. The contents for November are as follows: 1. The High Mills; 2. Short Essays; 3. Two Days Before Paris; 4. Why is this Ugly? 5. The Neighbor; 6. Religion in Italy; 7. The Sylvestres; 8. School-lessons in Household Economy; 9. Dorothy; 10. Economy; 11. Sketches among the Dolomites; 12. A Small Hospital with a Large Name; 13. First Impressions of France and Italy; 14. There are Two Sides to every Question.

The Illustrated Missionary News. London, England: S. W. Partridge & Co.—The November number at hand has pictures of the Car of Juggernaut; the Martyr's Memorial Church, Madagascar; Missionary House at Erzeroom, &c.; and is well filled with Missionary intelligence. Price 2d. sterling.

The Missionary Link for the Woman's Union Missionary Society of America for Heathen Lands. New York: Issued once in two months, at 50 cents

per annum.—The November number opens as follows:—"With great joy we have the gratifying intelligence to communicate that four new missionaries have been just sent abroad as our representatives. One of them has gone to a fresh field, where hitherto as a Society we have had no personal interest, and will commence in Athens—that ancient city of culture and learning—a Christian school for girls. Three others have joined our working corps in India, two going out as medical missionaries, hoping by gentle ministrations to sick and suffering bodies to reach the precious souls which only the Great Physician can heal. We can not refrain from repeating to our readers their farewell words, which find an echo in every heart, 'Pray earnestly for us.'" Our own "Union" has a special interest in this "new departure" at Athens, as Miss Kyle is to co-operate wtth our missionaries in that field, and will, for the present at least, make her home in the family of Dr. Kalopothakes. Her arrival at Athens in company with Mrs. Kalopothakes, is mentioned in a letter from Dr. K., which appears in the present number of this magazine.

OUR ENGLISH ALLIES.

Evangelical Christendom: A Monthly Record of the Protestant Faith. Conducted by members of the Evangelical Alliance: London, England.—This sterling co-worker with us for the cause of Protestantism is at hand for November, having a short but able article on "Pulpit Intercommuuion," followed by a longer and well sustained article on "Protestant Theology in Germany." Comprehensive summaries of Foreign and Home Intelligence also appear as usual.

The Christian World, our English namesake, published weekly in London, in newspaper form, 16 pages. It is a staunch advocate for an Evangelical Protestant Christianity, consistently opposed to all ritualism and vain shows.

The Standard, a Monthly Magazine, published in London, England, does good service for the cause of Protestantism.

The Shield: Greenock, Scotland. Another monthly devoted especially to sound Protestantism.

Both these Magazines have selections from our *Christian World.* Both are welcomed by us as helpers in the same great cause to which we are devoted.

The True Catholic. London: Religious Tract Society. Still another efficient helper in the same good cause of truth against Papal error. Monthly, 12 pages, newspaper.

Missionary Magazines for November received:

American Bible Society Record — Union.
Sailor's Magazine and Seaman's Friend— "
Foreign Missionary — Presbyterian.
Monthly Record— "
Ref. Pres. and Covenanter— "
Missionary Herald—Congregational.
Home Missionary— "
Church Missionary Record—Church of England.
Spirit of Missions—Episcopal.
Missionary Magazine—Baptist.

Other Magazines received:

Mother's Magazine for November.
Good Health "
House and Health "
American S.S. Worker "
National S. S. Teacher for October.

For the Young—Illustrated Papers:—

The Illustrated Missionary News;—The Guiding Star; The Child at Home;—The Child's Paper;—The Young Pilgrim;—Young Folks' News;—Loving Words for Children.

For the Young—Illustrated Magazines:—

The Little Corporal;—Our Young Folks;—The Nursery;—The Children's Hour; The Picture Magazine; Infant's Magazine and Children's Friend especially beautiful and instructive.

RECEIPTS

In behalf of the American and Foreign Christian Union, for the Month ending 31st October, 1871.

MAINE.

North Paris. Misses Minard and Parker	$5 00
Bath. Rev. W. S. Jones	2 00
Portland. Meth. Convention	11 00
	18 00

VERMONT.

Brattleboro. Betsey H. Van Dorn	10 00

MASSACHUSETTS.

Charlestown. Winthrop Ch. and Soc., for Miss Rankin's work	90 00
Winchester. S. T. Ward	2 00
Kingston. Rev. Nathaniel Cobb	1 00
Boston. M. E. Church, Broomfield st., in part	50 75
Charlestown. Trinity M. E. Ch.	41 80
Boston. M. E. Ch., Highlands	55 00
Westfield. M. E. Ch., add.	10 80
Boston. Tremont st. M. E. Ch. add., of which $30 constitutes Miss L. A. Hutchins L.M.	35 00
	285 35

CONNECTICUT.

Norwalk. M. E. Church	81 62

NEW YORK.

Huntington. Mrs. Nelson Sammis	10 00
N. Y. City. 14th street Pres. Ch., Stephen Cutter, Tr.	113 41
Perry. Pres. Ch., per H. N. Page	17 25
Utica. Ladies, by Mrs. M. W. Bussy, for Miss Rankin's work, in addition to $156, and in part of $400 for the year	40 00
Poughkeepsie. 2d Ref'd Ch., per J. P. Heath	41 63
N. Y. City. W. 34th st. Ref'd Ch., Rev. Isaac Riley	65 60
Guilford. Daniel Beebee	1 00
N. Y. City. Mrs. Elizabeth Swan, for Bible work in Mr. Riley's field	25 00
White Stone. Mrs. C. B. Atterbury, for Central Mexico	20 00
N. Y. City. Beekman Hill M. E. Ch., add.	20 00
Williamsburg. North 5th st. M. E. Ch.	43 87
N. Y. City. Trinity M. E. Ch., in part	10 00
Albany. Hudson st. M. E. Ch. add.	50 00
Carmel. M. E. Ch. add.	41 00
Brooklyn. Sands st. M. E. Ch., in part	110 75
" Nostrand Av. M. E. Ch.	20 45
Brewsters. M. E. Ch. add.	22 50
Brooklyn, E. D. Tabernacle M. E. Ch., in part	36 92
N. Y. City. St. Marks M. E. Ch., in part	7 12
Brooklyn. Johnson st. M. E. Ch., in part	23 45
N. Y. City. Seventh st. M. E. Ch., in part	25 96
Caroline Station. F. J. Marsh	5 00
Kinderhook. Reformed Church, W. H. Rainey, Tr.	38 44
N. Y. City. Mrs. R. I. Brown, for Miss Rankin's field	58 75
Poughkeepsie. Mrs. C. M. Hovey	10 00
	854 60

NEW JERSEY.

Princeton. 2d Pres. Ch., per G. H. Burroughs	7 44
Jersey City. 2d Pres. Ch., Rev. Hiram Eddy, D.D.	26 13
Bloomfield. 1st Pres. Ch., in part	93 12
New Vernon. Pres. Ch., in part, to make Catharine J. Conk in, L.M.	30 00
" Cash	100 00
	256 69

PENNSYLVANIA.

Meadville. M. E Ch., add.	8 00
Tarentum. Pres Ch	5 00
Easton. Cash $25; Porter $10; Vandevere, Green, Lawall, Drake, Eyerman, Lott, Black, Detwillar, Reigel, Micke and Andrews, Borleau, Hulls, Sitgeeaves, Young & Andrews, Long, Garvis, $5 ea.	115 00
Bethlehem. Wolla, Webster, $25 ea.; Vankirk, Wolla, Reinke, Wolla, Leiback, Myers, Chapman, Krause, Wolla, Leilert, Erwin & Krause, Cortr.ght & Solt, $5 ea.; others $26.25	136 25
	264 25

MARYLAND.

Baltimore. Rev. Solomon Allen	5 00

ILLINOIS.

Geneseo. Ladies' Miss'y Circle of the Cong. Church, by Mrs. C. E. Wolcott, Tr.	16 76
Mattoon. 1st Pres. Ch., per Rev. N. S. Dickey	14 50
" 2d Pres. Ch., add.	1 00
Danville. Pres. Ch., in part, to constitute Rev. A. L. Brooks a L.D. and Hon. O. L. Davis a L.M.	93 35
" North st. M. E. Ch., per Rev. N. W. McElroy	76 65
	142 26

INDIANA.

Madison. 2d Pres. Ch., Messrs Whitney and Smith, $5 ea.; others $29.64	39 64
" 1st Pres. Ch., in part, J. Cunningham $5, for Italy, Spain, So. America and Mexico; M. Tilton $5; cash $1	27 00
" United Pres. Ch., W. Scott $10, Mrs. Shannon $2	17 00
" 2d Pres. Sab. Schl., for Mexico	2 21
Crawfordsville. Caleb Mills, for Cent. Mex. and to make Mrs. Lydia M. Crawford L.M.	30 00
Thornton. M. E. Ch., per Rev. J. Pavey	5 25
Bloomington. Pres. Ch., per Rev. J. P. Moore	21 00
Lebanon. M. E. Ch.	6 55
" Christian Ch.	8 30
" Pres Ch.	7 86
Indianapolis. 2d Pres. Ch., in part, per Rev. H. N. Edson	49 10
" 4th Pres. Ch., in part, per Rev. J. H. Moran	43 00
" 4th Pres. Sab. Schl., for Miss Rankin's field	53 00
	309 91

OHIO.

Cincinnati. Messrs. Blymyer and White, $20 ea.; Mrs. Drinker and Beresford, $5 ea.; Phipps, Butler, Vandusen, Keck, $10 ea.; Mrs. Norton's Bible Class, Lane Sem'y Pres Ch, for Mexico, bal. $3 45; Mrs. Woods $1.50; Mrs. Folger Runyon, $1 ea.; Dr. Basbrouk $2, Mrs. White $1 25	100 20
" 1st U. P. Ch., Rev. W. W. French	39 86
" 1st Ger. Pres. Ch, bal. to make Rev. John L. Lichtenstein L.M., and in part of another	23 68
" 1st Ref'd Pres. Ch., in part, J. E. Hayes $5, Dr. Brown $4, H. McCollum $3, G. Manson $2; Bovard, McCullom, Lawson, $1 ea.; Mr. Croger 25, in part L.M.	17 25
" Welsh Meth. Cal. Ch., in part, Messrs. Edwards, Jones, Edwards, Pugh, Jones, Mrs. Bebb, $1 ea.; Hughes, Evans, Williams, Evans, Roberts, Hughes, Davis, Mrs. Williams, Evans, 50c. ea.; Evans, Davis, Titus, Mrs. Lewis, Howells, 25c. ea.; Jones 20c., in part of a L.M.	11 95
Hamilton. 1st Pres. Ch., Messrs. Shaffer, Robertson, Mrs. Wilson, $5 ea.; Giffen, Shaffer, Mrs Kender, $2 ea; Fry. Anderson, Gray, Rosaman, Giffen, Symers, Miller, McNeeley, Harper, Kennedy, McAdams, Skinner, Dunkle, Falconer, Conklin, Falconer, Mardt, Mrs. Tapscott, $1 ea.; Mrs. Jacoba, Russell, Davis, 50c. ea.; Mrs. Shaffer, Neele, 25c	41 00
" Bapt. Ch, Mrs. Lee $2; Mr. Meley, Mrs. Lane, Dunlevy, $1 ea.; Watkins 50c., Shuey 25c.	5 75
" 1st U Pres. Ch. Sab. Schl. $5.62, A. Laurie $4; W. Becket, Brown, $3 ea.; McKee $2; Stewart, Moore, Laurie, McClung, Mrs. Becket, Woods, Miller, $1 ea	24 62
" M. E. Ch., Miss Cooper	50
Piqua. 1st P Ch., John D. Shannon, L.M.	30 07
" St. John's P. Epis. Ch. Sab. Schl., for Mexico, $17; others $22.76—to make W. Slawson L.M.	39 76
" 2d Pres. Sab. Schl., for Mexico	10 00
Tremont. Prot. Epis. Ch, per Rev. R. L. Chittendon	8 00
	343 62

ALABAMA.

Mobile. G. Horton $15, daughter Mary L. Horton $10	25 00
Total	$2,596 30

AMERICAN AND FOREIGN CHRISTIAN UNION.

A CARD.

We, the undersigned, Ministers in New-York City and vicinity, heartily indorse the statement adopted by the Board of Directors of the American and Foreign Christian Union, at a meeting held June 15th, 1871, in regard to "the need of such an institution as this and the prospects of its usefulness" in the future—[See "Action of the Board" appended.]

We feel confidence in the integrity of this Society, and in its power to do good under the present organization and administration; and shall exert ourselves, as the way be open, to secure enlarged contributions to its treasury.

We further ask all our Protestant brethren of every denomination, to co-operate with us in sustaining this *last* of the *Union* Missionary organizations for doing evangelical work, and in making it more efficient than ever before. (Signed, July, 1871.)

THOMAS DEWITT.....Senior Pastor of the Collegiate Reformed Church, and former President of the A. and F. C. Union.
HOWARD CROSBY.....Pastor Fourth Avenue Presbyterian Church, and Chancellor of New York University.
G. R. CROOKS.....Editor of "The Methodist."
WM. ORMISTON.....Pastor of Collegiate Reformed Church.
JAMES P. WILSON.....Pastor of South Park Pres. Church, Newark.
S. D. BURCHARD.....Pastor of Thirteenth-st. Pres. Church.
THOS. E. VERMILYE.....Pastor of Collegiate Reformed Church.
TALBOT W. CHAMBERS.....Pastor of Collegiate Reformed Church.
P. D. VANCLEEF.....Pastor of Second Ref. Church, Jersey City.
H. D. GANSE.....Pastor of Madison Avenue Reformed Church.
H. D. NORTHRUP.....Pastor of Twenty-third-St. Pres. Church.
T. RALSTON SMITH.....Pastor of First Pres. Church, Yonkers.
JOHN DOWLING.....Pastor of South Baptist Church, Newark.
WILLIAM R. WILLIAMS.....Pastor of Amity Baptist Church.
M. S. HUTTON.....Pastor of Reformed Church, Washington Sq.
JOEL PARKER..... Former Pastor of Fourth Av. Pres. Church,
WILLIAM AIKMAN.....Pastor of Spring-street Pres. Church.
M. C. SUTPHEN.....Pastor of Fourteenth-st. Pres. (Scotch) Ch.
WM. T. FINDLEY..... .Pastor of Central Pres. Church, Newark.
HENRY F. HICKOK.....Pastor of Second Pres. Church, Orange.
JOHN N. McLEOD.....Pastor of First Ref. Pres. Church.
D. M. MACLISE.....Pastor of Alexander Pres. Church.
THEO. L. CUYLER.....Pastor of Lafayette Av. Pres. Church, Brooklyn.
JOS. T. DURYEA.....Pastor of Classon Av. Pres. Church, "
HENRY M. SCUDDER.....Pastor of Ormond Pl. Congregational Ch. "
D. D. WHEDON.....Editor of "Methodist Quarterly Review."
C. D. FOSS.....Pastor of St. Paul's Meth. Episcopal Church.
M. D. C. CRAWFORD.....Pastor of Eighteenth-st. Meth. " "
W. T. SABINE.....Rector of Church of the Atonement.
A. C. WEDEKIND..... ..... Pastor of St. James Lutheran Church.
G. D. MATHEWS.....Pastor of Jane Street U. P. Church.

STEPHEN H. TYNG, Jr.....Rector of the Church of Holy Trinity.
JOHN G. AMES. ..... Head of the "House of the Evangelists," Epis.
R. H. BOURNE.....House Father of "House of the Evangelists."

Several prominent City Pastors, who are in hearty sympathy with the A. & F. C. U., and who would gladly have added their signatures, are now absent for their summer vacation—some in Europe. But the above list is sufficiently representative, containing names from eight different denominations.

Action of the Board.

At an adjourned meeting, held on the 15th of June, 1871, the Board adopted a declaration of facts, and ordered the same to be published, as follows :—

The Board of Directors of the American and Foreign Christian Union ask the attention of the Christian public to the following statement :

At the annual meeting of the *Society*, held May 9th, a report was presented and accepted, which had been unanimously adopted by this Board. Its closing words are as follows :

"*In submitting these facts, the Directors are happy to express their belief, based on abundant testimony, that this Society is held in increasing esteem and confidence by the churches. We stand, to-day, charged with the care of a great work of God, with all needful appliances for expansion, without measurably increased cost—a work everywhere manifestly blessed of God, in which the fruit of long years of toilsome sowing is beginning to be realized in the conversion of individuals, and the social improvement of communities—a work whose results demand not only special thanksgiving, but more earnest and enlarged effort on every field. For the means to achieve such a work as that which seems to be set to our charge by the wonderful Providences of the year just closed, we look to God and to his people.*"

During the six weeks which have since intervened, nothing has occurred outside of the Society to affect this statement. Nor has there been anything within the Board itself, save the substitution of a new man as Corresponding Secretary—a change made for what then were, and still are, deemed good and sufficient reasons.

The Board, while it was willing, for the sake of conciliation, to appoint a Committee to consider and report on all arguments alleged in favor of dissolving the Society, has never entertained the thought of dissolution. On the contrary, the need of such an institution as this and the prospects of its usefulness are just as great now as they were last month, and even greater. Reflection and examination have only shown more convincingly how necessary it is for Protestantism in its contact with Romanism, to advance not denominationally but under a common banner.

The Board purpose, at once, to enlarge their work abroad, under the

calls of Providence, and to institute searching measures of economical reform in the administration of affairs at home. The loss of the active co-operation of some of our most valuable members has been repaired by the introduction of new brethren of honored names, who promise us their hearty sympathy and aid.

We therefore earnestly invoke the continued confidence of all old friends of our cause, and the help of as many others as see in the signs of the times the hand of God beckoning the adherents of a pure Gospel to renewed endeavors against the errors of Romanism and corrupt Christianity in general.

The above action was not that of a factitious majority, obtained at a single meeting of the Board; but was the deliberately expressed conviction of a large and constantly increasing majority, after the mature consideration, in five successive weekly meetings, of questions pertaining to the present condition and prospects of the Society.

The first of these meetings was held on the 18th of May, and was the *regular annual meeting for the election of officers.* It had been announced publicly, as usual, at the preceding annual meeting of the *Society*, on May 9th, and was also duly notified to each of the Directors by mail. The election was conducted in the usual and regular way; and, two nominations being made for Corresponding Secretary, the vote for this officer was taken by ballot, resulting in 16 to 11 for a change. Yet, afterwards, it was claimed, by those then in the minority, that they *represented* the majority of the Board, and that therefore the election was an unfair one. As soon as practicable, the wish of every member of the Board was consulted, and it was ascertained that a clear and *bona fide* majority of all the Board desired the change made, and were entirely satisfied with the legality and propriety of the mode in which it had been effected. It was, also, further ascertained that, of the minority, five or six had not attended any meetings of the Board for months previous to the opposition now raised by them, and were not therefore as well qualified to judge of the wants and welfare of the Society as their brethren in the Board.

Nevertheless, at an adjourned meeting, one week after, when the present administration was again largely in the majority, and when they showed their wish by deputing the newly elected Secretary to act as Assistant Treasurer, they yielded to the wishes of a few (as a mere act of courtesy, and in the hope of reconciliation thereby,) and appointed a Committee of six, being one from each denomination represented in the Board "to enquire as to the Christian wisdom of continuing this Society in existence," and to report; and, as a further act of courtesy, one-half the Committee was allowed to the minority, thus naturally causing *two* reports to be made, each signed by three Committee-men. On June 1st, a meeting of the Board was called, at request of Committee,(every member of the Board being duly notified by mail,) to hear the two reports. The first one was considered very fully, allowing the amplest time for its advocates to say all they could in its defense—three hours being occupied in its discussion—and was then laid on the table by a vote of 19 to 7, and the majority would have been larger if the vote had been taken earlier. Of the thirty-three members present during most of the discussion, fully two-thirds favored the action taken. After tabling the first report, the second was adopted, and was

as strong as language could well make it in favor of continuing the Society and of prosecuting its work with increased vigor. This report is lengthy, but the following extracts will clearly show its aim and intent:—

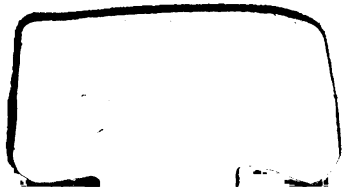
"After a careful consideration of all the reasons adduced for dissolving this Society, it is clear to your Committee that we owe it to ourselves and the world to maintain, if possible, its unimpaired existence." . . . . . .

"Your Committee, upon the fullest review of the late election, believe it to have been conducted, in all particulars, with perfect regularity and fairness."

At two subsequent meetings of the Board—one stated and one adjourned—the majority in attendance was again decidedly in favor of the present administration, the minority numbering less than one-fourth of the twenty-five members present on June 15th, when the final action, as above given, was taken.

It is to be regretted that so many of the brethren in the Congregational body have considered it a matter of duty or of wise policy to withdraw from this Society, and to establish a "Provisional Committee" for doing the very work in which the "Union" is already engaged, and for which it is fully equipped. If, however, by this distinct movement, the glory of Christ shall be promoted, none will rejoice more than ourselves.

But, lest *our* position be misunderstood, we wish to state distinctly that we are more than ever convinced that enough warm-hearted Christians (and not a few of them Congregationalists), will co-operate with us to enable us to carry forward our "Union" work with increased vigor; and, by God's help, *this will we do.* At a meeting of our Board held July 13th, it was *unanimously resolved* to prosecute *all* our present missions as heretofore, on the basis of last year's appropriations; also, to enter at once upon *new* work in *Spain*, and in *important Mexican fields*, providentially opened to us. The Board appointed a man for the Spanish work, but *now wants two more men for Mexico.*

It will be gratifying to our constituency to know, that the Society is in a perfectly solvent condition, able to pay all its indebtedness, and still have a fair working balance. Legacies, also, are held in trust sufficient to give hope and encouragement for the future. We are glad, still further, to record the fact, that, in some quarters, our present hindrances and difficulties have awakened new interest in the Society and in its work, and have brought into its treasury some special offerings. But, the friends of our cause will please bear in mind that now, more than ever before, *we need both men and money. Who will volunteer personally for service in our Mission fields? Who will bring in a first free-will offering in money; or, if a contributor already, will enlarge former gifts, to meet the present emergency?*

☞ The Presbyterian Board of Foreign Missions have taken no action whatever inimical to the American and Foreign Christian Union, nor do they intend to enter on any field where the American and Foreign Christian Union is laboring. The report circulated to that effect we have authority to deny.